Sym b. 61. 25

ITINERARIVM TOTIVS SACRÆ SCRIPTVRÆ.

OR,

The Trauels of the Holy Patriarchs, Prophets, Iudges, Kings, our Sauiour Christ, and his Apostles, as they are related in the Old and New TESTAMENTS.

With a Description of the Townes and Places to which they Trauelled, and how *many English miles they stood from* IERVSALEM.

Also a short Treatise of the Weights, Monies, and Measures mentioned in the Scriptures, reduced to our *English valuations, quantitie, and weight.*

Collected out of the Workes of HENRY BVNTING, and done into English by *R. B.*

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1619.

TO THE RIGHT HONOVRABLE, SIR HENRY MOVNTAGVE Knight, Lord chiefe Iuſtice of the Kings *Maieſties* BENCH.

IT is a true ſaying of the Philoſopher (Right Honorable, & my verie good Lord) that there is nothing wherein there is life, but it hath either motion or action; and ſuch is the condition of man, that a greater meaſure of both is impoſed vpon him, to humble him, than vpon many other creatures: the whole courſe of his life being compared vnto a Pilgrimage, in which ſtate a man can preſume vpon no certaine continuance. For as a Traueller that intendeth to finiſh his iourney, ſtaies not in his Inne, but deſires more to be vpon his way, than in his bed: ſo is it with man, who cannot poſſeſſe himſelfe in reſt, from the time of his birth vntill his death, and oftentimes is troubled with needleſſe, and vnprofitable labours, to attaine vnto his ends; which got, both they and he, periſh. Let *Alexander* that great Emperour, be a preſident of this; who with much labour hauing got a great eſtate, enioyed it but a ſhort time: and you may read in this Treatiſe, with what intollera-

ble paines *Antigonus Epiphanes*, endeuoured to eſtabliſh his kingdome to him; and yet in the end purchaſed little but a lamentable death. There is none of the Patriarchs, Princes, Iudges, Kings, Prophets, Apoſtles, or others mentioned in the Scriptures; that could make euident in the whole courſe of their life, any better then a laborious and tedious Pilgrimage. With what paines did *Abraham* wander from Chaldea, into the land of Canaan? How was *Moſes* tormented in the Wilderneſſe? almoſt to the loſſe of his ſoule; but abſolutely neuer to come into the promiſed land. And for *Dauid*, how miſerably liued he, when he could not truſt his owne friends? This is the ſtate of man, and to ſay truth, he differs in little (beſide reaſon) from other creatures; and that, either lockt vp in ſilence, or not expreſt in ſome memorable action, makes him ſo much the more capable of miſerie; being only able to diſtinguiſh of ioy and feare. And that theſe things may be the more apparant, I haue endeuored to collect out of the Workes of others, this Treatiſe: wherein is briefly deſcribed the Trauels of all the Prophets, Princes, &c. together with the cõdition of Cities, Countries, Iſlands and other memorable places, as they are mentioned in the Old and New Teſtaments. All which, that I might expreſſe that durie which hath a long time lien concealed, I haue wholly dedicated to your Lo: ſeruice: humbly intreating your fauourable acceptance of my paines; that ſo being ſhrowded vnder your Ho: protection, they may the better withſtand the aduerſe opinions of ſuch as pleaſe to cenſure them.

At your Hon: ſeruice,

R. B.

A BRIEFE DECLARATION OF GEOMETRICALL MEASVRES.

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A Degree of the heauens is fifteeene German, or Duch miles: one minute is a quarter of a Duch mile; ſo that foure minuts make a Duch mile.

A Duch mile is foure thouſand paces: the Spaniſh miles be verie neere ſo long as the Duch. A French mile is two thouſand paces: a Wallon or Italian mile is a thouſand paces; ſo that foure Wallon miles make a Duch mile. Diuerſitie of Miles.

The word Mile, is deriued from the Latin word *Mille*: for one thouſand paces make a Wallon mile, as *Gualtherus H. Reuius* writeth.

Of Stades or Furlongs.

THis word *Stadium* in Latin, in Engliſh a Furlong, is a meaſure of ground, whereof there be three ſorts; *Italicum, Olympicum, Pythicum.* That of Italy contained 625 feet, that is, 125 paces, halfe a quarter of an Italian mile: the ſecond ſort, was of the hill Olympus in Greece, where was a game or prize kept by the Princes and Cities of Greece euerie fift yeare, in the honour of *Hercules*, who firſt began it. This meaſure of ground, *Stadium Olympicum*, contained 600 feet, that is, 120 paces. The third kind of ſtade or furlong contained 1000 feete, which is 200 paces, whereof happily aroſe the difference of *Plinie* and *Diodorus Siculus* in deſcribing Cicily.

Fifteene Duch miles make a degree, and a degree of the heauens anſwereth to 480 furlongs vpon earth, whereby it is manifeſt that 32 furlongs is a German or common Duch mile. What a Furlong is.

One minute equalleth eight furlongs, which make an Italian or Wallon mile, the fourth part of a Duch mile. Two minutes of the heauens, or sixteene furlongs, make a French mile; the halfe of a Duch mile. Three minutes equall twentie foure Stades or furlongs, which make three quarters of a Duch mile. Foure minutes equall two and thirtie furlongs, that is to say, a German or Duch mile.

An Example. The holy Euangelists Saint *Luke ca.24.ver.13.* and Saint *Iohn cap.11.ver.8.* reckon the way by furlongs: Saint *Luke* saith the Towne Emaus was distant from Ierusalem sixtie furlongs; and Saint *Iohn* saith Bethania was fifteene furlongs distant from Ierusalem. Whence it appeareth that Emaus was distant from Ierusalem, almost two Duch miles, seuen Wallon miles and a halfe; and Bethania almost halfe a Duch mile, which is a mile, a halfe, and halfe a quarter.

Iosephus writeth, that Mount Oliuet was distant from Ierusalem fiue furlongs, that is, a little more then halfe a quarter of a Duch mile, which is halfe an Italian mile, and halfe a quarter. The same *Iosephus* saith, That the circuit of the Citie Ierusalem was three and thirtie furlongs, a Duch mile and halfe a quarter: Other say it was foure miles in compasse, which being vnderstood of Italian or Wallon miles, make little or no difference at all; seeing it is but the halfe of a halfe quarter of a Duch mile.

Strabo writeth that the Citie of Babylon was 380. furlongs in circuit, that is, twelue Duch miles. The circuit of Samaria was twentie furlongs, that is, halfe a Duch and halfe a quarter, which is two Italian miles and a halfe.

How the Romans measured their miles.

THe Romans measured their miles by paces, which they call *passus*, and that kind of measuring is done after this manner: Foure Barley cornes laid long-waies one by the other make the breadth of a finger; foure fingers broad make the breadth of a hand; foure hands broad make the length of a foot, which measure is now extant; fiue feet make a Geometricall or great pace; one hundred twenty fiue such paces are a furlong; eight furlongs are one thousand paces or Wallon mile, two thousand paces are a French mile.

Ex granis quatuor, digitus formabitur vnus.
Est quater in palmo digitus, quater in pede palmus,
Quinque pedes passum faciunt, passus quoque centum
Viginti quinque stadium dant: Sed milliare
Octo dabunt stadia: duplicatum sit tibi Leuca.

Foure thousand paces are a Duch mile, I meane a common Duch mile, whereof fifteene are reckoned to a degree of the heauens; for the Switser miles are commonly a quarter of a Duch mile longer then common Duch miles: but through this Booke by miles we vnderstand common Duch miles, whereof foure thousand paces make a mile.

Whosoeuer will vnderstand Saint *Ierom* well, *de locis Hæbraicis*, must marke whether hee reckoneth by miles or by Stones: the miles mentioned by him are Wallon miles, whereof foure make a Duch mile as aforesaid: the Stone whereof he writeth (whereby also they did measure and deuide the way) are reckoned sixe to a Duch mile. Of S. *Ierom's* miles.

To the end that all men that haue any little vnderstanding in Geometrie & Cosmographie, may make the tables and cast them, and at their pleasure enlarge or diminish them; I haue here for their direction, set downe the longitude and latitude of the most principall Townes. The former numbers shew the degrees and minutes of the Longitude; the latter numbers declare the degrees and minutes of the Latitude.

	Long.	*Latit.*
Sidon.	67.51	33.30
Tyrus.	67.0	33.20
Zarepta.	67.10	33.28
Kedes.	67.14	33.00
Chabul.	67.4	33.4
Rechob	67.13	33.14
Abela Betha macha	67.20.	32.59
Senim Vallis	67.1	32.58
Carmel	66.35	32.50
Cana maior	67.13	33.24
Cana minor	67.52	32.48
Nazareth	66.56	32.42
Tabor	66.45	32.38
Capernaum	66.52	32.19
Bethsaida	66.51	32.29
Corazim	66.53	32.29
Tyberias	66.44	32.27
Magdalum	66.48	32.28
Dora	66.25	32.8
Cæsarea Stratonis	66.16	32.25
Lydda	65.43	32.6
Ioppen	65.40	32.5
Messlada castellum	66.21	31.47
Mærum lacus	66.36	32.25
Sunem	66.33	32.33
Naim	66.35	32.33
Napthalis	67.6	32.57
Bethoron superior	66.00	32.14
Bethoron inferior	65.54	32.00
Gazar	66.10	32.20
Bethsan	66.41	32.23
Endor	66.26	32.27
Megiddo	66.26	32.32
Thebetz	66.30	32.25
Aphec	66.28	32.38
Gilim	66.15	32.22

	Long.	Latit.
Alexandrium	66.23	32.11
Thirzo	66.20	32.13
Zilo	65.58	31.58
Beseck	66.34	32.24
Michmas	66.6	32.04
Samaria	66 22	32.19
Nobe	65.45	32.03
Gazeron	65.41	31.59
Emmahus	65.54	31.59
Iericho	66.10	32.01
Aialon	65.56	31.56
Anathot	66.01	31.57
Gibeah Saulis	66.57	31.55
Kiriah Iearim	65.58	31.55
Ierusalem	66.00	31.55
Bahurim	66.3	31.56
Ephraim	66.8	32.00
Gilgal	66.12	32.01
Esthaol	65.36	31.54
Thimnah	65.48	32.03
Zarea	65.51	31.55
Gedor	65 44	31.59
Modin	65.45	32.01
Bethania	66.01	31.54
Bethlehem	65.55	31.51
Debir	66 10	31.58
Iarmouth	65.37	31 51
Azecha	65.51	31.54
Lachis	65.51	31.49
Eglon	65.50	31.48
Makeda	65.49	31.52
Libna	65.49	31.50
Debir	65.32	31.46
Bethsur	65.47	31.48
Kechila	65.38	31.47
Maresa	65.42	31.54
Maon	65 38	31.41
Carmel	65.40	31 44
Ziph	65.38	31.43
Arath	65.45	31.37
Hebron	65.33	31.45
Gerar	65.37	31.42
Kades Barnea	65.22	31.29
Adar	65.12	31.32
Carcaha	65.16	31.30
Hasmona	65.00	31.30
Bethsemes	65.55	31.55
Beersebah	65.31	31.40
Siclag	65.15	31.37
Ecron	65.40	31.58
Azotus	65.35	32.00
Astalon	65.24	31.52
Gath	65.23	31.48

	Long.	Latit.
Gaza	65.11	31.40
The Townes lying on this side of the riuer of Iordan.		
Dan	67.25	33.09
Ior fons	67 31	33.07
Cæsarea Phllippi	67.30	33.05
Seleucia	67.17	32 50
Eruptio Fluuij ex Samachonitide palude	67.11	32.44
Capernaum	66.53	32.29
Eruptio Fluuj e mare Genezareth	66.33	32.21
Ephion	66.42	32.20
Ennon	66.40	32.19
Gamala	66.55	32.25
Salem	66.37	32.18
Chrit torrens	66.16	31.57
Ostia Iordanis	66.17	31.54
Engedi	66.22	31.43
Zoar vel Sagor	66.17	31.38
Eruptio Zered	66.19	31.34
Townes standing beyond Iordan.		
Mirba	66.50	32.20
Astharoth	67.00	32.26
Astaroth	66.57	32.23
Gadara	66.48	32.23
Machanaim	66.44	32.19
Iaezar	66.39	32.12
Hesbon	66.28	32.05
Iabes	66.55	32.21
Ramah	66.51	32.20
Nobach	66.38	32.16
Iachsa	66.28	32.08
Aroer	66.30	32.00
Macherus	66.23	31.56
Minith	66.36	32. 6
Midian	66.30	31.55
Didon	66.32	32.06
Phnuel	66.39	32.18
Edrei	66.15	32.21
Abela Vinearum	67.00	32.23
Philadelphia	67.10	32.22
Pella	67.03	32.20
Thiala fons	67.43	33.05
Betharan	66.30	32.08
Pisga mons	66.26	32.01
Abarim montes	66.29	31.58
Townes in Egypt.		
Memphis.	61.50	29.50
Heliopolis	62.15	29.55
Tanis	63.10	29.50
Taphnis	62.30	31 00
Ony	60.30	30.10

	Long.	Latit.
Alexandria	60.30	31.00
Mercurij ciuitas magna	61.40	28.55
Mercurij ciuitas parua	61.0	30.50
Delta magnum	62.0	30.00
Xois	62.30	30.45
Busiris	62.30	30.15
Arsione	63.20	29.10
Solis fons	58.15	28.00
Iourneys out of Aegipt.		
Raemses	63.0	30.05
Pihachiroth	62.50	29.40
Mara	63.35	29.50
Elim	63.45	29.50
Iuxta mare	63.55	29.45
Paran promontorium	65.00	29.00
Daphca	64.14	29.46
Alus	64.30	29.46
Raphiddim	64.40	29.53
Sinai mons	65.0	30.00
Hazeroth	64.50	30.14
Zephor mons	64.59	30.50
Mozeroth	65.18	31.04
Hasmona	65.0	31.30
Gidgad mons	65.30	30.20
Iothabatha	65.30	29.40
Habrona	65.30	29.40
Hesion gabar	65.35	29.20
Sin	66.0	29.56
Hor mons	66.0	30.25
Salmona	66.25	30.40
Phunon	66.30	30.54
Oboth	66.50	31.04
Ieabarim	67.0	31.18
Zered torrens & vallis	66.42	31.20
Didon gad	66.48	31.32
Almon diblathaim	66.48	31.44
Chedemoth solitudo	66.56	32.00
Beer puteus	66.50	23.00
Marthana Solitudo	66.46	23.00
Nathaliel	66.40	00.23
Bamoth vallis	66.30	32.00
Townes in Arabia petrea.		
Petrea	65.30	31.18
Paran	64.50	30.04
Midian	65.40	29.15
Hesion gebar	65.35	29.00
Elana villa harla vel elath	65.35	29.15
Ostia Nili.		
Canopicum	66.50	31.05
Bolbithinum	61.30	31.05
Sebenniticum	61.45	31.05
Pathmiticum	62.30	31.10
Mendesium	62.45	31.10
Pelusiacum	63.15	31.15
Thou	63.00	30.30
Sirbonis lacus eruptio	65.45	31.50
Sirbonis lacus	63.30	31.10
Idem	63.45	31.10
Ciuitas pelusium	36.25	31.20
Rhinocorura	64.40	31.30
Some other great Townes.		
Babilon	79.00	35.00
Antiochia	69.30	35.30
Damascus	68.55	33.00
Palmira	72.40	35.10
Vr chaldeorum	78.00	39.40
Ecbathana	88.00	37.45
Rages in Media	93.40	36.40
Susa in Persia	83.00	34.15
Persepolis	91.00	33.20
Hecatompilon in Parthia	96.0	37.50
Zaba in Arabia fœlix	97.00	13.00
Meroe	61.30	16.25
Haram in Mesopotamia	75.15	36.10
Hircania	98.30	40.00
Cirænæ	50.00	31.20

The description of the Citie of Ierusalem, as it was before *Titus Vespasian destroyed it.*

THe most holy and beautifull city of Ierusalem, was twice destroyed; first by *Nabucadnezzer*, the most puissant King of Babylon, who did vtterly beat downe and ouerthrow the Citie, burning the costly Temple, which King *Salomon* had built. After that, *Zorobabel* and the high Priest *Ioshua*, when they returned from the captiuitie of Babylon, reedified and built againe both the Citie and the Temple, in the yeere before the birth of Christ, 535. But the second Temple which was built after their returne, was neither so faire, nor so great as the first; for it was twentie * Cubits lower than the former. After that, King *Herod*, 17 yeeres before the birth of Christ, caused the said Temple to be broken downe againe (as *Iosephus* saith) and erected another new Temple in place thereof, which neuertheless was not like the first Temple that *Salomon* builded, as touching the greatnesse; but it was exceeding fairely decked and adorned with gold and siluer, so that in regard of the beautifulnesse thereof, it was a wonder vnto all that came to Ierusalem. Which Temple (40 yeeres after Christs death and Ascension) was also vtterly destroyed by *Titus*, the sonne of *Flauius Vespasian* the Emperor.

* *Cubitus*, is a foote and an halfe, sixe hand bredths, foure and twentie fingers broad, being in former times the fourth part of the height of a man: *Cubitus, a cubando*, the part of the arme that men vse to leane vpon, from the elbow to the hand. *Vitruvius lib. 3. Cal. Lexicon.*

I will describe the forme of the Citie Ierusalem, as it was before it was defaced by *Titus*, the sonne of *Vespasian*, and therewithall I will shew, how the costly Ornaments, which *Salomon* placed therein, stood: for, seeing that the two brasen Pillars and the great Molten sea, were not therein, when our Lord Iesus Christ liued vpon earth, being broken down by *Nabucadnezzers* soldiers,

It

It is therefore neceſſarie and verie requiſite to be knowne how they ſtood, and to the end that the Reader may be fully ſatisfied, I will alſo firſt declare the Citie of Ieruſalem as it was in thoſe dayes, with the cheefeſt Places, Walls, Towres, Gates, Houſes, Caſtles, Fountaines, Hills, Vallies, and all the principall things therein.

How the Citie of Ieruſalem is ſcituate and ſtandeth diſtant from Germanie.

THe Towne of Neurenberch, is ſcituate in the middle of Germanie, or nere thereabouts, and Ieruſalem is diſtant from Neurenberch, fiue hundred * miles: But if you will trauell to Venice, and from thence to Ieruſalem, it is fiue hundred and * fiftie miles.

* Which make 2000. miles Engliſh.
* Which make 2100. miles

The ſcituation of Ieruſalem.

IEruſalem was foure ſquare, and ſcituated vpon foure Mountaines, *viz.* Mount Syon, Mount Moriah, Mount Acra, and Mount Bezetha. Of the ſcituation of the Mountaines whereon Ieruſalem ſtood.

Mount Syon, was the higheſt of all, and laie within the Citie of Ieruſalem towards the South, whereon ſtood King *Dauids* houſe or the Caſtle of Syon, and the vpermoſt Towne.

Mount Moriah, whereon the Temple ſtood, with other excellent buildings and Towers, was on the Eaſt ſide of the Citie within the Walls.

Mount Acra, whereon the lower Towne was builte, ſtood Weſtward in the Citie, wher *Annas*, *Caiphas*, *Pilot*, *Herod Agrippa*, *Bernice*, *Helena*, and other Kings and great Princes dwelt.

The holy Citie of Ieruſalem, may in this maner be briefely deſcribed.

THe moſt holy and beautifull Citie of Ieruſalem (if any would conſider the three principall parts of the World, Europe, Aſia, and Afryca) ſtood in the middeſt of the World, The deſcription of Ieruſalem.

vpon moſt high Mountains and Rockes, like an earthly Paradiſe, a liuely figure of the euerlaſting Citie of God. This Citie, being the Metropolitan or principalleſt Citie of the Iewes, ſtood in the Trybe of *Beniamin*; at the firſt it was called Salem, that is, *Peaceable*: when *Melchiſedech*, the Prieſt of God, raigned therein, which he alſo built after the Deluge (as *Ioſephus* and *Egeſippus* write.) But at that time, it was not verie great, for it ſtood onely vpon Mount Syon. Mount Moriah, where *Abraham* would haue offered his ſonne *Iſaac*, ſtood without the Citie, and after that they tooke it into the Citie, as when time ſerueth it ſhall be declared.

After the death of *Melchiſedech*, vnto whom *Abraham* payd the Tythes of all his goods, the Iebuſites dwelt in the Citie of Ieruſalem, and had the dominion of it and the land thereabouts in their ſubiection, calling the Citie Iebus, after their name; which name it held a long time, as wee read in *Ioſuah* the 10. *Iudges* 1. and 2. *Samuel* 1. But at the laſt *Ioab* King *Dauids* Generall of his armie, wan it, and draue the Iebuſites out of it, and called it Ieruſalem, that is, *a ſight or viſion of Peace*. It hath alſo other names in the holy Scripture, for in *Eſay* 29. it is called Ariel, that is, *Gods Lyon*, and Mount Libanus*. The Prophet *Ezechiel* 23. calleth it Ahaliba, *my fixed Pauillion or Tent*, that is, a Citie wherein God had placed his owne habitation.

* Becauſe it was made of the Ceder trees which came out of Mount Libanus.

The circuit and bigneſſe of the Citie of Ieruſalem.

THe citie of Ieruſalem was foure ſquare, and in circumference three & thirtie furlongs*, as *Ioſephus* writeth, which three and thirtie furlongs make ſomewhat more then a Dutch mile. Some write that it was foure miles compaſſe about, yet theſe were not Dutch miles, but Walloune or Italian miles; for foure ſuch Italian miles are a Dutch mile.

* Which make foure Engliſh miles and one furlong.

Of Mount Syon, the higher Citie.

MOunt Syon ſtood Northwards in the Citie Ieruſalem, and was much higher than all the other Hills that were therein, therefore

therefore it was called Syon, that is a watch Tower, becauſe from thence one might ſee all the Holy land, & all the countries thereabout: vpon this Hill the vpper Citie was built, which in the Scripture is called the Citie of *Dauid*, becauſe *Dauid* wan it from the Iebuſites, and beautified it with many goodly houſes and faire and coſtly buildings; but eſpecially with his houſe of Cedar wood, which he termed the Caſtle of Syon, which ſtood Weſtwards at the corner of the Hill, looking into Bethlehem Southwards. In that houſe *Dauid* dwelt, and therein committed adulterie with *Berſeba*, the wife of *Vriah* the Hittite; whoſe houſe alſo, with the places of diuers priuie Councellors and Officers, ſtood vpon the ſaid Hill, not farre from the Kings Palace, as *Ioſephus* writeth.

Beneath King *Dauids* houſe, vpon Mount Syon, within a Rocke, there was to be ſeene the Sepulchre or vault wherein king *Dauid*, *Salomon* his ſonne, and other ſucceeding Kings of Iuda, were entombed and buried.

Vpon Mount Syon alſo (towards the Eaſt) King *Herod* had a Garden of pleaſure, not farre from the Fountaine called Silo, *Nehemiah* 3. and there alſo ſtood the Tower of Silo, whereof *Luke* in the 13 chapter maketh mention.

Ioſephus (in the warres of the Iewes, his firſt booke and ſixteenth chapter) ſaith, That King *Herod* (vnder whom Chriſt Ieſus was borne) had two faire and ſtrong houſes or Towres, which he ſet and made in the vpper part of the citie of Ieruſalem, vpon Mount Syon, which were in a manner comparable with the Temple for beautifulneſſe, which he called after the name of his friends; the one Cæſarea, for *Cæſar* the Emperors ſake; & the other Agrippa, according to the name of the noble Roman *Marcus Agrippa*, that maried the daughter of *Auguſtus Cæſar*.

This may ſuffice to declare the ſcituation of the vpper Citie, which ſtood vpon Mount Syon, and conteined in circuit fifteene furlongs, which is about halfe a mile. This vppermoſt Citie in the ſacred Scripture is called the Citie of *Dauid*, it was alſo called Millo, that is, *fulneſſe or plentie*, for in it there was no want, but aboundance of all things.

of

Of the steppes which discended downe from the Citie of Dauid vnto the lower Citie.

MOunt Sion whereon the vpper Citie of Ierusalem did stand, was such an high hard hill, and so steepe, that no man could climbe or ascend vnto it by any way or meanes but onely one, that is, by steps; for in the middle thereof there was a great paire of Staires made, which discended from *Dauids* Citie vnto the lower Citie, into the valley or Dale of Gates, called *Thyroreion*, which staires were seuen hundred & eighty* foot high, as *Iohannes Heydonius* writeth; & beneath in the valley of *Thyroreion*, ouer against the valley of Cedron, at the foot of the staires stood a gate, which was called the gate of Sion; and they which went vp into Mount Syon must passe through that gate, and so vp those staires. But it is thought neuertheless that in some other part of the Hill, there was some winding or oblique way made, by which Horses and Chariots by little and little might ascend.

* That is, 26. yards in height.

Allegoricall or Spirituall significations of Mount Sion.

SIon in Hebrew signifieth a sure hold or goodly aspect; for that from the top thereof a man might haue seene all the land lying thereabouts, and was a type of the highest heauens, or habitation of Almightie God; from whence hee beholdeth all things vpon earth; from which Throne and heauenly habitation he descended into this lower Ierusalem, and became our Redeemer and Sauiour, that so we being purged by his blood from all our sinnes and imperfections, hee might bring vs into that heauenly Ierusalem, which is eternall glorie.

Of Mount Moriah, on which the Temple stood.

MOunt Moriah stood Eastward within Ierusalem, which was a most hard stonie Hill, from whence towards the rising of the Sunne men by staires might easily discend; but round about on the other three sides, it was steepe and vnapproachable, like a stone

ſtone wall: yet it was not ſo high as Mount Sion, howbeit it was exceeding high, extending and reaching 600 foote in heigth: and on the top thereof was a verie faire plaine, like vnto that of Mount Sion, whereon in times paſt *Abraham* builded an Altar, and would haue offered his ſonne *Iſaac* for a Sacrifice, *Gen.* 22.

At which time, when *Abraham* obeyed the commaundement of God, intending to haue offered his ſonne *Iſaac* vpon the Hill, and thereon had made an Altar, then the ſaid Hill lay without the Citie: but long time after about the ſpace of 850. yeres, when King *Dauid* had conquered Ieruſalem, and driuen thence the Iebuſites; to enlarge the Citie, he compaſſed in Mount Moriah and Mount Acra with a wall, vpon which there ſtood many goodly buildings. And amongſt other things worthy obſeruation, vpon this Mount ſtood the Barne or Threſhing floore of * *Araſna* the Iebuſite, wherein King *Dauid* built an Altar, offered burnt Offerings, & beſought the Lord that the Angel of God (whoſe hand was ſtretched ouer Ieruſalem, holding a bloodie ſword, and had ſmitten the Citie with the peſtilence) might ceaſe from puniſhing the ſame, and the plague ceaſed. On the ſame place where the Barne of *Araſna* the Iebuſite ſtood, King *Salomon* alſo did build the Temple, 1. *Paral.* 23. 24. *Ioſeph. Antiq. Iud. lib.* 23. 24.

* Or Arauna.

An Allegoricall or Spirituall interpretation of Mount Moriah.

MOriah is as much to ſay, as The Lords Mirrhe, and ſignifieth our Lord Ieſus Chriſt, which is the true Mirrhe & ſweete ſmelling Sacrifice vnto God; a ſtedfaſt Rocke, an immoueable Foundation, whereon Gods Church and the members thereof are built, *Eſay* 28. *Matth.* 16. *Vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* Moriah is alſo expounded to be *Cultus & Timor Domini*, the worſhip and feare of God; and that in the ſame place the figuratiue ſeruice of God ſhould beginne and continue vntill the comming of Chriſt.

The deſcription of the Temple of Ieruſalem.

THe Temple ſtood vpon Mount Moriah, was fairely built, & artificially contriued, of white Marble ſtones, which were

ſo

ſo well conioyned or cloſed together, that a man could not ſee or perceiue the iunctures or creſts of them: and the inner walls of it were made all of Cedar wood, carued with the ſimilitude of Angels, Cherubins, roots of Palme trees, and with flowers of diuers kindes, gilt all ouer with pure gold, and ſet with pretious ſtones; inſomuch that all parts of the vpper roofe within the Temple, did ſhine with the luſtre of it. The Pauement thereof alſo was plated all ouer with fine gold; ſo that all the Temple within, both aboue, vnder foot, and on euerie ſide and corner thereof, was gilt cleane ouer: but without it was of ſmooth poliſht white Marble ſtone, excellently beautifull and faire to the eye, much reſembling the colour of anie Pearle, Vnit, or Margaret. It was in length a hundred *ells, in breadth a hundred ells, and in heigth a hundred & twentie ells, as *Ioſephus* writeth in the old acts and warres of the Iewes, in his fifteenth booke and fourteenth chapter.

That is, a hundred cubits, which make fiftie yards Engliſh; ſo that the Temple was fiftie yards long, fiftie broad, and ſixtie high.

The roofe thereof was made of thin plancks of Oliue wood, all couered ouer with plates of gold: it was adorned with ſharp and plaine ſpikes of gold, leſt birds ſhould defile it with their doung. When anie man trauelled to Ieruſalem, and ſaw the Temple farre off when the Sunne ſhined thereon, the white Marble ſtones and the golden roofe thereof, did caſt ſuch a light & reflexing brightneſſe from them, that it did make the beholders eyes darke and blind with looking vpon it.

Within the Temple there was the moſt ſacred Quire, which ſtood at the Weſt end thereof, the which Quire was formed foure ſquare, that is, twentie ells broad, long, and high. This Quire was called the *Holy of Holieſt*, wherein it was lawfull for no man to enter, but the high Prieſt, and he alſo but once in a yeare, which was on the Feaſt day of the Propitiatorie Sacrifice, to appeaſe Gods wrath. In the middle part of the Quire there ſtood two Cherubins, made of Oliue wood, couered all ouer with fine gold, whoſe faces & formes were like vnto young children; the heigth of them was ten ells; each of them had two wings, which were fiue ells broad; they ſtood one right againſt the other, ſo that with the innermoſt wings they touched together, and the vttermoſt ſides of the wings touched the ſides of the Quire: their faces looked

wards the Eaſt: In the middle, vnder the wings of the Cherubins, was placed the Arke of the Couenant. But after the Babylonian Captiuitie, the Arke of the Couenant ſtood no more there; for then the Holy of Holieſt was emptie, and nothing ſeene in the ſecond Temple, but the two Cherubins, as is aforeſaid. The wall of this Quire was of pure gold, excellent faire and curiouſly grauen: in this wall of the moſt holy Quire, there was a gate made all of gold, which had two leaues or little doores that opened and ſhut, verie curiouſly emboſſed; through which doores men went into the moſt holy Quire, where the Lord did anſwer by *Vrim* & *Thummin*, there the Cherubins ſtood: and before that gate there did hang a rich Vaile or Curtaine, which was made of fine Silke, wouen verie artificially, wherein there was wrought the picture of the Cherubins, with needle worke of diuers colours. This was the ſame Vaile, which at the Paſsion of Chriſt did rend in ſunder from the top to the bottom; to ſhew, that then *Aarons* Leuiticall Sacrifices were aboliſhed, and now euerie man may freely approach (through the mercie of his deerely beloued Sonne) vnto the preſence of Gods heauenly Throne.

Before the moſt ſacred Quire, there was builded, towards the Eaſt, a place within the Temple, containing fortie ells in length, twentie in breadth, and thirtie in heigth, cloſed vp on both ſides with golden walls, which was called the Holy Place or Sanctuarie of the Temple; wherein no man might enter but onely the Prieſt, when he offered Incenſe and prayed vnto God. In the middle of that holy place, there ſtood an Altar, couered with plates of gold, neere vnto which the Angel *Gabriel* appeared vnto *Zacharias*, and brought him the glad tidings, That *Elizabeth* his wife ſhould beare him a ſonne, whoſe name ſhould be *Iohn*, who ſhould prepare the way of Chriſt. At the South end of this Altar, vpon the one ſide, ſtood the holy Candleſticks; and at the other end on the other ſide, ſtood a golden Table, whereon the Shew Bread was ſet. And in this holy place there ſtood ten Tables more for the meat offerings, and ten golden Candle-ſtickes more, which were bewtified with Lamps, Lillies, and other faire flowers. The opening doores, whereby men went into the Holy Place, were alſo verie rich and coſtly, made of gold, with carued

Cherubins,

Cherubins, Palme trees, and broad flowers thereupon. And before thoſe doores alſo, there were hanging Vailes or Curtaines, verie curiouſly wrought. On both ſides of the Temple there were certaine Walks or Galleries, which were three ſtories high, one aboue another: and on the right ſide there ſtood a paire of turning ſtaires, by the which men went vp to the Chamber of the Temple, and there all the ſmall Veſſels, and other things belonging to the Temple were kept. The roofes of theſe Galleries were all plated ouer with gold; but that part was ſomewhat lower than the principall part of the Temple. The windowes of the Temple were wide within, and narrow without. The gates of the Temple were made of pure gold, fiue and twentie ells high, and ſixteene ells broad; but ſpecially the gate that ſtood Eaſtward in the Temple, was exceeding high, which in the ſecond Booke of Kings, *cap.* 25. is called the high gate: and as *Ioſephus* ſaith, the ſaid gate was ninetie ells high, the doors whereof were fortie ells long and twentie ells broad, gilt all ouer, and richly embоſſed, bewtified with Cherubins and pretious ſtones. The wall before this gate towards the Eaſt was pure gold, emboſt and curiouſly engrauen in maner of Vines, with great golden leaues, as big as the ſtature of a man, whereon there did hang the picture and forme of grapes, which were made of fine Cryſtall. Within that high gate alſo there did hang a Vaile or Curtaine, as long and broad as the gate within: this Vaile was made of a peece of Babylonian Tapeſtrie, wonderfully wrought, and made of Silke, bewtified with diuers colours, of Scarlet, Purple, and Veluet; and, as *Ioſephus* writeth, the Sphere of the heauens was wrought therin, but the twelue ſignes were not: and when the winde blew, the Vaile did moue like a Vane.

Of the Porches or open Courts of the Temple.

BEfore the high gate of the Temple, towards the Eaſt, there were three Porches or Courts open without roofes, which were made all of poliſht ſtones, with faire Marble pillars, bewtified with all kind of colours, in which Porches men praiſed and ſerued God.

The

The firſt was called the vpper Porch, where none but the Prieſt might enter when he offered and ſerued God, which Porch ſtood next vnto the high Quire. The ſecond was called *Salomons* Hall, or Porch; there the people vſed to pray, and in that Court our Sauiour Chriſt preached, *Iohn* 10. The third Porch, King *Herod* built, adding that therto, for the Heathen people which alſo came vnto Ieruſalem to pray.

Thoſe three Porches went foure ſquare round about the Temple, as the Temple it ſelfe was, and betweene theſe Porches there were alſo ſpaces left, ſupported with Pillars of Marble, and cloſe aboue the head for men to walke vnder when it rayned, which were all made of Cedar and Cypres wood, and of Marble ſtone beautified with gold. But towards the Eaſt right ouer againſt the high Quire of the Temple, there the Porches were broadeſt and greateſt.

Here, gentle Reader, you muſt note, that as often as in the deſcription of the Temple, I ſpeake of certaine ells, you muſt not vnderſtand ſuch ells as we vſe here in our Countrey, but onely of the Geometricall ells or elbowes, which are called Cubites, being the length of one foot and an halfe, or ſix hands in breadth; and two ſuch ells or Cubits doe conteyne three foot, which make a yard of our meaſure.

The firſt Temple which King *Salomon* built, had but two Porches, as alſo the ſecond Temple which *Zorobabel*, and *Ioſhua* or *Ieſu*, the ſonne of *Iozedeck* made, after the captiuitie in Babylon; but that was twentie Cubits lower, and incloſed about with two Porches alſo. But King *Herod Aſcalonita*, the great King of the Iewes, ſonne of *Antipater Idumæus*, 16 yeeres before the birth of Chriſt pulled downe that Temple, and built a new Temple vp from the ground, which was like *Salomons* Temple, but that it had three Porches: for *Herod* built the third Porch to the intent that the Heathen people might pray therein, as a Sanctuarie for Pilgrims and Strangers, as *Ioſephus* writeth, *Antiq. Iudeo. lib.* 21. *ca.* 14. *& de bello Iudeo. lib.* 6. *cap.* 6. *Item Egeſippus lib.* 1. *cap.* 35. 36. But ſome doe thinke, which is more likely, that the ſaid *Herod* did but repaire and adde buildings vnto the ſecond Temple.

And where *Ioſephus lib.* 2 *contra Apionem*, writeth of foure Porches,

ches, whereas principally there were but three; It is to be vnderſtood, that *Salomons* Porch was made with a Wall in the middle thereof, wherein on the Northſide the Iewiſh women that were vnſpotted or vndefiled vſed to pray; and one the other ſide, being South, the Iewiſh men (who alſo according to the Law were vnſpotted) prayed, as *Ioſephus* ſaith, *lib.6.de bello Iudeo.cap.6.*

A particuler deſcription of the three ſeuerall Porches or Courts belonging to the Temple.

IN the vpper Porch which ſtood right ouer againſt the high Quire in the Temple, there was an Altar of Braſſe, proportioned foure ſquare, conſiſting of twentie Cubits in length, and twentie Cubits in breadth, extending to tenne Cubits in height, beautified with golden hornes, whereon they vſed to offer burnt ſacrifices of Oxen, Sheepe, turtle Doues, Calues, & other things. Alſo in times paſt, there ſtood the great Molten ſea, made by king *Solomon*, & the two braſen Pillars, which were made with knobs, Pomegranats, and Lillies, verie coſtly and moſt artificially done, and tenne kettles vpon treuits: but thoſe kettles and pillars with knobs and pomgranates, and the great Molten ſea made by king *Solomon*, were carryed away by *Nabuchadnezzer* King of Babylon, and broken in peeces, after which captiuitie they were neuer ſeene more in the Temple, for there were no more made. But the Altar of braſſe with the great hornes, whereon they offred Oxen, Sheepe, and doues, was made againe, and ſtood there as I ſaid before, by which there ſtood diuers Tables, whereon they killed their offrings. In this Court alſo there was a goodly Fountaine, with the water whereof they vſed to waſh the blood of the beaſts out of the Temple; for there were certaine holes and gutters betweene the Marble ſtones, whereby the water ran vnder the earth and thorough the earth, was conueyed in a pipe into the Lake *Kidron*. In this Court *Zacharius* the ſonne of *Barrachius* was killed, betweene the Temple and the Altar, *Mac.*23. And *Zacharius* the high Prieſt, the ſonne of *Ioiadah*, was ſtoned to death, 2.*Chron.*24. It was compaſſed about with a great wall, made of Marble ſtone of diuers colours, wherein there were diuers doores to goe out

and

out and in, decked with loftie Towers and pleaſant walkes made of Cedar wood, reſembling our ancient Cloyſters. But principally towards the Eaſt it had a great gate, of 70 ells or Cubits high, and 25 broade, all couered ouer with gold (as *Ioſephus* writeth) ſtanding alwaies open, without any doores to ſhut, that euerie man might looke into it when the Prieſt ſerued God: if any man offred any thing he brought it to the Prieſt before the gate, but might not goe in himſelfe. *Ieremie cap.* 26. and 36. calleth it the newe gate. Here alſo was the Chappell of *Gemaria* the ſonne of *Saphan*, in which Chappell *Baruch* read the booke of the Prophet *Ieremy* to the people, *Ieremy* 36. And when the Sunne was in Capricorne, it ſhone right in at that gate, and thorough the high Quire of the Temple, to the Holy of Holyeſts (as *Ioſephus* writeth.)

Of the ſecond or middle Court, called Solomons Porch.

THis Court was ſomething lower then the other, for from it to the vppermoſt, they went by certaine ſtepps; and in the 10 of *Iohn* is called *Solomons* Porch, which (as *Ioſephus* writeth) was parted in the middle with a Wall, wherein, on the North ſide the Iewiſh women that were cleane and vndefiled, vſed to pray, and on the South the men, according to the Law *: But no vncleane perſon, or ſtranger, or heathen, might enter therein. For one the Eaſt ſide thereof, before the ſteps whereon men aſcended into the ſaid Porch, there ſtood a Portall curiouſly made of Marble ſtone, and betweene it ſtood Pillars of Marble, whereon was ingrauen in the Hebrew, Greeke, Latine, and Idumean tongs, this ſentence, *Omnis alienigena accedens ad habitaculũ domini moriatur.* That is, If any ſtranger goe into the houſe of God he ſhall ſurely dye. And *Herod* alſo cauſed to bee hanged ouer the Eaſtern gate by which they came into this Court, a golden Sword, with this inſcription, *Peregrinus ſi fuerit ingreſſus moriatur.* That is, If a ſtranger be ſo bold as to enter, let him dye. So as no Stranger or Heathen might goe into *Solomons* Porch vpon danger of his life. Here *Simion* tooke the child Ieſus in his armes, and ſaid, *Lord let now thy ſeruant depart in peace according to thy word, for mine eyes*

Meſculi enim ab auſtrio mulieres a ſeptentrione dominum inuocarunt.

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hath ſeene thy ſaluation &c. At the ſame time alſo, the Propheteſſe *Anna*, the daughter of *Phanuell*, of the Tribe of *Aſhur*, made a notable propheſie of the child Ieſus, to all the people of Iſraell, *Luke* 2. And after Ieſus was baptized, in this place he taught, wrought miracles, and did many worthy and memorable actions. The Apoſtles alſo commonly met together in this Court, and here the holy Ghoſt deſcended vpon them. Here ſtood the Treaſurie which *Heliodorus* thought to haue robbed, but was preuented by the Angell of God, 2. *Mach.* 3. This was the ſame Treaſurie wherein the poore widow caſt the two mites, whom Chriſt commended for the ſame, as appeareth *Marke* 12. Vpon which Saint *Ambroſe* ſaith, denie not to caſt two mites into this Treaſurie, that is Faith & Grace, ſith by them thou ſhalt be made capable of a celeſtiall Kingdom, neither flatter thy ſelfe with thy riches, becauſe thou canſt giue more then the poore, for God reſpects not how much but with what deuotion thou giueſt thy reward, *Amb. lib. de viduo. & Epiſt. lib. 9 Epiſt.* 76. And here Chriſt abſolued the adultereſſe, that was accuſed to him, being ſorie for her offence, ſaying, *I came not to condemne, but to ſaue ſinners that repent.* Vpon which Saint *Criſoſtom* ſaith, Although thou art a Publican, yet thou mayſt be made an Euangeliſt; though a Perſecutor of the Church, yet an Apoſtle; though a Theeſe, yet of the Citie of Paradiſe; though a Magitian, yet thou mayſt worſhip God: For there is no ſinne ſo dangerous, but repentance may procure pardon. Not far from this Treaſurie, there ſtood certain Galleries curiouſly adorned with Marble pillars, the roofe whereof was plated with ſiluer and gold, and was cloſe aboue the head that when it rayned men might walke vnder them drie, & indeed did much reſemble our ancient Monaſtries: The doores of theſe walkes were couered ouer with gold and ſiluer; ſo alſo was that high gate, wherby men went Eaſtward into *Solomons* Porch, and was 50 cubits high, and the doores 40, as *Ioſephus* writeth.

Of the third Court or Porch wherein the Heathens vſed to pray, commonly called the Hall of the Gentiles or outward Court.

THis Court was not built by the kings of Iſraell, but by *Herod*, when the reſt of the Temple was reedyfied, ſome ſixteene yeeres

yeeres before the birth of Chriſt, and about ſixe and fortie before he began to preach, *Iohn* 4. It was ſo ſpacious and ſumptuouſly built, that it amazed the beholders, conteyning a hundred cubits in breadth, and ſeuen hundred and twenty cubits in length, lying Eaſtward towards the broke *Kidron:* the pauement was of Marble of diuers colours like the other Courts, the Walls with the Marble pillars, were fiue and twentie cubits high, and the walkes about it very curiouſly made, were thirty cubits broad. This was called *Veſtibulũ Gentium*, where the Heathens as well as the Iewes might enter and pray. Out of this place, Chriſt draue the buyers and ſellers, ouerthrew the tables of the mony changers, and the ſtoles of thoſe that ſold doues, *Iohn* 2. *Mat.* 21. And it ſtood ſomthing lower then *Solomons* Porch.

All theſe three Courts were incloſed within high walls, and walkes, reſembling our Cloyſters, were round about the Temple at euerie corner of which, ſtood verie high towers, wheron when the Sabboth day came, one of the Prieſts ouer night went and ſounded a Trumpet, to ſignifie, that the next day was the Sabboth: for then there were no bells. The wall of this vttermoſt Court (as *Ioſephus* writeth) was in heigth (reckoning from the bottom of the valley of Kidron) foure hundred cubits, and adorned with goodly Towers, vpon the Pinnacles of which, were built ſummer houſes and faire walkes, from whence men might ſee into the Temple and cleane ouer the Towne: theſe were called the Pinnacles of the Temple, and were ſo high, that when one lookd down from them into the valley, their eyes daſled, in ſuch maner that they could not ſee, as *Ioſep.* writeth *lib. Antiq.* 15. *c.* 14. Vpon one of theſe pinnacles the diuell caried our ſauiour Chriſt, ſaying, *If thou beeſt the ſon of God, caſt thy ſelfe down & worſhip me*, *Mat.* 4. And *Iames* the ſon of *Alphæus*, by the commandement of *Annas* the high Prieſt, was from thence thrown into the valley of Cedron, & falling vpon a fullers inſtrumẽt died, *Ioſep. Ant.* 20 *c.* 8. *&c.* The gate towards the Eaſt was thirtie cubits high, & had doors opning two waies, 15 cubits broad (as *Ioſep.* writeth) made of pure bras that ſhone like gold & ſiluer, artificially made & cunningly imboſſed, Inſomuch as it was called the beautifull gate of the tẽple. As *Peter* & *Iohn* was going into the temple by this gate.

they healed a man that had beene borne lame from his mothers wome, *Acts* 3.

When a man went Eaſtward, the gates were one higher then the other, The firſt gate or the gate of the Heathens Court, was thirtie Cubits high, The ſecond that entred into *Solomons* Porch, was fiftie Cubits, The third which went into the higheſt and laſt Court, was ſeuentie Cubits, And the great high gate of the Temple, was ninetie Cubits high, ſo that euerie gate was twentie Cubits one higher then another. And in theſe gates there were benches made for men to ſit on. There were manie other gates and doores on both ſides, ſome ſixtie ſome twentie Cubites broad, all almoſt made of pure gold, and of ſuch waytineſſe, that (as *Ioſephus* writeth in his ſecond booke to *Appius*) two hundred men could ſcarce open and ſhut them. *Egiſippus* writeth, that *Veſpaſian* comming before the Temple to aſſault it, commanded his Souldiers to burne one of the golden gates (which then were ſhut) that ſo hee might ouercome the ſame, and with ſtrong hand carrie away a glorious victorie. For it was wonderfully fortified both by Nature and Arte; it had deepe Ditches, loftie Towers like vnto Caſtles of defence; and moreouer, compaſſed about with Bulwarkes and ſtrong Walls, inſomuch as it was not poſſible to bee wonne, but with extreame difficultie and great labour. When the gate was fired, the gold that ranne from it was in great aboundance. And by this meanes, the Conqueſt was made eaſie. This ſhall ſuffice to haue ſpoken of the buildings of the Temple.

The Allegoricall or Spirituall meaning of the Temple.

THe Terreſtriall Temple built by *Solomon*, was partly a figure of our Sauiour Chriſt, and partly of his Church. For when the Sonne of God ſuffered the Temple of his holy bodie to bee deſtroyed, and was riſen againe from the dead *Iohn* 2. then hee rayſed vp to vs the Chriſtian Church, which is the true Spirituall houſe and temple wherein God dwelleth, 1. *Co.* 6.

The myſterie of the white Marble.

CHriſt is the right white Marble ſtone which is without ſpot, *and there is no deceit found in his mouth*, *Eſay* 53. *Iohn* 8. This ſtone the builders refuſed: But God choſe it out as moſt precious, and *made it the head of the corner, that we like liuing ſtones might be built vpon it*, 21. *Iſay* 8. 1. *Peter* 2.

The myſterie of the Gold.

THe Gold and precious Stones in the Temple, ſignified the Dietie of Chriſt, for in him dwelt the fulneſſe of the Dietie σωματικῶς wholy and abſolutly, and in him was conteyned, *the fountaine and treaſurie of all wiſdome and knowledge*, *Col.* 2.

The myſterie of the Cæder wood.

AS the Cæder, Cypreſſe, and Oliue wood, was neither ſubiect to putrifaction, nor poſſible to be deuoured with wormes, So the humaine nature of Chriſt was ſubiect to no corruption, no putrifaction, *Pſalme* 16.

The myſterie of the Cherubins.

THe Temple alſo, is a figure of the heauenly glorie, and of the euerlaſting life to come, where the Angels and Cherubins, being ingraued and pictured to the image of man, doe repreſent the congregation of the bleſſed Angels and Saints, which in the preſents of the Lord, ſing a continuall TE DEVM LAVDAMVS *Apoc.* 4. The two Cherubins placed vpon the Mercie ſeat in the holy Quire, ſignifie the old and new Teſtament, which conteyneth the doctrine of Chriſt. And as their wings toucht one another, ſo the old and new Teſtament are ioyned together, the end of the one the beginning of the other. The one continued to the end of the firſt world, the other ſhall continue to the end of the ſecond, both had relation to Chriſt to whom the Miniſterie of God was committed.

The myſterie of the golden doore of the Temple.

CHriſt is the doore of life, by which we muſt enter into Eternall happines, *Iohn* 10.14. the two doores, ſignifie a two fold knowledge, before we can enter into this gate; that is, of his Perſon and Office.

What the Vaile of the Temple ſignified.

THe Sonne of God our Lord Ieſus Chriſt hanging vpon the Alter of the Croſſe, is the true Vaile that is put betweene God and vs, ſhadowing with his wounds and pretious blood, the multitude of our offences, that ſo we may be made acceptable to his Father, *Hebrews* 10.

The myſterie of the Arke of the Couenant.

THe Arke of God made of Sittim wood, wherein was kept the Pot of Manna, *Aarons* Rod, and the Tables of the Commandements, *Exodus* 25. *Hebrews* 9. repreſent as well our Sauiour Chriſt, as the hearts of the faithfull. For in Chriſts breſt was conteyned the doctrine, both of the Law and Goſpell, ſo likewiſe is it in the faithfull, though not in that meaſure. He was the true Manna that deſcended from Heauen to giue life vnto the world, *Iohn* 6. The Tables of the Law, moue vs to mutuall loue & new obedience. *Aarons* Rod flouriſhing with bloſſoms, ſignifies the ſweetneſſe of the Goſpell, and the glorie of our high Prieſt Ieſus Chriſt, of whom *Aaron* was a tipe.

The myſterie of the golden Alter.

THe ſacryfiſing Alter in the Sanctuarie of the Temple, wherон were foure golden hornes, being made partly of Sittim wood, and partly of gold, compaſſed about with a Crowne of gold; Repreſent the vnity of the humanitie and dietie in our Sauiour. For as the wood, naturally incorruptible, was beautified with refulgent gold, ſo the humanitie of Chriſt, not capable of any putrifaction, *Pſalme* 16. being adorned with the Celeſtiall glorie of the dietie perſonally vnited to the diuine nature, aſcended vp into the heauens, and there ſitteth at the right hand of his Father,

ther, crowned with the Crowne of Maieſtie in eternall happineſſe, *Pſalme* 8.

The myſterie of the golden Candelſtickes.

THe golden Candleſticke with ſixe branches and ſeuen lights, ſignifie Chriſt and the Miniſters of the Church. Chriſt the foundation, is the chiefe Prieſt & light of the world, illuminating vs to eternall life, *Iohn* 1. The Doctors & Teachers of the Church are the branches by whom Chriſt inlighteneth his Church, with the ſound and vncorruptible doctrine of the Goſpell, *Apocal.* 1. neither ought they to be ſeperated from Chriſt, but, by the light of their doctrine and ſincere conuerſation, be a lanterne vnto our feet, *Pſalme* 119. that ſo their workes may returne to his glorie & the good of the Church. And as all the branches were vnited into the body of the Chandleſticke, ſo euerie Miniſter and faithfull child of God, ought to be vnited into the body of Chriſt, without any ſchiſmaticall diſcention or ſeperation. The flowers and lylies, denote the ornaments and graces of the holy ſpirit, which Chriſt hath bountifully beſtowed vpon his Miniſters. The lights and lamps, doe admoniſh all godly Miniſters to a diligent care, leaſt the light of Gods diuine word, ſhould either by mens traditions, or carnall and philoſophicall opinions, bee either diminiſhed, or by little and little aboliſhed: but as often as ſuch things happen, with the ſincere doctrine of the Goſpell, to be purged and preſerued.

The myſterie of the golden Table.

THe golden Table wherein the ſhew Bread ſtood, being compaſſed about with a precious Crowne, ſignifies the Miniſterie of the Goſpell. For the Bread that is ſet before vs, is Chriſt that Bread of life which deſcended out of Heauen, *Iohn* 6. and he by the miniſterie of the twelue Apoſtles, is miſtically offred vnto vs in the Sacrament of the Lords Supper, that whoſoeuer eateth thereof as they ought, might haue eternall life. The Frankincenſe that ſtood by the Bread, admoniſheth vs, that earneſt prayers and godly actions are to be vſed, in the time of the adminiſtring of the Lords Supper. For as *Macarius* ſaith, If the diuell was as ſtrong

as mountaines, yet at the prayers of the ſaints he melteth as waxe before the fier. And Saint *Cyrill* ſaith, That Chriſt is the table, vpon which the bread of life is ſet, whereby all the faithfull are nouriſhed vnto eternall life. And the Crowne about this Table, is the goodneſſe and mercie of God, whereby wee are crowned and brought to eternall happineſſe. Saint *Ierom* ſaith, That this table was a figure of the table and the ſupper in the Kingdom of God, *Luke* 22. The ſhew Bread vpon the Table is the Sonne of God, which giueth life vnto the world, *Iohn* 6.

The myſterie of the golden Vine and the chriſtall Grapes.

THe Vine in the Eaſt part of the Temple made of ſhining gold, fitly reſembles our ſauiour Chriſt, who compared himſelfe vnto a Vine, and the faithfull, vnto the branches, ſaying, *I am the true vine, and whoſoeuer is ingrafted into me, ſhall haue eternall life*, *Iohn* 15. The chriſtall Grapes, doe denote the doctrine of the Goſpell, and the works of the faithfull, which are faith, loue, hope, charitie, patience, prayer, and workes of grace, all which doe inhere vnto ſuch as beleeue.

The myſterie of Oblations and Sacrifices.

1.Cor.5. Epheſ.1. 1.Pet.2. 1.Iohn 1. 1.Acts 20.

ALl the Oblations and Sacrifices of the old Teſtament, were tipes and figures of our Sauiour, That as they were ſlaine for the performance of the ceremoniall Law, So Chriſt for the ſaluation of man, was ſlaine and made a free-will offering; by whoſe blood and mediation, the ſinne of man is pardoned, and he made capable of eternall life, *Iſay* 53. *Iohn* 10. *Heb.9.&c.*

The myſterie of the vpper Court.

THe vpper Court, was a figure of the Spirituall Prieſthood of Ieſus Chriſt, who hath made vs all Prieſts and Kings, and hath beautified vs with his guiltleſſe death, 1. *Pet.*2.

The

The mysterie of the Fountaine and molten Sea standing vpon twelue Oxen in the vppermost Court.

THe moulten Sea and Fountain was a figure of Baptisme, and that liuing water issuing from the wounds of Christ, wherby we are washed from all our sinnes: that Lauor of regeneration, whereby we are made capable of eternall life: that Well of water, whereof if we drinke we shall neuer thirst. The twelue Oxen represent the twelue Apostles, whose voyce hath gone through the world, according to that in the Corrinthians, and carried the Sea of grace through all the parts of the earth: Of which water (saith Saint *Augustine*) if thou drinkest but one drop, it is more effectuall to quench the thirst of worldly and insatiable desires, then an Ocean of earthly waters.

The mysterie of the middle Court.

SOlomons Porch wherein Christ taught, and in which the Iewes vsed commonly to pray, was a figure of that Church which should be gathered from amongst the Iewes. For from thence he endeuoured, first to assemble and gather together a Christian congregation, according to that which he spoke to the Cananitish woman, *Matth.* 15. *I am sent onely to the lost sheepe of the house of Israel.*

Of the outward Court of the Gentiles.

THis court signified that the Gentiles also should partake of the sheep-fold and congregation of Christ, and be members of his holy Church, according to that of *Ioh.* 10. *I haue yet other sheepe which I must also bring hither, that so there might be one sheepefolde, one Pastor, &c.*

Of the rest of the memorable buildings standing vpon Mount Moriah.

HAuing thus described the Temple, together with the seuerall courts & ornaments, all which did typically represent Christ & his church; I wil now proceed to the rest of the buildings standing vpon mount Moriah. The first and most memorable, was:

the:

the house of *Solomon*, which stood iust against the Temple, vpon the South: it shined so with gold and siluer, and was so stately and sumptuously built, that when Queene *Saba* came to Ierusalem, she stood amazed to see it. There belonged to it diuers Courts and Walkes, in one of which the Prophet *Ieremy* was prisoner, *Ier.* 37. Ouer against this hee made a Iudgement hall, in which he placed the Iuorie Chaire spoken of in 1. *King.* 10. Hee built by that another house for his Queene, she that was daughter to *Pharaoh*, 1. *King.* 7. but when *Nabuchadnezzer* conquered Ierusalem, all these, together with the Temple, were burnt and vtterly defaced.

Of the Poole of Bethesda.

VPon the North lay that Sheep-fold, or sequesterd place, calin the fift of *Iohn* Bethesda, which had fiue Porches, or *Xenodochius* (as some would haue it:) Here cattell came to drinke, and the Priests vsed to wash their Sacrifices, because no vncleane beast might come within the Temple, nor any thing that was foule or spotted, be offered vpon the Altar. The water was of reddish colour, and ran into that place in great abundance; and therefore it was called the house of effusion or pouring out. This was the place into which the Angell of God somtimes discended and troubled the water, after which whosoeuer stepped in was presently cured; and here our Sauiour Christ healed the man that had been diseased eight and thirtie yeares, *Ioh.* 5. This place was made by King *Hezekia*, who caused the water of the vppermost Poole, which was called Gihon, not farre from Mount Caluarie, to be conueyed by pypes and passages thorough the earth, into the lower citie called Acra, and so fell into this place; for which cause it was called the lower Poole. The Allegorie or mysterie hereof is, That euerie one of Christs sheepe ought to be washed in the poole of his blood, before they can be made fit sacrifices to enter into his Temple or Church, 1. *Ioh.* 1.

Of the Tower or Castle called Antonia.

THis Castle, as *Iosephus* hath it *lib. 6. de Bello cap. 6.* stood betweene two Courts of the Temple, at the Northwest corner; at first built by the Machabees, and called by the name of Baris:

but

but after, King *Herod* taking affection to that place, bestowed great cost vpon it; walled it about, built vp sumptuous towers, and made it verie strong, then gaue it the name of *Antonia* in fauour of *Antonius* that noble Romane, which *Augustus* a long time sustained after their decease.

Of the Hall called Cœnaculum Anguli.

THis house stood vpon an Angle or Cantle of the hill, & was therefore called *Cœnaculum Anguli*: it was verie large and spatious, and within had a great hall, whereof *Nehem. cap.* 3. maketh mention. And here, as some thinke, our Sauiour Christ eate the Paschall Lambe with his Disciples; but I rather thinke that it was in the suburbs.

Of the Tower Ophel, or the darke Tower.

NEere to the valley of Cedron towards the East, not farre from the Temple, and neere to the Castle *Antonia*, there was builded a loftie and strong tower or Pallace called *Ophel*, that is, a place of darkenesse: it was a verie sumptuous thing.

Of Hamea, or the Tower of the Centurions.

IN the towne wall, betweene the sheepe gate and the doung gate stood this Castle Hamea, or Centurion, taking the name *a centenario numero*, that is, the number of a hundreth, and was vpon the East side of the Citie, neere to the sheep-fold or poole of Bethesda, *Nehe.* 3. 12. Here the Centurions commonly kept watch.

Of Mount Acra, and the buildings vpon it.

MOunt Acra (as is aforesaid) stood vpon the West side of Ierusalem; it was a verie high mountain, and tooke that name from the Greeke word *Acra*, a sharpe or high hill: It was much higher than mount Moriah in times past, till *Simon Iudas Machabeus* brother caused it to be cut lower, to make it equall in heigth with mount Moriah. Betweene these two hills lay the valley Cedron, which was in profunditie 400 cubits. Vpon this mountaine another part of the citie was builded, being strongly fortified and richly adorned with sumptuous houses, of which *Dauid*

and

and *Solomon* were the principall founders; and was called the lower citie, or the daughter of Sion: it was ſo bewtifull, that ſome hold (of which number are *Ægiſippus* and *Euſebius*,) that it exceeded the reſt of the citie. Here ſtood the houſe of *Helena* Queene of the Adiabenors neere about the midſt of it, as *Ioſephus* obſerueth, *lib. Bell. 7. cap. 13.* which Queene being conuerted to the Iewiſh religion, built her a houſe in this citie, that ſhe might pray in the Temple: here ſtood the houſes of her ſonnes, *Monobazius* & *Grapta*: here ſtood the houſes of the high Prieſts, *Annas* and *Caiphas*, not farre from the valley Tyropæ: King *Herod* alſo that wicked man, who cauſed the innocent children to be put to death, built him a houſe here, neere about the place where the Machabes in times paſt had a caſtle (for they built two, one in mount Moriah, and another in this Mount:) that in mount Moriah was after called the caſtle of *Antonia*, and ſtood right againſt the Temple, as is abouesaid. And this being verie ſumptuouſly built, and a royall ſeate, was (after the death of this *Herod*) a Pallace for his ſucceſſors *Archilaus* & *Herod Agrippa*. Not farre off he cauſed two faire Theaters to be alſo built; the one in honour of the Emperour *Auguſtus*: and this on the one ſide ioyned to a tower called Acropolis (which was built by *Antigonus Epiphanes* one purpoſe to place a Garriſon in, to keep the Iewes in bondage, which after *Iudas Machabeus* made leuell with the ground,) and on the other ſide toward his owne Pallace. It reſembled a ſemi-circle, made all of white Marble fairely poliſht; the building ſomewhat low, within full of high bankes, one riſing aboue another like Scaffolds, ſo that the whole multitude might eaſily heare or ſee whatſoeuer was ſaid or done. It was curiouſly bewtified with gold, ſiluer, & many goodly pictures: but amongſt the reſt, the battailes which the Emperour *Auguſtus* had won againſt this people were liuely pourtrayed. To this place as well Iewes, as Gentiles reſorted, to ſee Interludes and Playes acted. The other was an Amphitheater, and ſtood vpon the South ſide of this houſe: it was built round in a whole circle, compaſſed about with high walls, large and ſpatious; here they vſed to fence, and to fight, both on horſe-backe and in wagons. And in the fift yeare, in honour of *Auguſtus*, the Circenſian games, according to the

rites

rites of the Gentiles, were verie ſumptuouſly performed. On the South ſide of this Amphitheater, ſtood Queen *Bernices* houſe, ſiſter to *Agrippa iunior*: it was a verie faire and ſumptuous building, little inferiour to King *Herods*. This ſtood in the market place; and ſo all along were verie ſumptuous and ſtately pillars. Here *Agrippa* himſelfe had alſo a houſe; and ouer againſt that, vpon the North ſtood the Iudgement hall, where the *Sanhedrim*, or the councell of the ſeuentie Elders vſed to meet, to heare and determine of mens cauſes. To this place Chriſt was brought, when they asked him if he was Chriſt, *Luke* 22. Here were the Apoſtles whipt, *Acts* 5. And cloſe by this ſtood the houſe of *Pilate* the Pretor, fairely gliſtering with gold; in which houſe, all the Romane Pretors and Preſidents, for the moſt part, had their reſidence: and here our Sauiour Chriſt was whipt, crowned with thornes, and ſpit vpon. Not farre off from this Pretors houſe ſtood the chauncerie, or rather as we terme it, the Treaſurie; a ſtately and magnificent houſe, curiouſly built, and appointed onely to lay records and common cronologies in. Here alſo the officers of the towne gaue in their accounts, and creditors entred their debts. This was vtterly deſtroied by *Veſpaſian*. Thus much for the buildings on this Mount.

Next, the Market place was a thing verie memorable; and was ſo large and ſpacious, that in the time of the warres, manie great battels were fought there, as *Ioſephus* ſaith. In this Market place, cloſe by *Pilats* houſe, ſtood a high ſeate or tribunall, made of faire ſtone curiouſly wrought, and for the eminence of it, called in the Chaldean tongue *Gabatha*: and becauſe it was built of ſtone, the Grecians called it λιθόστρωτον, the Latins *Lapidauium*, and with vs it might be tearmed a heape of ſtons* (for ſo the word ſignifieth.) Here *Pilat* taking water, waſht his hands before the people, and ſaid, *I am innocent of this mans blood*; at which they cried, *His blood be vpon vs and our children*. And after by Gods appointment, according to their own wiſh fell vpon them: for in the ſame place, and cloſe by the ſame ſeat, it hapned that *Herod* wanting money, demanded of the Iewes ſo much out of their Treaſurie (which they called *Corban*) as would pay for the making of a water-courſe (for he aſſaied to bring water into the citie from a foun-

* Or a well wrought ſtone.

taine,

taine, ſome two hundred furlongs off it) but the Iewes ſuppoſing it a needleſſe worke, not onely denied him, but gaue manie outragious and ſpitefull ſpeeches, tumultuouſly flockt about him, and with great clamors preſt vpon him, euen as he was in his ſeat; wherefore perceiuing the danger, and to preuent miſchiefe, ſent to his ſouldiers to apparell themſelues like citizens, and vnder their gownes to bring with them a dagger or poynard, and mingle themſelues amongſt the multitude, which they did, obſeruing who they were that made the greateſt vprore: And when *Herod* gaue the ſigne, fell vpon them with their poynards killing a great multitude. The reſt ſeeing this maſſacre, ſuſpecting treaſon amongſt themſelues, fell one vpon another; and manie for feare of loſſe, or to auoid future danger, killed themſelues. In this verie place alſo, *Florus* Generall of the common ſouldiers, within few yeares after vpon a ſmall occaſion, made another cruell maſſacre, and much more barbarous then the former: for he ſpared none, the beſt of them he cauſed to be whipt to death, or elſe crucified, or put to the ſword: and for the vulgar, ſpared neither woman nor childe. So that within the compaſſe of one day there dyed of this obſtinate and wicked nation, aboue ſeuen hundred and thirtie. This outrage was ſo cruell, that all ſtrangers which inhabited within the town, pitied their miſerie: but eſpecially Queene *Bernice*, who being partly frighted with their ſhreekes, partly moued to commiſſeration through the extremitie of their affliction, indangered her life, to preſent her ſelfe before *Florus*; and vpon her knees beſought him, to take ſome mercie and pitie of them, and withdraw his hand of vengeance from the blood of the guiltleſſe. But the furie of the Roman ſouldiers were ſo fierce, and the reſolution of *Florus* ſo vnremoueable, that neither her teares, nor the preſent calamities could perſwade him. But as in ſuch vprores it commonly happeneth, ſhe with the reſt, was in danger of her ſafetie; and was conſtrained the next night, for the preſeruation of her eſtate, to keepe a ſtrong watch, leſt the Romane ſouldiers ſhould haue done her violence. Thus we may ſee a iuſt reuenge of a periured and ſtiffe necked people, and that in the place where the offence was committed, though at leaſt eight and thirtie yeares after.

In

In this Market place, *Agrippa* had built a Gallerie all of Marble, from his owne houſe to the Iudgement Hall: it was couered aboue, and made with diuers and ſundrie roomes for men to walke in, all burniſhed with golde, and called by the name of *Xiſton*, as *Ioſephus* hath it. Here *Agrippa*, after this cruell maſſacre, made an Oration to the people (Queene *Bernice* ſtanding by him) to this effect: That they ſhould forbeare to raiſe anie more commotions againſt the Romanes, and to aboliſh the ſeditious out of the citie, for that they ſaw their crueltie, *Ioſephus libr. de Bell. 2. Egiſip. libr. 2. capit. 8.* To this Gallerie there ioyned a Bridge, which paſt ouer the Valley of Cedron to the Temple. And amongſt manie other faire and ſumptuous buildings that were vpon this place, there were the Colledges of the Phariſees, Saducees, and the Synagogues and Schooles for the inſtruction of youth, which were diſperſed heere and there amongſt other ſtately buildings: and this was called the lower Towne.

Of the Valley of Cedron.

BEtweene the lower Citie and the Temple, there was a deepe valley, extending it ſelfe from the gate of *Beniamin* through the middle of the Citie, to the gate of Sion. From this Valley they aſcended into eyther Mountaines (That is, Mount Acra and Mount Moriah) by certaine ſteppes or ſtaires. Theſe two hills, as is before ſaid, were ioyned together with a Bridge; and this Valley paſſing betweene them, was called by *Zephanias cap. 1. Machten.* In which place, aboue all the reſt of the Cities, dwelt Merchants and ſuch as vſed commerce and trade, as appeareth in the eleuenth verſe of his Prophecie, *Howle ye inhabitants of the low place, for the companie of the Merchants is deſtroyed: all they that exchange for ſiluer are cut off.* Vpon which place of Scripture, the Chaldæan Paraphraſts reades it thus; *Howle yee inhabitants of the Valley Cedron. Ioſeph. in tit. Bello. 6. cap. 6. & lib. 6. cap. 7.* calleth this valley by two names; one *Machten*, from the profundity; the other *Cedron*, from the obſcurity: for ſo the name ſignifieth. And whoſoeuer lookt down into it from the temple, fogs &

miſts.

miſts ſeemed to lie in the bottom of it, like a cloud of darkeneſſe; ſuch was the depth of it. There was another valley which lay betweene Mount Sion and theſe Mountaines, called by the name of Tyrexdon.

Of the Mountaine Bezetha.

THis place lay Northward in Ieruſalem, and betweene it and the former hills were deepe ditches caſt. It had two townes ſtanding vpon it, diuided with two walls, and was commonly called the Suburbs: the name of the one, which lay neereſt to Mount Moriah, was called the ſecond Citie; the other, that lay vpon the North, was called Neapolis, or the new towne. In the ſecond dwelt *Hulda* the Propheteſſe, and *Zacharias* the father of Saint *Iohn Baptiſt*, 2. *Kin.* 22. 2. 2. *Chr.* 34. *Nehem.* 3. *Ioſeph. lib.* 10. *cap.* 5. It was adorned with many faire and ſumptuous buildings: amongſt which was that Princely houſe of *Herod Aſcalonites*, that great and mightie King of the Iewes, in whoſe time our Sauiour Chriſt was borne. This houſe was ſumptuouſly built, ſupported and adorned with pillars of marble poliſht; and ſo ſpacious, that in one roome thereof there might ſtand a hundred Tables. The hall alſo was verie great, and richly guilded with refined gold intermixt with ſiluer. About it were many pleaſant and delectable walls, goodly gardens and fountaines for pleaſure: it was compaſt with a wall of poliſht marble thirtie cubites high. And (as *Valerius* writeth) in that houſe *Herod* cauſed Chriſt to be mocked, put a long white garment vpon him in contempt, and ſo ſent him to *Pilat*. Here alſo was a priſon, in which *Peter* was kept, when the Angell of the Lord deliuered him, *Acts* 12.

Of the towne Neapolis, or the new Citie.

THis lay without the walls of the citie, and became inhabited by reaſon of the great concourſe of people that flocked thither: for in times paſt, there were no inhabitants, and ſtood vpon the North ſide of the hill. Here dwelt the Chriſtians, and other laborers and ſtrangers. And by all likelyhood it ſeemeth, that the houſe of *Marie* the mother of *Iohn* ſirnamed *Marke* ſtood heere, which becauſe of the continual reſort of the Apoſtles thither, was called the houſe of the Church. Hither *Peter* reſorted, when he

was

was deliuered from the hands of *Herod*, by the Angell. For thus ſaith the Text, *Acts* 12.9. *That when Peter had paſt the firſt and ſecond Watch, he came to the Iron gate which led into the Citie, and loe, it opened of it ſelfe. And from thence, he went to the houſe of Mary the mother of Iohn ſurnamed Marke*. Heere alſo (in my opinion) Chriſt celebrated the laſt Paſchall Lambe, becauſe after ſupper he went into the mount of Oliues: for this lying vnwalled, lay open for them to goe and come at their pleaſure. But afterward in *Herod Agrippa's* time, it was begunne to be compaſſed in with a wall, and before it could be fully finiſhed, the Angell of the Lord ſtrucke him and he dyed miſerably. Here alſo ſtood the monuments of *Iohn Hircanus* the high Prieſt, and of *Alexander* King of the Iewes, as it appeareth in *Ioſeph. libr. de Bello. 6. cap. 6.* The toppes of the houſes in the citie of Ieruſalem were flat, and couered with faire and plaine roofes, compaſſed about with barlements; vpon which they vſed to leape, daunce, and banquet, and ſuch recreations as they obſerued vpon their feſtiuall dayes, were there celebrated. And thus much ſhall ſerue to haue ſpoken of the mountaines or hills whereon Ieruſalem ſtood.

Of the walls that compaſſed the Citie.

THis Citie of Ieruſalem was ſo ſtrongly fortified by nature on euerie ſide, except the North, (for it ſtood vpon high rockes and cliffes) that it ſeemed to be inuincible. And that that ſide might be the better ſtrengthened, they compaſſed it in with three walls, and theſe ſo ſtrong, that when *Veſpaſian* the Emperour and his armie, inuaded the Citie, they had much adoe to conquer them. The firſt of theſe walls, was that which *Agrippa* built, and it compaſſed in Neapolis, otherwiſe called the new towne. At the Northweſt end of which wall, was built an exceeding high Tower of verie faire Marble ſtone; ſo high, that ſtanding on the toppe thereof, a man might ſee from thence to the Sea, and into Arabia, and the vttermoſt bounds of Iudea. This Tower was called *Pſephina*.

The ſecond wall was that which diuided the two ſuburbes, wherein there ſtood 14 towers and gates. This King *Hezekiah*

built, 2. *Chr.* 32. in a corner of which, betweene the Weſt gate and the valley gate, there ſtood a high tower, wherein all the night a great fire was made, which caſt a light a great way off round about: ſo that trauellers paſſing towards Ieruſalem, were guided by it in their way. Of this light we reade in *Nehem. cap.* 3.

The third wall compaſſed in the Temple and all the lower citie; in it was ſixtie towers, but the chiefe of them ſtood in the Eaſt Angle; betweene the doung gate & the gate of the valley, which was called *Hananiell*, and ſignifieth the grace and gift of God. This is much ſpoken of in the Scripture: vpon this wall King *Herod* the Aſcalonite built three faire Towers; one betweene the garden gate and the olde gate, which he called *Hippicum*, in honour of his father *Hippicus*; the other *Phaſelum*, in honour of his brother *Phaſilus*; and the third *Mariamne*, after his wiues name, who notwithſtanding he cauſed innocently to be put to death. Theſe three gates were built of poliſht Marble. *Pliny* and *Strabo* ſaith, that this was the faireſt and moſt ſpacious citie of the Eaſt; and for the munition and fortification almoſt inuincible. The walls of it were all of white poliſht marble, ſome 25. or 30. cubits high: the ſtones were 20 cubites long, 20 broad, and 5 thicke, ſo cloſely ioyned that the iunctures could ſcarce be perceiued. Manie of the towers alſo were made of ſuch ſtones: but thoſe of the Temple exceeded the reſt; for they were 25 long, 12 broad, and 8 thicke, as *Ioſephus* witneſſeth, *lib. Antiq.* 15. *ca.* 14. *& de Bello. Iudaic. lib.* 6. *cap.* 6. which things being rightly conſidered, we may eaſily perceiue that theſe walls were verie difficult to be deſtroyed: Neither were the ditches of leſſe ſtrength which went about the towne; for they were cut out of hard ſtones, at leaſt fortie cubits deepe, and two hundred and fiftie cubits broad, which were vnpoſſible to haue been won if God had not holpen and aſſiſted the Romanes, filling vp thoſe ditches with the bodies of thoſe that died of the plague and famine within the towne.

Of the gates of Ieruſalem.

IT had twelue gates to goe out and in: Vpon the Eaſt ſide lay fiue; the firſt of which was the Fountaine gate, which was ſo called of the Fountaine *Siloah*. And this ſtood cloſe by that gate

of

of mount Sion. In which Fountaine, the man that was born blind waſht himſelfe at the commaundement of our Sauiour, and had his ſight reſtored, *Ioh.9.* and at this gate Chriſt came riding in vpon an Aſſe, when he came from Bethania on Palme Sunday.

2 The Sheep-gate, which was ſo called of the multitude of ſheepe that were driuen in by it, to be offered in the Temple: for it ſtood hard by the Temple. Right before this gate ſtood mount Oliuet, ſome halfe an Engliſh mile and a furlong from Ieruſalem Eaſtward. By it ſtood the Garden called Gethſemane, where Chriſt was taken, and ledde into the citie thorough this gate, to bee offered vp like an innocent ſheepe, for the ſinnes of the whole world.

3 The Doung gate: this tooke the name from a doung-hill, becauſe the raine water comming with great power through the citie, waſhed away the filth, and with great violence, carried it through this gate into the poole Cedron. Not farre from this gate was the water gate, and ſtood a little within it.

4 The Valley gate, which tooke the name of the valley of *Ioſophat*, and lay not farre from the other gate. Hereabouts alſo ſtood the Dragon gate.

5 The horſe gate, and ſtood iuſt in the ioyning of the Eaſt and North part of the citie: it tooke the name from the Kings horſes, as it appeareth, *Ier.*31. *Neh.*3.

The gates vpon the North.

6 The corner gate which ſtood Northweſt, 2. *K.*14. 1. *Ch.*26. *Ier.*31. *Zach.*14.

7 The Beniamin gate, ſo called becauſe men by this gate went to the borders of Beniamin: in this gate the Prophet *Ieremy* was priſoner, *Ier.*37.

8 The Ephraim gate, by which they went to the borders of Ephraim.

The gates vpon the Weſt.

9 The Raine gate, ſo called becauſe the rain water cleanſing the ſtreets, carried away all the filth, and ſo paſt through this gate towards the Weſt, and there thruſt it out of the citie, *Neh.*12.

10 The Garden gate, before which the Garden ſtood wherin Chriſt was buried.

11 The Old gate: before this, Mount Caluarie ſtood, whereon Chriſt was crucified.

12 The Fiſh gate, ſo called becauſe of the Sea fiſh that came in by it: it was alſo called the Bricke gate. Heere the Prophet *Ieremy* broke an earthen Pitcher, *Ierem.* 19. and out of this gate they went to Bethlehem. But on the South ſide there were no gates; for there mount Sion ſtood, which was ſo high and ſteepe that no man could goe vp vpon it.

Of the gates within the Citie.

THe gate of Sion, the water gate; of which two I haue already ſpoken. The middle gate, whereof *Ieremy* ſpeaketh *cap.* 19. and it is thought it ſtood in the middle of the citie, in the valley Cedron, not farre from the Tower called *Mariamne.* The iron gate, which opened of it ſelfe, when the Angel ledde *Peter* out of priſon, *Acts* 12. this ſtood in the citie walls, paſſing from one ſuburbe into another: all theſe gates ſtood within the citie. And thus much ſhall ſuffice to haue ſpoken of the portraiture of it.

Of the Springs, Valleys, Fountains, and other memorable places as they were ſituated neere to the Citie, and how to the foure parts of the world.

IN the next place it reſteth to ſhew what things worthy memorie were about, and ſtood neere to the citie: the firſt of which was the brooke Cedron, which ſprung out of a hill not farre from it vpon the South, and with great ſwiftneſſe ran thorough the Eaſt part of the citie, and ſo betweene Ieruſalem & the mount of Oliues, to the valley gate of *Ioſaphat*, thence paſſing thorough the cliffes of mount Oliuet: it ran directly Eaſt till it came to the dead Sea; which brook in the Sommer time was moſt commonly drie. The water of it was ſomething blacke, which colour the valley *Ioſaphat*, which was verie fertile, gaue it; & from thence it was called *Nigreſcens torrens*, a blackiſh ſtreme. This is myſtically ſpoken of in 2. *Sam.* & *Pſa.* 100. where it is ſaid, *He* (that is, our Sauior Chriſt) *ſhall drink of the brook in the way*: which he fulfilled when he made ſatisfaction for our ſinnes by his death & paſſion,

as

as it appeareth in the 69. Pſal. *Saue me O God, &c.* into this brooke ran the water of Silo, and that which came out of the Temple.

Of the mount of Olines and Bethania, which ſignifies a houſe of mourning.

THeſe two, the one lay vpon the Eaſt, the other Southweſt, about halfe an Engliſh mile and a furlong from Ieruſalem. Of Bethania you may reade in *Nehemia.*

Of the hill Gihon.

GIhon ſtood before Ieruſalem on the Weſt ſide, right againſt the Fiſh gate and the old gate, 2. *Chr.* 22. Here King *Solomon* was crowned, 1. *Kin.* 1. Not farre from this ſtood the mount Golgatha, where Chriſt was crucified. From whence may be obſerued, That as *Solomon* vpon that hill was crowned King, ſo Chriſt vpon this was crucified; our Sauiour and the true *Solomon*, that made euerlaſting peace betweene God and vs.

From this mount Gihon ſprung the fountaine Gihon, & therabouts alſo was the Fullers field, 2. *King.* 18. 2. *Chron.* 33. In which place *Senacharib* and other the Princes and Embaſſadors of the King of Aſſiria, ſpoke blaſphemous wordes againſt the Lord, wherefore he ſlew 185 thouſand of them, as appeareth in the 2. *King.* 19.

Of the valley of the ſonne of Hinnon.

THis valley lyeth behind the citie of Ieruſalem Southward, on the left hand, as they went from Ieruſalem to Bethlehem. In this valley the Iewes ſet vp an Idol of Copper like a King, which they called *Moloch*, that is, a King of Idols. This copper Idoll ſtood with the armes ſtretching out, and vnder it there was a great fire, whereby the Image ſhewed fire-redde: and beſides that, the more to honour it, they made a great fire betweene two walls, which burnt for his ſake; and thorough this fire the Idolatrous Prieſts caſt liuing children into *Molochs* burning armes, which he with his armes redde hote burnt to death. And in this maner the Iewes offered their owne children to the Idol *Moloch*: and when they did it, they made a great noiſe and cry, and beate vpon a Drum, that the fathers when their childrē were offred, ſhould not

heare them crie, by reason of the great noise of Drums. This valley was called the valley of *Tophet*, for *Tophet* signifieth a Drum. This was a most grosse and fearefull Idolatrie, & therefore Christ likened this valley of Hinnon to hell fire; for he called it *Gehenna Matth.* 5. That the Iewes should keep themselues from this monstrous Idolatrie, God made a law, That if anie man were taken committing this kind of Idolatrie, he should forthwith be stoned to death, and not suffered to liue, *Leuit.* 18. & 20. The Valley of Gehennon is oftentimes named in the holy Scriptures, *Iosh.* 15. *Nehem.* 11. 2. *Paral.* 28. 33. *Ier.* 7. *Ierom* writeth, that here by this Idol *Moloc* in the valley of Hinnon, there was a wood; for the water ran out of the fountaine Siloha along by it, and made the valley moist.

Of the field of blood called Hakeldama.

THis field of blood, which was bought for thirtie siluer penee, for the which *Iudas* betrayed our Sauior Christ, lay not farre from the valley of Hinnon, Southward by the citie of Ierusalem, as *Ierom* writeth.

Of the hill Hameskita, or offence and slander.

THis hill lay Southeast, not far from Ierusalem, somthing wide of mount Oliuet; so that there was but one Valley between them, and was not altogether so high as it. Also vpon this hill King *Solomon* in his old age, suffered his wiues or concubines to make Idolatrous Temples, wherein he and his wiues worshipped Idols.

Of the destruction of this famous Citie of Ierusalem by
TITVS VESPASIAN.

THus haue I briefly set forth the dignitie, scituation, and curiosity of the buildings of Ierusalem; together with the richnesse of the Temple, and sumptuousnes of the houses: now it rests to describe vnto you, the maner and meanes how this famous Citie was destroyed; surely a thing worthy wonder (according to that in *Ieremy*) *Whosoeuer shall heare of it his eares shall tingle.* And that it might be the more famous, and the Christians

within it might take notice of the heere approaching desolation, there were diuers strange accidents hapned, and visions seene. As first, about some foure yeare before; the riuer Iordan was turned out of her course, and was brought into the citie Pella: a while after that, for a yeare together, there hung a Comet like a flaming sword ouer the citie: And in the night there was seene a light in the Temple: And in the day when they were at sacrifice, a Calfe brought forth a Lambe. Then about the middle of the night, the Easterne gates of the Temple opened of their owne accord. In the skies were seene armies of men fighting, and horses and Chariots running too and againe. And at last, there was heard a terrible voice in the Temple, vttering these words *Migremus hinc*, that is, Let vs goe hence. And that there might be a generall Proclamation, of this sad and cruell desolation through the whole citie, one *Ananias* the sonne of *Iesus*, a man poore and impotent, vpon the Feast of the Tabernacles, ran through all the streets of the citie, and crying, *O a voyce from the East, and a voyce from the West, a voice from the foure windes, a voyce ouer Ierusalem and the Temple, a voice ouer the Bridegroome and the Bride, and a voyce ouer the whole multitude of this Citie.* And although he was whipt, and imprisoned, and cruelly handled, yet so long as he liued, he would not cease to vtter these words, which by som were iudged to foretell the horrible desolation which after hapned.

For *Titus Cæsar* sonne of *Flauius* the Emperor, about seuentie yeares after the Natiuitie of our Lord, and about eight and thirtie after his ascension, vtterly ouerthrew it euen to the ground, about the first day of the moneth of Aprill, and within a yeare after these signes. For he taking aduantage of the three factions which at this time swayed in Ierusalem: One of *Eleazer* the Priest the sonne of *Simon*; the other of *Zilotus* the chiefe Prince which held the Temple; and the third of *Iohannes Giscalenus* a cruell fellow, which had the command of the inferiour Citie; besieged it, and made this a fit opportunitie to further his enterprises; whiles the seditious and factious people, little regarding their owne safetie, gaue way by their euill and intestine warres, to what he intended, weakning themselues much more by their continued slaughters, than the enemie by his inuasion. Insomuch as the whole citie and

Temple was filled with dead bodies; common inſolencies, and publique rapines were ordinarily amongſt them: ſome ſet fire of the citie, others diſpoyling the Temple, a third ſort killing the Prieſts euen as they were at ſacrifice, all places ful of dead bodies; and to this, to adde a greater meaſure of miſerie (without any regard at all to their future defence) ſet fire of the ſtore-houſe, wherein the corne lay for the ſuſtentation of the citie, and conſumed that in one day which had bin many a gathering: by this meanes it came to paſſe, that they were ſorely afflicted with the peſtilence through the corruption of the aire, and with famine for want of corne. All theſe things notwithſtanding (ſuch was the crueltie, obſtinacie, and peruerſeneſſe of this people) could not reſtraine them, from violating the moſt ſacred and holy things of the Temple: inſomuch as *Iohannes Giſcalenus* had a full determination to haue deſtroied it, but that he was preuented by the Romans.

About this time was the feaſt of the Paſſeouer, and it fell vpon the fourteenth day of Aprill, being the Sabboth; to the celebration whereof, there reſorted to Ieruſalem, about three hundred thouſand Iewes. Theſe the enemie gaue way to enter into the citie, but conſidering their preſent neceſſitie for want of victuals, vpon a ſudden drew vp their forces, & ſo ſtraitly beleagerd them, that all this huge multitude was (as it were) impriſoned within the walls, where pertaking of the former miſerie, they either dyed by the plague, or famine; whence may be perceiued the marueilous prouidence of God, that euen on the ſame day, and in the verie ſame place, where but eight and thirtie yeares before our Sauiour Chriſt ſuffered, the authours of ſuch crueltie ſuffered a moſt iuſt and ſeuere reuenge. Now as the armie of the Romanes lay vpon the North of the Citie, *Titus* drew out a band of ſixe hundred horſe to ride about, to behold and view the walls of the Towne: but as he was in this maner wondring at the ſumptuouſneſſe of the Citie, the Iewes in great multitudes ſlipt out at a poſterne gate, and ſet vpon him ſo fiercely, that they endangered his perſon being without armour; and had he not with great difficultie broke through them, and recouered the tower of the Romanes, he had beene there ſlaine. But preſently vpon this, ſeeing

ing the danger, he beſieged the Citie in three parts; himſelfe as the Emperour of the Armie, built a Caſtle about ſome two furlongs from the Citie, iuſt againſt the Tower Pſephina. The other part of the Armie, was intrenched right againſt the Tower Hippicus, not farre from the Garden of the Reſurrection. And the third part had their Caſtle in the Mount of Oliues, ſome fiue furlongs or thereabouts from the Citie. Then did he build Bulwarkes, make Ingines, and wonderfull deuiſes, for the battering of the Walls; and combining himſelfe with ſome of the Iewes, vpon the ſeuenth day of the ſecond moneth, which anſwereth to the moneth of May, with great difficultie and much labour entred the firſt Wall which lay vpon the North, and wonne Mount Bezitha and Neapolie. Vpon the twelfth of the ſame moneth (which was the Sabboth day) he entred the ſecond Wall, which deuided the ſuburbs: but this was againe the ſame day recouered by the virtue of the Iewes, ſo that the Iewes were conſtrayned to fight vpon the Sabboth day, according to the prophecie of our Sauiour Chriſt, *Mat.* 24. But after vpon the ſixteenth of this moneth of May, the Romans againe recouered this wall, and kept it in their owne cuſtodie.

Within a while after, in the month of Iune (about this time the famine growing intollerable within the towne) *Titus* in the ſpace of three daies, compaſſed in the whole Citie of Ieruſalem with a Wall, and vpon that ſet Towers & Caſtles, leſt any of the Iewes ſhould flye to ſaue themſelues. Thus was the prophecie of our Sauiour Chriſt fulfilled, *Thy enemies ſhall compaſſe thee about, and hem thee in on euerie ſide.* *Ioſephus* was now in the Citie, and walking vpon the Walls, earneſtly intreated the Iewes to deſiſt, and no longer to oppoſe the Romans, but this was ſo hatfull a ſpeech to many, that they began to fling darts at him. And although at this time the extreamitie of the famine was ſo ſore, that many dyed for want of ſuſtinance, yet all perſwaſions were in vaine & ſuch was the calamitie, that as well thoſe that went out as thoſe that continued in the Citie were in like danger of their liues, for they were either ſlain by the enemie, or elſe by the peſtilence and famine, common iniuries & vnmercifull outrages ſtill attending vpon warre.

Their

Their miſerie did rather increaſe then at all leſſen it ſelfe, for the iealoſie of treaſon, the hope of riches, and the madneſſe of the ſeditious, diſtracted the minds of the Citizens with continuall feares, and filled the ſtreetes full of murther and daily ſpectacles of lamentable tragedies: The Markets were vnfrequented with Corne, the victualls, with violence conſumed and taken from the true owners. And if it chanced that ſome one had more then would ſerue his turne, though he dwelt in a faire and ſtatly building, yet the remoteſt rome and moſt vnfrequented he made his tabernacle, and that little which was left, with great parcimonie he conſumed, together with his life till both were ended. Thoſe that were Fathers and Senators of the people (though before ſerued and attended with reuerence and great ſtate) in this confuſion was glad of a ſmall morſell though with much contention. The wife was not aſhamed to take away the meat from her huſband, nor the children from their parence, nor the mothers from their infants. And if it hapned that in any houſe the ſeditious ſeemed to ſmell food, with violence they tooke it, ranſackt the romes round about, whiles the maſter thereof was made a laughing ſtoke and mornefull ſpectator of thoſe miſchietes. But according to the condition of ſouldiers whoſe naturall diſpoſition isto be violēt, without any regard either of ſex or kindred, cōmitted daily outrages. So that here you might haue ſeene the mothers weeping ouer their dying infants, whiles their huſbands were maſſacred in the ſtreet by the ſeditious.

The increaſe of daies were the increaſe of torments, and the daily want of ſuch as were in power being vnaccuſtomed to ſuch euils, cauſed them to inuent new meanes to ſatisfie their deſire, and practiſe vnuſuall torments, for no other purpoſe but to finde out ſuſtenance: yea ſuch was their inſaciable thirſt of blood, that they ſpared not him whom but now gaue them all he had, and leaſt he ſhould liue to comber the City, either hang him vp by the heeles till he dyed, or elſe pulled out his entralls with a ſharpe yron. Thoſe that went out in the night time when the Romans were a ſleepe, to gather hearbes, the ſeditious would meet and with violence take what they had got from them: and though with teares, and lamentations, and prayers vpon their knees, they

intreated

intreated but for one part, a ſmall moitie of that which a little before they had got with danger of their liues, yet they would not giue it them, and ſcapt fairely if they went away with life. Theſe inſolencies were committed by the common ſoldiers vpon ſuch as were of the meaner ſort of people. But for the reſt that were either honorable or rich, they became a pray to the Captains and Commanders, ſome accuſed as traytors, & that they would haue betrayed the Citie to the Romans, others as fugitiues, that they would forſake the Citie; moſt vnder pretence of one crime or other diſpoyled of that they had. And they whom *Iohn* had thus oppreſſed, were enterteyned of *Simon*, and whom *Simon* had iniuried, they were interteyned of *Iohn*; both drunke the blood of the miſerable Citizens like water: So that the deſire of rule was the cauſe of their diſcention, their concord of their euill and cruel actions.

There was an infinite number that periſhed in this Citie by famine, inſomuch as houſes were filled with the bodies of infants and children. The Angle gate was thruſt full of dead corpes. The young men that remained, walked vp and downe the Citie like images of death. The old men were deſtroyed by the peſtilence, the contagion of which diſeaſe taking away their ſenſes, they became madde. And of ſuch as dyed among the ſeditious, their wiues or kindred had not roome nor time to burie them, but as they were putting them into the graue they alſo dyed. Yet for all this, amongſt this miſerable ſocietie, there was no weeping, no complayning, no deploring of their neceſſities, for the violence of the famine hauing dryed vp the radicall moiſture the feare of griefe was taken from them: And ſuch as had moſt cauſe to lament and were moſt pricked with the ſting of ſorrow, before they could vtter their griefe dyed, the beholders not ſhedding a teare: ſo that through the whole city there was a ſtill ſilence, and a thicke miſt of death and diſtruction did fully poſſeſſe the ſame.

But the ſeditious were much more cruell then theſe were oppreſſed with calamitie and ſorrow; For ſome opend the graues of the dead, and taking out their bodies thruſt them thorow with their ſwords: Others to trie the ſharpneſſe of the edge of their

weapons

weapons, would fall vpon thoſe that were yet aliue, and when they had ſlaine them, goe away laughing at there pleaſure. So that as *Ioſephus* ſaith, there was ſcarce any miſchiefe vnder the Sunne, but was both practiſed and tollerated in this Citie. To conclud, by ſedition the Romans conquered the Citie, and ſedition conquered the Romans.

All loue and modeſtie, thorow this extreame and intollerable famine, became vtterly extinct; and the deareſt frends would kill one another for a cruſt of bread; the fayreſt Lady commit open adulterie for a little ſuſtinance. Their food was extraordinarie, & ſuch as men did loath and hate: Some would feed vpon ſnailes and wormes, others of old hey chopt ſmall; many eate corne either vnground or made into bread: ſome pluckt the meat from the ſpit raw, others with their teeth gnaud of the leather of their ſhields: And that very mouth which cryed, *Crucifie him, crucifie him, let his blood be vpon vs and our children*, was conſtrayned to feed vpon three ſorts of doung, that is to ſay, doues doung, oxens doung, and mans doung. Moreouer, many were conſtrayned for meere neceſſitie, to feed vpon the dead bodies of ſuch, as a little before dyed partly by famine, partly by the peſtilence. And to conclud, for very madneſſe eate vp their gold: for ſome of them being taken as they were flying for their ſaftie by the Romans, in their excrement was found gold, of which the ſouldiers hearing, and ſuppoſing that all the Iewes had beene full of gold, thorough couetouſneſſe of that gaine, in one night kild 2000 of them, and ript vp their bellies; And had not *Titus Cæſar* by a ſeuere Edict, forbidden theſe cruell and vnheard of ſlaughters, there had been many more ſlaine.

To make an end of this vnheard of famine, I will repeate one memorable example out of *Ioſephus*, of an outrage which a mother committed euen vpon hir owne ſonne. There was a woman of the inhabitants beyond Iordan, whoſe name was *Mary*, of the ſtocke of *Eliazer*, and of the Towne Bethezor, which ſignifies the houſe of Hiſſop, ſhe was of a noble and rich family, and amongſt others, went to Ieruſalem in hope of ſaftie, where ſhe was likewiſe oppreſſed with the miſerie of this ſiege; for as ſoone as ſhe had brought all her riches and ſubſtance into the Citie, which

ſhe

ſhe had before beyond Iordan, this famine growing greater and greater vpon the inhabitants, The ſeditious perceiuing that this woman was well furniſhed both with riches and ſuſtinance, on a ſuddaine ſet vpon hir houſe, diſpoyled hir of hir ſubſtance, tooke away hir ſuſtinance, and vtterly depriued hir of all meanes to liue. She being pricked with the miſerie and calamitie of the times, ſaw it little preuailed to ſtriue, wherefore with teares vpon hir knees ſhe intreated that ſhe might haue but ſome ſmall part of that they had taken from hir, to maintayne hir ſelfe and hir ſonne with life; but the ſeditious gaue little eare to hir entreaties: wherfore being moued to extreame anger ſhe daily curſed with contumelius words thoſe barbarous villaines, that had thus robd hir of all hir meanes: but when ſhe ſaw that neither anger nor intreatie could procure mercie, and through the Towne not one morſell of food was to be found, partly preſt with an extreame neceſſitie, partly with a furious rage, beyond all nature and compaſſion, laid violent hands vpon hir owne ſonne, and accounted an vntimely death more honourable, then that hee ſhould liue to be a pray to the ſeditious, or a ſlaue to the Romans.

The body of this infant, ſhe roſted and eate, the ſouldiers of the Towne being preſt with hunger, ſmelling the meat, ſuppoſing, that as in former times, they ſhould haue found plentie, with violence broke in vpon hir, and looke what ſhe had prouided, greedily conſumed, and compelled hir to fetch the reſt, which ſhe did, and when they were well ſatisfied, ſhe ſhewed them the head and feet of hir ſonne: which they perceiuing, loathing the inhumanitie of the fact, with deiected countenance departed. This famine was ſo extreame, that one meaſure of graine, was worth a talent, that is 600 crownes. But the Romans all this while did abound with plentie of all things, and to vex the Iewes they ſhew them the great aboundance of their ſtore, for the neighboring prouinces ſent them ſupplies.

After this famine, there followed an extreame plague, procured partly through the ſtench of the bodies that lay vnburied, partly by the multitude of the maſſacers that daily hapned, that (as *Egiſippus* writeth) within the compaſſe of eleuen weekes, there were carryed out by one gate of the Citie, 111000 dead bodies, yet

could

could they not emptie the Citie, but that they were constrayned either to burie them at the publike charge, or else cast them ouer the walls into the ditches of the Citie: which when *Titus* saw, and that the putrifaction of the body swame vpon to the brim of the ditch (for it was full with dead carcases) fetching a deepe sighe, and lifting his hands to heauen, he said, God is my witnesse, this is not my fault, but the punishment of God vpon them.

The Citie being thus pestered with sedition, famine, pestilence, and warre, was made now a reddie pray to the enemie: and that they might make a finall end of their miseries, *Titus* caused the engnes of batterie to be brought against the walls, and vpon the first day of the fourth month, which answers to our Iune, he toke the third wall which lay vpon the North. Vpon the fourth of Iune after, though with great labour, he tooke the Tower of Antonia, and in it placed a Garrison. Vpon the seuenteenth day of the fourth moneth, which was a fast to the Iewes, *Iosephus* going vp to the top of that Tower, made an Oration to *Giscalinus* and the rest, to diswade them from their rebellion, & cease to oppose the Romans, but this little preuailed. Vpon the twentieth day of Iuly, the Iewes burnt a part of the Porch of the Temple towards the North, not far from the Tower of Antonia, least that the Romans hauing got that hold should with the greater facilitie haue conquered the Temple also. Two daies after, the Romans destroyed the whole Porch with fire, and the Iewes helpt to pull it downe with their hands: this was none of the three porches, but a bulwarke of the Temple. Vpon the 25 day of Iuly, the Iewes filled the Porch towards the West with Pitch and bittaume, and then made as though they ment to flie and leaue the Citie, which some of the Romans perceiuing, without any command of their Captaines, put scaling ladders to the Tower, & began to assault it, but when they were most busie, the Iewes of a sudden put fire to the pitch, and burnt them most miserably; Insomuch as *Titus* pittied them, to see their extreamitie, although they were such as did contrarie to his command. Vpon the last day of this month they tooke the North gate which lay towards the rising of the Sunne, and close by the brooke Cedron, this they burnt downe with fire. Vpon the third of August, *Titus* commanded to fire the

gate

gate of the Temple, that was all couered ouer with gold & ſiluer, by this gate the Romans made breach into the temple, which ere this had bin prophaned by the Iewes: whiles this gate was a burning, the Iewes ſtood aſtoniſhed, & not one of them that reſiſted the Romans. *Ceſar* & all his armie labored three daies to quench this fire, after which he called a councell to determine what he ſhould doe with the Temple, it was ſo rich & ſumptuous, that he would faine haue left it as an ornament for the Roman Empire. But the Iewes hauing got a little breathing, made new incurſions vpon the Romans, by which meanes they could not certainly determin therof. The 6 of Auguſt, the ſouldiers, of *Titus*, without the command of their Captains, fired the Temple, iuſt vpon that day which *Nabuchadnezzer* before time had deſtroyed it, as *Ioſep.* witneſſeth *lib. de bello 6. cap. 26. 27.* *Ceſar* would verie faine haue ſaued this Temple for the ſumptuouſneſſe of it, & beckned to his ſouldiers to haue quencht the fire, but they, partly preſt on with a deſire of the wealth, partly being prickt on with furie & madnes gaue no eare to his ſpeeches, but committed open & cruell maſſacres, without either regard of age or ſex: So that the cries of the ſlaughtred, the ſound of the Roman trumpets, the fierce reſiſtãce of the ſeditious, & the fire furiouſly burning, repreſented a moſt horrible ſpectacle: The ground below was coloured with dead bodies, many in deſperation threw themſelues into the fire, 6000 were burnt in the ſame gate, whether they fled for refuge, and the prieſts moſt cruelly maſſacred as they were in the tẽple. This was the end of the Temple of Ieruſalem, the mirror of the world, being conſumed and ſpoyled with fire and ſword.

After theſe things, vpon the bridge that paſſeth from the tẽple ouer the valley into the lower Towne, *Titus* made a ſpeech by an interpreter, to the two ſeditious captains, gently intreating thẽ to leaue off their rebelliõ & they ſhould find mercie, he would ſpare the citie & commit no more outrages, & ſuch further requeſts as they deſired ſhould according to reaſon be granted them, but if they would not imbrace mercy & lay by their violent reſiſtance, they muſt expect no manner of compaſſion but the very law of Armes. This they contemned and made but a mocke of *Ceſar* for all his offers whereupon in a great rage hee gaue the ſpoile

to

to his ſouldiers,and they went thorough all the citie and ſet it on fire. The next day they won the lower Citie, and with fire and ſword conſumed the place where the Records lay,the Court and all the princly buildings,vntill they came to that ſtately houſe of *Helena*,which ſtood in the midſt of Acra,all the houſes neere being filled with the bodies of the dead, and the ſtreetes horribly deformed with the blood of thoſe that were ſlaine. Within a while after *Iohannes Giſcalinus* was taken a liue and committed to priſon.

The inferiour Citie being thus taken and deſtroyed,about the 16 day of Auguſt,*Ceſar* began to build his engines and batter the walls of the vpper Citie,which within the ſpace of 18 daies after with extreame labour and skill, he layd flat with the ground (as *Ioſephus* ſaith.) And vpon the 7 of September,with great facility he conquered the Citie, the Iewes of their owne accord deſcending from the Towers: and the Romans ſet vpon the walls their enſignes, with a great acclamation,and waſted all the Citie with fire and ſword,ſparing neither men,women, nor children.

The 8 day of the moneth of September,the whole Citie was deſtroyed, and not a ſtone left vpon a ſtone, but layd leuell with the ground, onely the three Towers that were built by *Herod* which were of ſhining Marble,*viz.*Hippicus,Phaſetus,and Mariamne, that future ages ſeeing the excellencie of thoſe buildings, they might iudge of the ſtatlineſſe of the reſt. But theſe alſo were after deſtroyed by *Adrianus Cæſar*.

There dyed by the famine and peſtilence an inumerable number, by fire and ſword ten hundred thouſand: 2000 were found that either killed themſelues,or one killed another,7900 were taken captiues, of theſe all the ſeditious theeues that accuſed one another, were ſlaine by *Frontonius Ceſar*, *Titus* freed man, 7000 were ſent into Ægipt with extreame labor to conſume and dye, the propereſt and moſt able were reſerued for triumph, many were diſtributed through the prouinces, ſome were ſlaine by the ſword, and by beaſts for publike ſpectacles, and thoſe that were 16 yeeres of age and vndertogether with many other,*Ceſar* ſold vnder the crowne at thirtie for a ſiluer pennie, That as Chriſt was ſold for thirtie pence,ſo thirtie of them ſhould be ſold for a peny

with

With the riches of this Towne *Ceſar* triumphed, rod into Rome with two golden Chariots, built the Temple of peace, and there put all the plate which he found in the Temple of Ieruſalem. After all this, for a full determination of thoſe euills, the two ſeditious Captaines, *Iohannes Giſcalenus*, and *Simon* the ſonne of *Giora*, were put to moſt cruell deathes. Thus may we ſee the grieuous puniſhment of the obſtinate and ambitious, which God permitted to fall vpon them for their vnthankfulneſſe & cruell tiranie.

How the Citie of Ieruſalem, after this deſtruction by Titus Veſpaſian, Was vtterly beaten downe and defaced by Ælius Adrianus Cæſar, which he reedifying, called it after owne name Ælia.

THe Citie of Ieruſalem being thus made leuell with the ground, for the ſpace of 60 yeres, lay deſolate, a receptacle for theeues and murtherers, a fit place for wolues and wild beaſts which reſorted thither, to feed vpon the dead bodies: and now time conſuming their fleſh, left their bones and skulls to lye vpon the earth as in a Charnell houſe. And thus it continued, vntill one *Benchochab* which ſignifieth the ſon of the ſtars, borne in the Towne of Bethcoron, not far from Emaus, profeſſed himſelfe to be the Meſſiah or Chriſt. The Iewes ſuppoſing this to be true, becauſe of that ſaying in Numbers, cap. 24. (*There ſhall a ſtar riſe vp out of Iacob*) aſſembled themſelues to the number of ſome thouſands & followed him with great tiranie & cruelty, ſpoyling & deſtroying the Holy land, & through all the countrey of Iudea committing many outrages & maſſacres. Thus they continued for the ſpace of 18 yeres, at the end of which time, *Adrianus Ælianus* the Emperor, hearing of theſe inſolencies, leuied an army & ſent them into Iudea, vnder the gouernement of *Iulius Seuerus*, who in a pitcht field neere Bethcoron, and not farre from Emaus conquered this *Benchocab* or *Pſeudomeſſiah*, and with him ſlew fiue hundred thouſand Iewes that were deceiued by this perſwaſion. Now when they went to ſeeke for the body of this deceiuer amongſt the dead (as ſayeth *Thalmudiſta*) hee was found lying with a horrible Serpent about his hecke, intimating

how God reiected him that would ſeeme to imitate his ſonne: For as the Serpent deceiued our firſt parence, ſo this *Benchocab* deceiued the Iewes, and for this cauſe they called him *Bencozba*, that is, the ſonne of lying. The number of the Iewes, which in the time of this warre were ſlaine, amounted to 500000 men, & inumerable others that periſhed by peſtilence & famine. This warre hapned ſome 64 yeeres after the deſtruction of Ieruſalem.

After this ſecond deſolation of the Iewes, at the command of the Emperor (that there might be a finall extirpation of the auncient Citie of Ieruſalem, & that the words of our Sauiour might be fulfilled, *Loe there ſhall not be a ſtone left vpon a ſtone, Ma.24.*) he cauſed the ruins & foundations thereof to be digged vp, and the ſtones to be broken in peeſes, and the ground to be left deſolate, and the mountaines are now become barren, & ouergrowne with brambles. And that the name thereof might be vtterly forgotten, and as it were rooted out of the earth, he ſet vp a new Towne not far from the Hill Gihon and Golgotha where Chriſt was crucified, which after he had adorned with many goodly buildings, he called it by his owne name Ælia. In the place of the Temple he ſet vp a Church in the honour of *Iupiter* and *Venus*: Iuſt in the place where the holy Altar ſtood, he erected his owne Image vpon a Marble pillar, which continued till ſaint *Ieroms* time. At Bethlehem he erected the Image of *Adonis*, and to that conſecrated a Church. Vpon the gates of the Citie he cut Hogges in Marble, in contempt of the Iewes: then did he abiure them, that they ſhould not come within the walls of the City, nor ſet foot vpon the ground neere Ieruſalem: This being done (as *Dion* ſaith) he dedicated it to the honour of *Iupiter Capitolinus*: and only made it free for Chriſtians, and ſuch like to be in it. This Towne at this day we call Ieruſalem, although it be ſcituated in another place, and called by another name.

Future ages calling the actions of precedent times into queſtion, puld a great contempt vpon this Towne, and ſo much the rather, becauſe Infidelity, and other Heathniſh prophaneſſe was cheriſht within this Citie. So that that which a little before was ſet vp in honour of the Emperour *Ælianus*, is now growne into contempt. Wherfore *Helena*, the mother of *Conſtantine* the great, hauing

hauing command of that Empire, to giue ſome ſatisfaction to the vniuerſality, cauſed thoſe prophain Temples & Idolls to be aboliſhed, and in their places erected others: vpon Mount Golgotha the Church called Golgothanus, vpon the Mount of Oliues one in the place of the Aſcention of Chriſt one: & *Conſtantine* hir ſon richly adorned the Sepulchre, and ouer it built a ſtately Temple all of poliſht Marble, richly beguilt with gold: ſo that to this day it remaineth as the chiefe ornament to the Towne. In this mans time, the Iewes with great boldneſſe endeauered to rebuild the Temple iuſt in the place where it ſtood before: But at the command of the Emperour, they were repeld, and in recompence of their preſumption had their eares cut off, and their noſes ſlit, becauſe they had eares, and would not heare, neither obey the commandement of our Sauiour.

But as this Emperor was religious, and indeauered to ſupport Chriſtianity, ſo his ſucceſſor *Iulianus*, was as full of impiety and prophaneſſe, who that he might fruſtrat the prophecy of our Sauiour, that Ieruſalem ſhould neuer be built againe, in contempt, cauſed the Iewes to aſſemble together, and with all expedition, reſtore it to the former glory, giuing the vttermoſt of his aſſiſtāce to their endeauers: But as they were ſeriouſly labouring in this worke, of a ſuddaine there came a great earth-quake, and looke what they had built was by that quite ouerturned, then fire came out of the earth and from heauen, which deſtroyed both the matter and the workemen: and that the Iewes nor any Philoſophers might impute it to a naturall cauſe, there was ſeene in the heauens a bloody croſſe, and vpon their cloathes croſſes ſhining like ſtars which the Iewes could by no meanes wipe off, yet this little preuailed, a ſecond time they attempted, & as before, a ſecond earthquake hapned, and with that a ſtorme of wind which came with ſuch extreame violence that all the ſtuffe which they had heaped together for this purpoſe, was vtterly blown away & deſtroyed, ſo that of force they were conſtrayned to leaue of, & to acknowledge that Chriſt whō their forfathers had crucified in that place, was the true Meſſiah. *Nazianzen* and *Ierom* report, that neuertheleſſe the Iewes euen to this day though it coſt them much mony, come yeerely to the place where Ieruſalem ſtood, and vpon the

day of the deſtruction thereof weepe ouer it : ſuch was their affection vnto this Citie.

But theſe euills were purged with a ſuddain inuaſion (for no crying iniuries nor prophane inſolencies againſt God paſſe vnpuniſhed, but that then or ſoone after a iuſt reuenge falls vpon them) For *Coſroes* Emperor of the Perſians, whoſe impudency & impiety was ſo great, that he would be worſhiped for a God, about the yeere of our Lord 615, beſieged this Towne, tooke it, & put to death 90000 Chriſtians, caried the Patriarke thereof, together with many other away captiue. But *Heraclius* the Emperor to puniſh him alſo for his pride and cruelty, ſet vpon Perſia, and with fire & ſword waſted & deſtroyed the Countrie not far from Niniueth, conquered his chiefe Captain *Razetis* in a ſet battaile, won the Citie of Niniueth, and went away with an honourable victorie. *Seroes* alſo, the only begotten ſon of *Coſroes*, but a little before inuading the Kingdome, kild his father in priſon, reſtored the Patriarck & the reſt of the captiues which his father had taken to *Heraclius*. And about the 7 yeere after he had warred vpon Perſia, he returned to Ælia with great pompe.

Not long after, in the yeere 637, *Haumar* the chiefe Prince of the Sarazens, which was the third from *Mahomet*, with a great armie afflicted Syria & Iudea, conquered theſe Countries, & in his victories vſed great tiranny & cruelty, within two yeere after he won Ælia, which had maintayned a long & ſharpe ſiege, neither would *Zacharius* the Patriarch giue it vp, till he was compelled thereto by extreame famine, ſoone after for very griefe he dyed. Thus this Towne continued for the ſpace of 450 yeeres, in the hands of the Sarazens. Then in the yere 1012, *Caliphas* Sultan of Ægipt won it, beat down the walls, deſtroyed the Temple which the Emperor *Conſtantine* had built, & made hauock of all things, preſently vpon this, the Turkes that came out of Scythia by the Caſpian mountaines, won the city, & draue thence the Sarazens. Thus we may ſee that the Sarazens & Turkes though they were both of one religion, yet for the country of the Iewes, fought one againſt another, & compelled the Chriſtians to pay them tribute for the fourth part of the city wherin the Sepulchre of our Lord ſtood, being againe reſtored by the Emperor *Conſtantine*, after the deſtruction by *Caliphus*.

The

The Chriſtians being wearie of this tribute, and of the oppreſſion of the Infidels, became ſutors to Pope *Vrban*, the ſecond of that name, for their deliuerie, who, in the yere 1094, aſſembled a Councell at Clearmount in France, & by the inſtigation of one *Peter* the hermit, ſtirred vp the hearts of diuers Chriſtian Princes and great Lords, to make a croyſado, ſo that 10000 braue & well mounted ſouldiers went into the Holy land, and for a token of their warre, bore red croſſes vpon their armes.

In the ſame yeere there was a great blaſing Starre ſeene in the weſt, And after that followed a great plague for the ſpace of two yeeres through the world, this neuertheleſſe hindred them not in their deſignes, but that they went their intended iourney, won the city of Elia from the Sarazens, deliuered the Chriſtians from their bondage and taxe, and choſe *Godfrey* of Lorraine, Earle of Bullion King thereof, whom they annoynted in the Temple of the holy Sepulchre, but he refuſed to be crowned with a Crowne of gold, ſaying, that it ill beſeemed him to be called King of Ieruſalem, the true King wherof was Chriſt, or to ſit crowned with gold in the place where he was crowned with thornes, that was the ſon of the euerliuing God. And then choſe *Arnolphus* of Rhodes Patriarch.

In the moneth of October, the ſame yeere, a blaſing Starre of merueylous greatneſſe appeared towards the South, it ſeemed to be like a wayuing ſword, forſhowing no doubt the deſtruction of all ſuch as went about to reeſtabliſh this earthly Ieruſalem. Immediatly after the feaſt of the Natiuitie of Chriſt, all the Chriſtians of the Eaſt countreys, vpon Candlemas day, came out of Siria, but eſpecially out of Antiochia, to Ieruſalem, and in the Temple of the holy Sepulchre, conſecrated their Biſhops and Quereſters, and with one conſent ſung Illuminare Ieruſalem. They tooke alſo all the Cities, Caſtles, and Villages, and ouer them ſet Biſhops: created foure Principallities; one at Ieruſalem, another at Antiochia, a third at Ediſſa, a fourth at Tripoli: Alſo certaine Earldomes and Baronies; as at Brito, Zidon, Cæſarea, Galile, Ioppa, and Aſcalon. All theſe were appointed to pay tribute to the King of Ieruſalem. All this was done in the yeere of our Lord, 1099.

No ſooner were theſe newes publiſhed to the world, but there was an vniuerſall croyſado thorough all Chriſtendome, for the conquering and winning of the reſt of the Holy land, but before they could get thither, they were either ſlaine by the Grecians, & other Nations, or elſe dyed thorough famine and thirſt, ſo that in them was fulfilled the prophecie of *Zacheria cap.* 12.3. where it is ſaid, *It ſhall happen that I will make Ieruſalem a heuie ſtone for all people: all they that liſt it vp ſhall be torne, though all the people of the earth be gathered together againſt it.* And verſe the 9. *And in that day I will ſeeke to deſtroy all the Nations that come againſt Ieruſalem.*

This yeere 1100, dyed *Godfrey* King of Ieruſalem of a feauer, vpon the 18 day of Iuly, when he had raigned ſcarce a yeere, and was buried in the Temple of Mount Caluary.

After him, ſucceeded his brother *Baldouin* firſt of that name, and ſecond King of Ieruſalem, this man raigned 18 yeeres in Ieruſalem, and being ouercome by *Caliphas* Sultan of Ægipt, after the loſſe of thirteene thouſand Chriſtians, he had much adoe to eſcape with life, within a ſhort time after he dyed without iſſue.

Baldwin the ſecond ſucceeded his vnckell, and was the third King of Ieruſalem, he began his raigne in the yeere 1118. This man ouercame the Turkes, and the King of Damaſcus had iſſue only one daughter, whoſe name was *Mileſent*, which he married to the Earle of Angiers, and gaue with hir the Kingdom of Ieruſalem, and dyed without heire male in the yeere 1131.

Fulco in right of his wife, ſucceeded his father-in-law, and was the fourth King of Ieruſalem. This *Fulco* was brother to the king of England, he raigned 13 yeeres, fought many worthy battailes againſt the Turkes, put 3000 of their men to the ſword, tooke many of them priſoners, and carried them to Ieruſalem. And after that, as he was hunting the hare by Acon, riding ſpeedily, he fell from his horſe and was ſorely bruſed, whereof he dyed, and left two ſonnes called *Baldwin* and *Almarick*.

Baldwin the third, was the fifth King of Ieruſalem, and ſucceeded his father, he wan the Citie of Aſcalon, he rebuilt the towne of Boza which had beene deſtroyed, placed there certaine Knights Templers, he loſt the Citie of Edeſſa to the Sarazens,

where

where many Chriſtians were cruelly ſlaine. And when he had raigned nineteene yeeres he dyed without iſſue.

After him ſucceeded his brother *Almerick*, and was the ſixt King of Ieruſalem. In the time of this King, the Sultan of Ægipt gaue a great ouerthrow to the Knights Templers, which he ſeeking to reuenge, inuaded Ægipt with a great Armie, beſieged the great Citie of Alcaire, but to ſmall purpoſe, wherefore retorning backe to Ieruſalem, within a ſhort time after dyed, when he had raigned 12 yeeres: he left behind him three children, a ſon called *Baldwin*, and two daughters, *Sibilla* and *Iſabella*.

Baldwin the fourth ſucceeded his father, and was the ſeuenth king of Ieruſalem, who not vſing himſelfe wel in the gouernment was ſtruck with leaproſie, with the contagion of which diſeaſe he dyed moſt miſerably, after he had raigned 13 yeres, and in the 25 yeere of his age. *Baldwin* the fifth of that name, the only begotten ſon of his ſiſter *Sibill*, by his conſent was choſen his ſucceſſor, a youth of 9 yeeres old, his fathers name was *William Mountſerrat* Earle of March, who dying, his mother maried one *Guy* Earle of Luſignan, to whom *Baldwin* committed the protection of the Kingdome, and of his yong kinſman, till he came to mans eſtate. But this yong man within 7 yeeres after the death of his vnckell dyed, ſitting at his table, not without ſuſpition of poyſon. *Guy* his protector by the perſwaſion of his wife, & at the inſtigatiō of the Ieroſolimits took vpō him the gouernmēt, but *Raimond* earle of Tripoli was his great aduerſary, which hapned becauſe *Bald.* the 4 for his exceeding pride at the inſtigatiō of that *Guy* had diſplaced him of al his offices & titles in the cōmon wealth. Theſe two ſtriuiug for the kingdōe, it came to paſſe, that *Guy* was charged with his kinſmās death, vnder which pretence, *Raimōd* made war againſt him. During theſe troubles *Saladine* ſultan of Ægipt taking aduātage of this opertunity made war vpon them both, & with great fecility, cōquered the kingdom & deſtroied Ieruſalem.

In this yeere 1187, there hapned ſo great an Eclipſe of the Sunne, that at noone day the Starres were plainly to be ſeene, ſoone after this, *Raimond* and *Guy* were both taken priſoners, and thirtie thouſand Chriſtians cruelly put to the ſword. After this the Sarazens ſacked the Towne, threw the Bells out of the Stee-

ples, made Stables of the Churches. Onely the Temple on Mount Golgotha, ſtood vntoucht: for the Turkes and Sarazens honour Chriſt as a great Prophet.

And thus the new Kingdome of the Chriſtians in Ieruſalem ended, which was vpon the ſecond day of October, in the yeere 1187, after it had continued in their poſſeſſion, foureſcore and eight yeeres. During the continuance of this Kingdome, there were many horrible viſions, and ſtrange ſignes and wonders ſeene both in heauen, in earth, and in the ayre, foreſhowing no doubt, that God was not pleaſed with their actions which ſought to reſtore that Kingdome of Ieruſalem, *For my Kingdome ſaith Chriſt is not of this world.*

And although after that, there were many Kings, that by all poſſible meanes indeauored to recouer and reſtore the ſame, and for that purpoſe haue leuyed many great Armies, and vndertaken many tedious iourneys, yet all their Councells and determinations came to nothing, For that God, ſo often as they vndertooke any ſuch expedition, either ſtaid their armies, oppreſt them with war, or elſe plauged them with famine, in ſuch an extreame meaſure, that for very hunger they haue bin conſtrayned to eate their horſes. *Frederick Barbaroſſus* may be an example of theſe calamities, who with a great Armie, making an expedition to Ieruſalem, as he was trauelling thorough Aſia minor, his horſe ſtarted and flung him into the Riuer, where he dyed miſerable ere he could be ſaued. Many other Princes beſids, in the like enterpriſe came to the like ends: For they were either deſtroyed by the Barbarians, with the loſſe of ſome thouſand of their men cruelly ſlaine, or vtterly deſtroyed with vnnaturall diſeaſes or vntimely deathes.

Now when the Emperor *Frederick*, the ſecond of that name, had beſieged and brought to great miſery the Sultan of Ægipt, and the Knights Templers had done the like to *Damieta. Corderio* the Sultans ſonne, beat downe the walls of Ieruſalem, and had it not bin for the great lamentations and earneſt intreaties of the Chriſtians, he would haue vtterly deſtroyed the city, but for their ſakes he left ſtanding *Solomons* Temple, and the Temple of the holy Sepulchre, for at this time Chriſtians inhabited in them.

within

Within a while after, about the yeare 1228. *Frederick* the ſecond of that name, Emperour of Rome, went to the Holy land with a great armie, and came to *Ptolomais*, otherwiſe called *Acon*, where ſtaying a while he made a league with the Sultan of Egypt for ten yeares, regained Ieruſalem without drawing ſword, and was there crowned in the yeare 1229. keeping at that time in Ieruſalem a royall Eaſter. This man fortified the Chriſtians with a garriſon, rebuilt Nazareth and Ioppa, and ſo returned into Italy.

In the yeare 1246. *Caſanus* King of the Tartars, being perſwaded by the Sultan, with a great armie inuaded Iudea, won Ieruſalem, cauſed the Chriſtians to be cruelly ſlaine, beat downe the holy Sepulchre, euen to ſmall pieces; and left but little ſtanding. It was after this deſtroied by *Tamberlane* King of the Tartars, and by *Mahomet* the ſecond of that name, Emperour of the Turkes. But the Monkes had leaue to build vp the holy Sepulchre againe, for which they payed to the Sultan, or his deputie, a yearely tribute.

In the yere of our Lord 1516. *Selymus* Emperor of the Turks, about the 24 day of Auguſt, neere to Damaſcus ouercame *Camſon Gaurus* Sultan of Egypt in a cruell warre, and put to death manie thouſand of his men; and the Sultan himſelfe ſeeking to ſaue his life by flight, was miſerably ſlaine. This *Solymus* conquered all the holy land, Syria, Damaſcus, and all the countries thereabouts: and as he went through Iudea, leauing his armie at Gaſa, with a few of his ſouldiers went to Ieruſalem, that he might ſee with his eyes that place, which was made ſo famous by the auncient Writers, and was ſo often mentioned in the Old and New Teſtament. But when he came hee found nothing but a ruinate and waſt place, barren and rude to looke vpon, inhabited by a few poore Chriſtians, and they alſo held in great contempt and bondage, paying a great tribute to the Sultan of Egypt, for their libertie and the holy Sepulchre, as *Paulus Iouius* writeth. But after that *Solymus* in that place had done his offerings and ſacrifices to god and to *Mahomet*, ſeeing the Prieſts and the Chriſtians preſt with extreame pouertie, out of his ſingular mercie and compaſſion gaue them a large and ſumptuous gift, when he had ſtayed but one day and one night in the towne. The next morning,

morning before day, he went with all expedition to his armie at Gaſa, and from thence into Egypt, where he beſieged the great and famous citie of Alcaire, and in the yeare 1517. tooke it, conquered all the countrey, vtterly extirpated the Sultan, and went away with an honourable victorie, and rich bootie. From this yeare euen vntill now the towne of Ælia or Ieruſalem is vnder the iuriſdiction of the Turkes. Thus may we ſee how often and with what miſerable calamities this Citie hath beene afflicted, euen ſince the firſt deſtruction by *Veſpaſian*, which makes euident the great iudgement of God, not onely vpon the Iewes, but alſo vpon the earth vvhere they inhabited, for their infidelitie and vnmercifull crueltie.

The deſcription of Ieruſalem, and the ſcituation thereof, as it is now in theſe times.

THe former incurſions and common deſolations leauing this towne ruinated and ſpoyled, for want of inhabitants it became as a deſart or forſaken place; onely ſome fewe Chriſtians (eyther out of the zeale of religion, or for vulgar oſtentation) to ſhew that there had beene a towne, dwelt there. And thus it continued vntill the yeare 1542. at which time *Solyman* the great Turke, either in reſpect of the ſtrength of the place, or in hope of profit, or elſe to get himſelfe a name, with great coſt and labour reedified it, ſet vp many ſtately buildings and ſumptuous houſes, beautified it with two coſtly Temples; the one the Temple of *Soloman*, the other the holy Sepulchre, inlarged the extent of it, and ſeated it vpon high hills: after all this, compaſt it about with a ſpacious and thicke wall, and vpon that placed manie ſtrong and coſtly towers; wherin there ſtands eight gates, *viz.* the Fiſh gate, the Old gate, Saint *Stephens* gate, ſo called becauſe they ſay Saint *Stephen* went out by that gate when he was ſtoned; the Angle gate, the doung gate, the ſheepe gate, the golden and fountaine gates. Thus the auncient citie, and that which the Emperour *Adrian* built being both deſtroyed, in another place is ſet vp againe: ſo that betweene both this new citie ſtandeth, and the firſt citie begins to be againe inhabited.

of

Of the Temple of the holy Sepulchre.

THis Temple lyeth vpon the West within this new towne, at first fairely built by the Emperour *Constantine*, but destroyed by *Caliphas* Sultan of Egypt: then by the Emperours of Constantinople rebuilt, which continueth to this day. It is round in the proportion, adorned with 79 pillars 30 foot long; the wideneſſe by the Diameter (beſide the pillars) is 73 feet, leaded aboue; and vpon the top of the roofe ſtandeth a Lanthorne, by which the light commeth in: this Lanthorne is verie curiouſly glaſed. In the middle ſtandeth the holy Sepulchre. To this ioyneth the Church in Mount Golgatha, and ſerueth in ſtead of a Quire; it ſtandeth ſomething lower, but all vnder one roofe. The place where the holy Sepulchre ſtandeth is foure ſquare, eight foot long and eight broad; hewen out of a rocke, and couered with marble; there is a little doore in the Eaſt part of it, very low, by which men goe into it, and within that the Sepulchre it ſelfe ſtandeth vpon the North ſide, made of gray marble, three handfuls high, and eight foot long. There are no windowes for light to come to it; but ouer it there hangeth continually nine lamps burning, wherby it receiueth light. The vault of this ſepulchre is deuided with a wall; the outward is both of the ſame proportion and length as the inward, but that which is without ſeemes to be an entrie to the inner Caue where Chriſt was buried: and there (as ſome ſay) euen to this day is found a peece of the ſtone which the Angell roled from the graue before the reſurrection; the other part of the ſtone (howſoeuer it came there) lyes vpon mount Sion, but ſome thinke that the Armenians carried it thither, becauſe vpon it they haue made an Altar. In this inner caue there hangs nine lamps, to giue light vnto them that enter in by the Eaſt; ſo that in the inner and outer vault there ſtandeth eighteene lamps. The mount whereon Chriſt was crucified ſeemeth to ſtand vpon a rocke of ſtone, whitiſh and ſomething bluſhing; it is diſtant from the holy ſepulchre 130 feete: the place where the croſſe ſtood was a hard rocke, eighteene ſteppes in the aſcent, and anſwers to nine and twentie feet: the hole where the croſſe ſtood is about

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the roundneſſe of a mans head in latitude; and if a man might beleeue the Monkes thereabouts, they ſay alſo that in that place is to be ſeene the colour of our Sauiours blood euen to this day. Vpon the left hand of this there ſtands an Altar made of marble, and ouer that a ſumptuous Chappell, paued and couered with poliſht marble, guilt and adorned with refulgent gold, the walls whereof are verie curiouſly wrought and guilded. In the Church vpon Mount Golgotha they alſo ſhew part of a pillar naturally blacke, ſpect with redde ſpots, where they ſay Chriſt was whipt, and make the vulgar beleeue that theſe ſpects are the droppes of blood that fell from him. The other part of this collume was carried to Conſtantinople, as was thought. In this Church *Godfrey* firſt Chriſtian King of Ieruſalem, and the reſt of his ſucceſſors lyes buried.

Of the Temple of Solomon as it is at this day.

THis Temple lyeth towards the Eaſt, and was built by the Chriſtians iuſt in the ſame place where the former Temple ſtood, at that time when the citie was rebuilt and enlarged. The bodie thereof is verie high and ſpacious, and built of marble poliſhed, adorned with moſt exquiſite and curious workemanſhip, verie artificiall and glorious both within and without: inſomuch as the poliſhed ſtones caſt a ſingular beautifull and reſplendent luſtre. Aboue it is couered with lead, and was built vp at the coſt and labour of the Grecians; in the roofe wherof the Turks place a halfe Moone, as they vſually doe in all ſuch Churches wherein they come and haue authoritie. The Turkes and Saracens haue this Temple in great reuerence and deuotion, they adorne it (according to their cuſtome) with diuers artificiall pictures and emblemes: they will ſuffer no Chriſtians to enter into it, nor any Iewes vpon paine of death. And if it happens that at any time they go into it, they firſt waſh themſelues with water verie cleane, then put off their hoſe and ſhoes, and ſo goe bare-foot. This temple they call the holy rocke, and in the bodie therof there hangeth 700 lamps which burne night and day. In the midſt hereof there ſtandeth a certaine little rocke euerie where indented with iron, neere to which not any of the Saracens or Infidels dare to approach or touch, although there come manie verie farre to viſite

site it; for they beleeue that there were manie memorable and worthy things done in that rocke: they thinke that *Melchisadeck* the first Priest of the great God, offered bread and wine vpon it, *Gen.*14.and that heere the Patriarch *Iacob* saw the ladder which reached from heauen to earth, *Gen.*28. which indeed hapned not in Ierusalem, but in Bethel as the Scriptures witnesse. Further they beleeue that vpon this stone *Dauid* saw the Angell of the Lord standing with a shaken sword when he stroke the citie with the pestilence, 2.*Sam.*24.& that the Priests of the old Testament offered vpon this stone their sacrifices to the Lord, which were deuoured with fire from heauen. All these things doe vtterly differ from the holy Scripture.

The Iewes also are of opinion that the Prophet *Ieremy* about the time of the captiuitie of Babylon, in this stone hid the Arke of the Couenant, vntill such time as the Lord brought the people backe againe from that captiuitie: which is contrarie also to the bookes of holy scripture; for in the 2.of *Maccab.*2.it is said, that it was hid in the mount Nebo, where *Moyses* stood when he saw the whole land of Canaan. Also the Turkes say that Christ sate vpon this stone when *Simon* tooke him in his armes and blessed him. Here also he sate in the midst of the Doctors when hee was but twelue yeares of age, *Luc.*2. which also differeth from the scripture: for this was not in the bodie of the Temple, but in the middle court or *Solomons* porch, which sometimes was taken for the Temple because it ioined to it: and diuers circumstances of the scripture doth seeme to make this euident, because here Christ taught, and here the people vsually met together, as appeareth in *Iosh.*10.& *Psal.*72.

About the Temple of Ierusalem there is a faire plaine, much resembling our Church yards, all paued with marble stone: to this there is adioyning a faire Church couered with lead, and vvas sometimes called *Solomons* porch; but after the Christians had won Ierusalem, they gaue it the name of Saint *Maries*. The Turks keep burning in this daily 800 lamps, and it is much greater than that of *Solomons* Temple. The Sultan of Egypt also about a hundreth yeare before built a little Church or Mosco, close by *Solomons* Temple, wherein are continually burning 88 lamps. There

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is a vault vnder the Temple of the bleſſed Virgin *Mary*, of ſuch an extraordinarie greatneſſe, that 600 horſe may eaſily be placed in it. And thus we may ſee the Temple of *Solomon*, and Citie of Ieruſalem, not onely to be in the power of the Turkes, but alſo prophaned with the blaſphemous doctrine of *Mahomet*: and alſo we may here behold the abomination of deſolation ſtanding in the holy place, where ſomtimes was the Arke of the Couenant, *Dan.9. Matth.24.* and the Prophecie of *Ieremy* is fully finiſhed, *cap.19. This place ſhall be vncleane like vnto the place of Tophet, where they did ſacrifice to the hoſt of heauen, and vnto ſtrange gods.*

Of other buildings within the Citie of Ælia, which is now called Ieruſalem.

MOunt Sion is placed towards the South of Ieruſalem, where euen at this day the Monkes will take vpon them to ſhew the ruins of *Dauids* tower, the Sepulchre of the Kings of Iſrael, and many other holy places: but *Paulus Oroſius* and other Hiſtorians do write, how in the time of *Adrian Cæſar*, there happened a great earth-quake in Iudea, in ſuch a terrible manner, that the mountaine of Sion, with the ſepulchre of *Dauid* fell downe, and were vtterly defaced. And further, all true Hiſtorians doe write that *Adrian* the Emperour did ſo much deface this citie, that he left not a ſtone ſtanding vpon a ſtone, nay not a whole ſtone, but all were broken into ſmall pieces; and yet notwithſtanding Pilgrims are ſo mad and blinde, that they goe thither with great paines, to ſeek thoſe holy places, where when they come, with the expence of a great deale of time, in recompence of their paines are made a laughing ſtocke to the kings of Ieruſalem, and find nothing but fained and ſuppoſed holy places and buildings, ſince it is manifeſt by the words of our Sauiour, that *there ſhall not be a ſtone left vpon a ſtone which ſhall not be broken to pieces*: and as *Borchardus* the Monke ſaith, that the Romanes cauſed the Temple and other Princely buildings, together with the mountaines to be throwne downe and caſt into the valleys, with which being filled, there remaineth not ſo much as an Embleme of the old Citie. From whence may euidently appeare, that thoſe places which are now ſhowen to Pilgrims by the Monkes of Ieruſalem, are meerely

meerely suborned, and fained, on purpose to deceiue them, and get their money. They are verie simple therefore that will goe to Ierusalem to see such places and seeke their saluation. And as for the sepulchre (as is aforesaid) the Tartars beate it all in pieces; so that this Monument of our Lord is not to be found vpon the earth: wherefore our Sauiour Christ is no more to be sought amongst the dead, but in that sacred monum^t of his holy word, for there he hath promised to make euident his diuine presence &c.

Of the Sects which are in and about the Temple of the holy Sepulchre.

IN and about the Church which is built ouer the holy Sepulchre vpon mount Caluarie, there are at this day many of diuers nations and countries, of diuers opinions and religions which inhabite. And although they differ in materiall points of their faith, yet would be all Christians; of which number there are some Latins, Greeks, Abissines, Armenians, Gregorians, Nestorians, Surians, and Iacobins.

The Latins for the most part are such as we call Franciscan Monkes, Obseruants, or Friers: these haue the keeping of the holy sepulchre, and looke to it verie diligently; where sometimes they make a certaine number of Knights of the noble order of *S. Iohns* Temple, with many ceremonies and great solemnities. These Knights are girt with a sword all gilt, hanging in a redde veluet girdle; a chain of gold is put vpon them, worth about 100 Hungarian Duckets, at the end whereof there hangs a Ierusalem crosse of gold. This kind of crosse also they are permitted to weare vpon their armes & clothes; then haue they a paire of gilt spurres with veluet tyings. But before they are admitted into this Order, they must sweare vpon the holy sepulchre to maintaine and defend the doctrine of the Pope. Latins.

The Grecians that are there be also Monkes, and doe inhabite within the Temple of the holy sepulchre; but they haue the keeping of the place where our Sauiour Christ was crucified, and differ from the Romanists: for they beleeue, first, That the Holy Ghost proceedeth from the Father, and not the Sonne: secondly, Greeks.

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they giue the ſacraments in both kinds: thirdly, they hold not the Pope to be head of the Church: fourthly, they denie Purgatorie and prayer for the dead: fiftly, they ſing maſſe in their owne language that euerie man may vnderſtand it: but they obſerue ſeuen Sacraments, as the Romaniſts doe. They teach men to pray and call vpon Saints: they yearely obſerue two ſtrict faſting daies, and eate no fleſh vpon Satterdayes.

The reſt of the Grecians that are through the Eaſt parts, leaue marriage free, as well for the Clergie as Laitie, and condemne the Latine Prieſts becauſe they marrie not. They allow no grauen Images in their Churches, but in ſome places of their Church they haue faire painted pictures hanging. The approue not the Pope, but haue a Patriarch for their high Biſhop, which Patriarch is greatly reuerenced, and much honoured in Conſtantinople.

Abiſſines. The Abſſianes be ſuch as are of Preſter *Iohns* gouernment; their complexion is browne; their habitation is in the Temple vpon mount Caluarie, on the Eaſt ſide of the Church doore: they alſo approue not the Pope, but allow Prieſts to marrie, and giue the ſacraments in both kinds; yet there are manie ſects & opinions among them, forbearing thoſe meates forbidden in the Old Teſtament: they circumciſe both male and female, which the Iewes doe not: they obſerue our Saterday for their Sabboth: they baptiſe their children with fire, of which I will ſpeake more hereafter in the deſcription of the towne of Saba.

Armenians. The Armenians are Chriſtians, and come out of Armenia: their dwelling is in a Chappell vpon mount Sion neere to Saint *Iames* his Church. They deny the Pope to be head of the church; they miniſter the ſacraments in both kinds; their Prieſts marrie; they forbeare the meates forbidden in the Old Teſtament; they haue a kind of cuſtome, to whine and crie by the graues of the dead: vpon Twelfth day they keepe a great feaſt, and the next day begins their Lent, which they keepe ſtrictly, and eate neither egges nor fiſh, nor any liuing thing during that time; they obſerue Wedneſdayes and Fridaies; they preach, ſing, and ſay their Seruice in their owne togue; they denie prayer for the dead, and purgatorie; they all weare Hatts with blew hat-bands.

Gregorians. The Gregorians are Chriſtians that dwell by the great citie of Trapezunta

Trapezunta vpon the Euxinian Sea. Their Priests marrie, but if their wiues die they must not marrie againe. They dwell in Ierusalem, in the Church vpon mount Caluarie, where Christ after his resurrection shewed himselfe like a Gardner vnto *Marie Magdalen.*

The Nestorian heretickes, who now are found in great numbers in Niniue, which at this day is called Mossell, and in other places thereabout; doe yet hold the heresie of *Nestorius* their Master, and teach, That Christ hath two natures, and that he hath two persons, and that *Mary* was not the mother of God, but that she bare Christ who was man only: about their Hats they weare flesh-coloured hatt-bands. Some of their Priests are found to dwell in the Temple of mount Caluarie. Nestorians.

The Surians follow the Græcian Christians, touching the most of their opinions: they respect not much their religion; for in regard of their pouertie they are forced to work for day wages vnder the Turkes. Some of them also dwel in Ierusalem in a church, called S^t^. *Markes*, which standeth in the place of the house where *Iohn Marke* dwelt, where the Apostle *Peter* knockt when the Angell ledde him out of prison. Surians.

The Sect of the Iacobins are resident in a Chappell which standeth behinde the sepulchre. They take that name of *Iacob* the Hereticke, who was a Disciple of the Patriarch of Alexandria: they are wauering and vnconstant among themselues, and are here and there found in Iudea, Egypt, and Barbarie, diuided into many Sects; for some of them hold with *Eutichus* and *Macharus*, who ascribe one nature to Christ which is the Godhead, and denie the manhood. Some of them circumcise their children, some baptise them with fire, and make a crosse vpon their faces. Of this fierie baptisme you shall reade more hereafter in the description of the citie of Saba. Iacobins.

Hereby you may note, how the Temple of the holy sepulchre in Ierusalem is filled with many Sects, who altogether giue and pay tribute to the Emperour of the Turkes; whereby you may see that Christ will be no more sought in the holy sepulchre, but rather in the holy Euangelists, where he suffereth himselfe to be found by all those that seeke him with a pure heart.

Of the Sects of the Iewes.

IN theſe ōur times the Iewes doe inhabite in Ieruſalem, and are deuided into many ſects, that is to ſay, Phariſes, Saduces, Eſſæs, Geniſteis, Morboneis, and Meriſteis. The Phariſes took that name from the interpretation of the Law, and is deriued from the Hebrew word *Paraſch*, which ſignifies to expound: ſo that *Pharaſei* is as much to ſay as Doctor or expounder of the Law; they approue of *Moyſes* and the Prophets; they hold the immortalitie of the ſoule: but of Chriſt and the principall parts of his doctrine, of the law, of ſinne, and of ceremonies, they haue manie vngodly opinions and expoſitions. They faine, that the Law was inſtituted by God for outward diſcipline; that ſinne is onely outward traſgreſſion, & the violating of mens traditions: they hold there is no originall ſinne, but that men may performe the law, and merit euerlaſting life; beſides many other things, as waſhings, faſtings, offering gifts in the Temple, and ſuch like ceremonies, of which there is no commandement extant in the ſcripture. Reade *Matt.* 3. 59. 12. 5. *&c. Mar.* 2. 3. 7. *&c. Ioh.* 3. 7. 8. *&c. Acts* 15. 23. *&c.*

The Saduces giue themſelues an honorable title, being deriued from *Zedukim* or *Zeddikim*, calling themſelues iuſt from the word *Zadok*. He was iuſt, and by *Aphetriſim* is not vnproperly deriued from *Dicaioo*, or *Dicaios*, ſignifying *iuſtus*, and by *Protheſin* in Latin *Iudex*, a Iudge. So that *Zaddik* or *Zadducæus* ſignifies a iuſt Iudge, which would iudge all others, but they themſelues were without offence. Thus the worſt men got the beſt names. They only allow the fiue bookes of *Moyſes*; they dreame the *Meſsias* ſhould be an earthly king; they beleeue the ſoules of men to be mortal, & to periſh with their bodies; they do not beleeue the reſurrection, and that there are neither angels, ſpirits, nor diuels.

The Eſſæs had rather be called Students, taking their name from *Aſa*, vnder which title they would ſeeme to reprehend, & amongſt other things auoid the profane liberty of the Saduces, & approue not the arrogant diſſimulation of the Phariſes; but that they teach more diuine & profitable precepts. Theſe liue a Monaſtical life, vnmarried; their goods are cōmon; for the moſt part they practiſe phyſick: in their aſſemblies, the auncienteſt of them reade ſome part of *Moyſes* law, or ſome of the Prophets; all

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of them both yong and old at certaine times of the day, ſay prayers. They haue no new kind of doctrine, but embrace the Prieſthood of *Moyſes*: they dwell in the deſarts and vtmoſt parts of Iudea, neer to the lake Aſphaltites, & in the garden of Balme neer Iericho, where the auncient Prophets *Elias* and *Eliſeus* had their ſchools, whoſe diſciples were called the children of the Prophets. Theſe three ſects began in *Iudas Macchabeas* time, *Ioſep. lib.* 3. *c.* 18.

The Geniſteis are ſaid to be thoſe that do certainly affirm, that they are of the poſteritie of *Abraham*, although they haue loſt their genealogies, & cannot proue it. Theſe call themſelues great and noble, and are of the ſtocke of thoſe that in the captiuitie of Babylon, married the wiues of other nations: of which you may reade in *Nehem.* ſo that they are halfe Gentiles, halfe Iewes, and account themſelues to be of the Nobilitie.

The Morboneis verie ſolemnly obſerue the ſabboth, which manie others that are flatterers of the Turkes and Saracens do not: there are a great companie of theſe; for almoſt all the Iewes doe verie ſuperſtitiouſly celebrate the ſabboth: & therefore they take their name partly from a Multitude, and partly from Vſurie; for *Merebach* in Hebrew ſignifies a multitude, and *Tarebah* vſurie.

Theſe are thoſe Iewes that deuide the ſcripture, and ſay the Prophets ſpoke not all with one ſpirit; & what they liſt they make ſcripture, and what they liſt they leaue out: and therfore the Grecians call them *Meriſtein*, which ſignifies to deuide.

There are alſo others in theſe our times that are Iewes too, but they are called Samaritanes, which only approue of the Moyſaicall law, and reiect the reſt of the ſcriptures and Prophets. Theſe are ſo called from Keeping; for this word *Schamar* properly ſignifies to preſerue or keepe a ſpeech in heart, and hath therefore a certaine congruitie and conſonance with the Latin word *Sermo:* ſo that *Schamar* in Hebrew, and *Sermo* in Latine, are much what of one ſignification.

But all the Iewes, except the Saduces, haue one faith; they thinke they may fulfill the commaundements, and by their owne works be iuſtified & purchaſe eternall life. They denie the Trinitie and Chriſt, and doe beleeue that their *Meſsias* is yet to come, and ſhall bring them backe againe into the land of promiſe.

Of the Saracens and Turkes which inhabite in Ierusalem; of their faith and religion.

THe Saracens are a people of Arabia the stonie; of the posteritie of *Ishmael* the sonne of *Abraham*, which he begate of *Hagar*. From whence they are rightly called *Agarins*, notwithstanding they had rather bee called Saracins. Others call them *Saracins a Saraca*, which is a part of Arabia the stonie. It seemeth therefore that these people tooke their name from a Principalitie; for *Sarar* in Hebrew is the same that *Principatũ gessit* is in Latin, or if you will, *Principatum obtinuit*, which signifies (to obtaine a Principalitie.) And therefore the Sarazens or Sarrazens, may be said Princes or Captaines, whose Principalitie extends it selfe far and neere: but Agarins signifie Peregrinators; for *Gor* or *Gar* is as much to say as a Pilgrim.

These people combined themselues with *Mahomet* that false Prophet, borne of obscure parentage: his fathers name was *Abdimeneche*, of his wife that was of the family of *Ishmael* or of the Saracens, borne in Arabia the stonie, and (as it is expreſt in their Alcaron) vpon the xxj. day of September, according to our accompt, about the yeare of Christ 570. He tooke his name from a tumultuous cõfusion: for *Hamah* signifies *tumultuatus est*, he hath been tumultuous; And *Hamam*, *tumultuando disturbauit*, he deuided by contention. From hence *Maimo* signifies *tumultuor*, a contender, and *Maiomai*, *concitor*, a rebell. From whence may be gathered, that *Mahomet* is an ominous & seditious name. Whiles he was in his infancie he liued with his father: after, being of a prompt wit, he serued one *Abdomoneplis* a Merchant, in whose seruice conuersing with Christians and Iewes, hee got a smattering knowledge of the Olde and New Testament, & many acquaintance; amongst which was one *Sergius* an Arian Monke, a man verie well affected of this *Abdomoneplis*. *Abdomoneplis* died, and by the perswasion of this Monke, *Mahomet* married *Cadigan* his wife, although she was fiftie yeares of age, and by her had great riches: she soone after also died, & left *Mahomet* all that she had. He of a sudden, being lift vp to this heigth of substance, grew very ambitious (for hee was naturally proude, wrathfull, a theefe, a whoremaster, a most impudent adulterer, & whersoeuer he came

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made hauocke of all things.) This man by the helpe of the Saracens and other, affected the kingdome of Arabia, which within ſhort time after he obtained, entring Mecha the chiefe citie thereof, vpon Thurſday the fifteenth of Iuly, *Anno Dom.* 622. and by the helpe of two Iewes and this *Sergius*, wrote that blaſphemous law of the Alcaron, falſly profeſſing himſelfe to bee a Prophet, and began cruelly to oppoſe himſelfe againſt all neighbouring nations and cities.

The Alcaron taketh the name from ſplendor or brightneſſe; for *Al* in the Arabick is as much as *Karan* in the Hebrew, and that ſignifies to ſhine or to caſt forth a brightneſſe. This Alcaron containes a blaſphemous and deteſtable law, written in the Arabian tongue, without anie order or colour of knowledge, teaching manifeſt lyes, and execrable blaſphemies againſt God; and for the moſt part, the pleaſures and delights of this world: for he doth denie that there is one eternall eſſence of the Dietie, and the holy Trinitie; our Sauiour Chriſt they one while call the ſonne of God, and another while the ſoule or ſpirit of God. They denie his Dietie, but ſay that he was a holy man, borne without a father, of the chaſte and incorruptible Virgin *Mary*. And although hee was before all beginning, yet they beleeue that he was not begotten but created before all other eſſential creatures, by the eternall God. Alſo they ſay he was not crucified, but ſome other in his place; and therefore the ſaluation of man not to conſiſt in the merits of Chriſt, but in our owne proper workes. And that the Iewes might embrace the Alcaron, they retaine circumciſion, which is commonly done when the children are thirteene yeares of age, about which time, *Iſhmael* was circumciſed, they forbeare the meates forbidden in the Law; they haue many wiues at one time: they tollerate a bill of diuorce, and affirme that after the reſurrection men may haue manie wiues, and with them banquet, ſurfet, and vſe pleaſant recreations; with diuers ſuch errours and vaine trifles, which for breuities ſake I omit.

That he might the better perſwade men to embrace and beleeue theſe his lies and blaſphemous doctrines, he verie cunningly ſeemed to confirm them with many falſe and fained miracles:

and amongſt the reſt this was one; Hauing taught a white Doue to fetch corne in his eare, whiles he was preaching to the people, it chanced that ſhe came & ſate vpon his ſhoulder, & putting her bill into his eare according to her accuſtomed maner, he perſwaded the people that it was the ſpirit of God, which deliuered him the words of the law. A Bull alſo, taught after the ſame manner, at his voyce came before him, and kneeling downe did him reuerence, with the Alcaron tied vpon his hornes; which he affirmed was come from heauen and brought that new Law. Then did he make diuers hornes of gold and ſiluer, and filling them full of milke hid them in the earth: after which, in a great aſſembly he cauſed the ſame places to be opened, and told the people that theſe ſignified plentie and aboundance to all ſuch as kept and obſerued that law; But the violaters thereof ſhould be puniſhed with death. Together with many other ſuch like idle and fooliſh miracles (which would be too tedious to recite) that he might make the people beleeue that it came from God. And being afflicted with the falling ſickeneſſe, gaue it out, that then the Angell *Gabriel* told him the law, making this likewiſe a meanes to further his deſignes: but after, *viz.* vpon the eigth of Iune, *Anno Dom.*632. and in the ſixtie one yeare of his age, he died miſerably of this diſeaſe, after he had reigned in Mecha ten yeares; and *Enbubizer* or *Abubachar* his father in law ſucceeded him in the gouernement, who built in his honour a Church, and in that put his ſepulchre, both ſtately and ſumptuous.

The Turkes alſo embrace this doctrine, and ioyned their forces with the Saracens: They extended their Empire vnder *Mahomet* the third into Aſia, Europe, and Affrica. They deriue their name (as I ſuppoſe) from crueltie; for *Turca* ſignifieth a cruell deſtroyer, or an armed enemie, being deriued from the Hebrew word *Tarach*, that is, to effect his purpoſe. From whence they are not improperly called of the Græcians τύραννοι, to vexe and make wearie, or elſe from the Hebrew word *Tachæra*, which ſignifies a ſhield, and from the Greeke word θυρεὸς and θωρακίζειν, to put on a ſhield, and to arme themſelues. For the Turkes are armed enemies and deſtroyers of the whole world: and by *Ezechiel* are cal-

called *Gog* and *Magog*, *ea.* 38. *&* 39. of *Magog* which was the ſonne of *Iaphet*, *Gen.* 10. and, as ſome thinke, inhabited the North parts of the world. *Plinie* places them in *Boſpherus*, *Cimmerius*, *Scythia*, *&c.* which lieth towards the Eaſt. But indeed they haue often changed their reſidence, and haue come into *Perſia*, *Armenia*, *Syria*, *Paleſtina*, *Arabia*, and cruelly deſtroyed them, vntill they had conquered Conſtantinople, and got a great part of Europe; and haue infected the mindes of all the inhabitants in thoſe parts with their maners, ſlaughters, and rapines, according to that blaſphemous law of the Alcaron. They firſt afflicted thoſe parts about the yeare of our Lord 760. *Conſtantius Copronius* being then Emperour of Rome; ſince which time they haue conquered a great part of the World.

A Relation of the Trauels and Peregrinations of the Saints and holy Patriarchs, as they are seuerally mentioned in the first Booke of MOYSES.

And first of the first man ADAM.

ADAM the first man tooke his name from *Adamah*, which signifies redde earth, because he was made of the redde slime of the earth. Therefore the Latins deriue *Homo* from *Humo*; also the Grecians from χαμαι, which signifies the earth. But when man was layed open to all calamities, miseries, yea & death, the Hebrewes called him *Enosh*, which signifies a mortall and miserable man: for this attribute to man agreeth with the word *Nosch*, which signifies to be sicke of a deadly disease. There are some that think that man was made in Syria neere to Damascus, because there is found much redde earth. Others say neere to Hebron a citie in the Tribe of Iuda, and there also lyes buried; for in a caue neere that place, lyes much redde earth, which the inhabitants euen to this day shew vnto Pilgrimes: but this is nothing to the purpose, since we know that man was first created and then brought into Paradise, *Gen.* 1. & 2.

Of Paradise.

PAradise, which in Greeke is παραδεισος, and in Hebrew *Pardes*, signifies a pleasant Garden plentifully furnished with fruitfull trees, but principally Mirtle trees, which beareth a kinde of berrie of a very delectable tast, For this Hebrew word seemeth to be

be a compound, that is, of *Parah*, which ſignifies to fructifie, and *Hadas*, a mirtle: of the fruit of which tree, there is made a certaine wine, called mirtle or mulberrie wine, The miſterie herof is, that Chriſt is that tree of life, that fruitfull & pleaſant mirtle, whereby we are rayſed vp vnto eternall life, *Gen.* 2. *Apoc.* 22. *Mat.* 11. *Luther* calleth Paradiſe in his diſcourſe of Germanie, a pleaſant Garden, *Eccl.* 2. *Munſter* an Orchyeard, and in the Bible it is called Eden, a place plentifully furniſhed with all things neceſſary for the procuring of pleaſure & delight, The Grecians calls it *Hedone*, which ſignifies an extraordinarie delectable and pleaſant place, for in it there was great aboundance of all things, as well of trees, fruits, hearbes, & ſweet ſmelling flowers, as of beaſts and fowles of the heauen. Into this place God put man to dreſſe it & keepe it. But where it ſtood, & whether it be now vpon the earth, there are many of diuers opiniõs, The Romaniſts hold, that it is placed in the Eaſt without the Tropicks: others would haue it vnder the Æquator, becauſe it is a very tẽperat region; but experience tells vs that there it is very hot & ſcorching: others think that it ſtãdeth vpon the top of a high mountain, free frõ all the violent motions & impreſſions of the ayre, in which place they hold *Ænoch* & *Æliah* are yet liuing: there are others that aſſigne the whole Eaſt part to be Paradiſe. & in that, there were ſome peculiar places moſt fruitfull, of which they thinke was Syria, Damaſcus, Arabia felix, Ægipt & Iudea, in which part man was put, & they alſo ſay, that the tree of knowledge of good & euill, ſtood vpon Mount Caluerie, neere about that place wher Chriſt was crucified, ſo that he made ſatisfaction for ſin, in the ſame place where ſin was firſt cõmitted. And this I hold to be the better opinion, and that it remained till the Deluge, kept in the cuſtody of Angels, at Gods appointment, and by the flood, together with other creaturs was aboliſhed.

And for that ſaying of our Sauior to the theefe vpon the croſſe, *This day thou ſhalt be with me in Paradiſe*, is not to be vnderſtood of the earthly Paradiſe, but of that heauenly Parad. the place of the bleſſed angels & ſaints, wher God with his diuine maieſt. & glory filleth thẽ with the light of righteouſnes, & quickneth thẽ with eternall life. This place *Paul* calls the third heauen, & that heauẽly Paradiſe of which the earthly Paradiſe is a tipe. 2. *Cor.* 12.

Of the foure Riuers that watered Paradiſe.

THe foure Floods of Paradiſe, were Piſon, Gihon, Hidekel and Euphrates, Gen. 2. There was but one Fountaine of all theſe floods, & this was in Paradiſe it ſelfe, which in thoſe times was diuided into foure Streames. But as by the Flood all the face of the earth was changed, ſo likewiſe were theſe Riuers, and their Fountaines and channells, altered from the places where at firſt they were. Notwithſtanding, in memorie of them, there remains ſome reliques, though perhaps not in the ſame place, nor ſpringing out of one and the ſame Fountaine, as they did before. And as the Mediterranean ſea, the Gulph of Arabia, and many other Meeres and Lakes, before the Flood, were not, but (by the generall conſent of all learned men) hapned by that huge inundation, The ſame may be ſaid of theſe Riuers.

The head or begining of the Riuer Piſchon or Piſon, is 4800 miles Eaſtward from Ieruſalem, and is like vnto an arme of the Sea, ſome 12 or 16 miles ouer, and for that cauſe it taketh the name from Poſch, that is, increaſing, or of an extraordinarie greatneſſe: from hence the Grecians calls it Phuſon, becauſe it deuides it ſelfe into diuers Riuolets or Streames. It compaſſeth in Hauilah, it deuideth that part of the world which we cal Indea into the outward and inward: And there is called Ganges taking that name from an Æthiopian King called Gange as *Strabo* ſaith. Some ſay it is vnknown where it firſt riſeth, others ſay it riſeth in Scythia & watereth all the neighbour countries as it paſſeth along as Nylus doth, and ſo being diſperſed into 30 channels deuideth Indea with one of them: the narroweſt place of Ganges is 8. miles ouer, and the ſhalloweſt 100. foote deepe, it bringeth forth Dolphins Crocodels and diuers other creatures.

Solinus and *Strabo* ſaith, that the Riuer Tygris riſethin Armenia a very faire and cleare fountaine, it is diſtant from Ieruſalem ſixe hundred miles towards the north: it runneth with ſuch an exceeding ſwiftneſſe, that fiſhes cannot ſwimme againſt it, and paſſeth thorough the lake of Arthuſia without once mingling it ſelfe with that water: And for this cauſe it is called

Tigris

Tigris, which ſignifieth a dart and a beaſt of extraordinarie ſwiftneſſe and crueltie. This riuer running from towards the north and the riſing of the Sunne, it compaſſeth in Meſſopotamia and paſſeth by the borders of Medea and Aſſiria, and after that of Chaldæa and Arabia, it there receiueth in the riuer Hydaſpis, and ſo ioyning with *Euphrates*, falles into the lake of Perſia, The Hebrewes called this riuer *Chidikel* from *Chadad* which ſignifies accute, and *Kalal* light: for it is a ſwift running ſtreame, from hence the Græcians call it ἀκιλλα the Latines *Celer*, the Germaines **Ein Zelter**, which with vs ſignifies a horſe ſwiftly running; for it paſſeth away, ſwifter thē an arrow out of a bow. Going towards the Eaſt ſome 36. miles from the auncient Babylon, it runneth thorough a towne called Bagadeth bordering vpon Turkia and Perſia and from thence towards the latitude to a towne called Argentaratus where it chaungeth the name to Tigris Rheni that place it runneth ſo extreame ſwift, that it will make a mans head dizzie to looke vpon it.

Strabo ſaith the Riuer Euphrates riſeth out of a Mountaine in Armenia, called Nipha, ſome 300 miles from the Citie of Ieruſalem towards the North, watering Meſopotamia and Chaldea, and paſſing thorough the middeſt of that floriſhing Citie Babilon, diuides it into two parts, and after paſſing thorough and fructifying Arabia, it ioyneth with the Flood Tygris, and falls into the Perſian Gulfe. *Simiramis* Queene of the Aſſirians and of Babilon, built a bridge ouer the narroweſt place of this Riuer, being ſome three quarters of a mile ouer. The Hebrewes call this Riuer Parah, becauſe it fructifieth, and from thence the Grecians call it φέρω or φορία to beare fruite, the Germans **Frutchter**, which in Engliſh is fruitfull or pleaſant, And therefore Saint *Ambroſe* ſaith, it is deriued from Euphranein, that is, from reioycing, For that ouerflowing the Fields, it cauſed them the next yeere to flowriſh with all kind of fruite and pleaſant flowers. The water of this riuer is very fowle and dirty: So that it is vnfit to drinke: according to that of *Ieremie*, *Cap.* 2. What auaileth it thee to goe into Aſſiria that thou mightſt drinke of the water of Euphrates? If a man takes this water in a veſſell & let it ſtand but two houres the dirt and ſand will lie at the bottom thereof two inches thick.

There-

Therefore the inhabitants neere about it,are wont to take a great pot that houldeth a good quantitie,wherinto putting water,they let it ſtand till all the filth be ſunke to the bottome , and ſo they haue cleare water to drinke.

Nilus taketh the begining from a certaine Mountaine in Mauritania the lower,not far from the Ocean,and iſſues from a Lake which they call Nidiles,and partly from other Lakes , and is increaſed with the ſnowe waters falling from the Mountaines of the Moone in Affrica, 3200 miles from Ieruſalem towards the South. Some thinke it tooke the name from *Nileus* a certaine King thereabouts,Others from the ſoyle which it yerely brought downe in the ſtreame,whereby all Ægipt is made fruitfull; from whence ſome thinke it was called Seruius Nilus *quaſi* νεῖλυν, that is,bringing downe new mudde with it. The Hebrewes calls it *Gihon*, becauſe it breaketh out of the earth with great violence. This Riuer comes through the deſarts of Æthiopia, and ſo with great violence comes into Ægipt, where it is diuided into ſeuen ſtreames,and in times paſt had ſeuen gates; the names of which where, Canopicus or Heraclioticus, Bolbitinus, Sebiniticus, Pharmiticus,Mendeſius,Taniticus,and Paluſinus. The two outward gates of which,*viz.* Canopicus and Paluſiacus, were 160 miles a ſunder. *Apianus* ſaith, there are two other gates called Tineptimicus and Diolcus: This ninth gate is diuided at a Citie and place called Delta,taking the name from the likeneſſe that it hath to the Greeke letter ſo called. So that Nilus is diuided into nine gates, by which nine gates , it falls into the Mediterranean ſea. There are many that thinke, that Paradiſe was onely in Ægipt,and that then it had only but foure ſtreames, and that at the Flood,it was confuſed into nine, and they would ſeeme to proue their opinion out of the 31 chapter of *Ezekiell*, where he calleth Ægipt a garden of pleaſure. But this differeth from the diſcription of *Moſes*,for it is not ſcituate in the Eaſt,but rather the South from Ieruſalem, and farre diſtant from the two Eaſterne Riuers, Euphrates and Hiddikel, by which the holy Scriptures doe principally denote Paradiſe, Wherefore it may be concluded, that Ægipt was onely a part of Paradiſe, not Paradiſe it ſelfe, And that this Riuer was one of the Riuers, not all , the ſtreames of

which

which Riuer, at ſome times of the yeere, *viz.* in the ſummer Solſtice, when the Sunne is neere the Dogge-ſtarre, begins to ſwell and ouerflow the bankes, by reaſon of the melting of the ſnow which lies vpon the Mountaines of the Moone, and ſo drowne all the places neere vnto it, through the Land of Ægipt, leauing behind it, certaine ſlime and mudde, by which it comes to paſſe, that the Countrey is very fruitfull, and ſerues them in ſteed of raine, at which time of the yeere (for this happens once euerie yeere) the people and inhabitants of the Countrey, retire themſelues to their Towns, Cities, and Caſtles, ſcituated vpon Rocks, Mountaines, & high grounds, from whence it hapneth, that they ſuſtaine verie little diſcommoditie or loſſe, by any ſuch inundation. They alſo keepe little boates, whereby they paſſe from one place to another, becauſe all the paſſages and footpathes are then drowned with waters. There are many prittie obſeruations which the people of Ægipt were wont to take notice of in the riſing of this water, for they had certain ſtaues whereby they meaſured the deapth of it, if it roſe but to twelue cubits (which is ſix yeards in height) they then ſtood in feare of a great famine, ſo alſo if it was but thirteene, for then the water was not deepe enough to make the ground fertill: but if it roſe to fourteene or fifteene, then they were in great hope, and did not doubt of a fruitfull yeere: and if to ſixteene, they then greatly reioyced at their proſperitie, and kept banquets and feaſts, and were aſſured that the ſucceeding yeere would be verie plentifull: but if it roſe aboue, they laid aſide all ſignes of ioy, and liued verie ſparingly, and with great ſorrow, this great inundation of waters, foreſhewing, ſcarcitie, and want, and famine, and peſtilence, and death. And thus Nilus yeerely euerie yeere, is to them in ſteed of raine, for Ægipt is without raine.

In Autumne, at ſuch time as the Sunne going out of the laſt face of Libra, entreth into Scorpio, the waters of Nilus by little and little retire themſelues into their bankes, and the earth becomes quite vncouered of water: about which time, the Countrey being exceeding hot, the earth is preſently made dry in all thoſe places, So that in the moneth of October, they may both till and ſowe their Land. In this Riuer the Crocodile and the Itch-

Ichneumon, of the nature of which two, you may ſufficiently reade in *Geſner*. There alſo breeds the Pellican, of which ſaint *Ierom* ſaith, there are two kinds, one that liues vpon the water, an other that liues vpon the land: Theſe birds as ſome affirme, kill their young ones vpon their beake, and then leaue them lying in their neaſt for three daies, at the end of which time, the female grieuouſly wounds hir ſelfe vpon the breaſt, and powring hir blood vpon hir young ones, reuiues them againe. This bird may verie well be a tipe and figure of our bleſſed Sauiour, who ſhedding his pretious blood vpon the croſſe for our ſinnes, after the third day roſe againe, and that he might reſtore vs to life that be dead in ſinne, powreth out his blood vpon vs, whereby we are made capable of eternall life.

Of the place where Adam and Eua dwelt after the breaking of the commandement, Gen. 3.

ADam and *Eua*, being driuen out of Paradiſe, dwelt at Damaſcus, 160 miles from Ieruſalem, as *Munſter* and others write, the Townſ-men of Damaſcus, at this day ſhew the place where *Cain* ſlew his brother *Abel*, and it is well to be beleeued that this Citie receiues hir name thereby, for Damaſcus ſignifieth blood-ſhedding, or a place which hath drunke vp blood.

Of the place where Cain dwelt.

CAin after he had ſlaine his brother *Abel*, dwelt in the land of Nod, a land of feere and diſquiet, in the Towne of Hanoch, and as ſome thinke, it was the ſame place where Babilon (after *Noes* Flood) was built, being foure hundred and eightie miles from Ieruſalem Eaſtward.

Of the place where Noah dwelt.

NOah ſignifying quiet and reſt, dwelt in Armenia, ſix hundred miles from Ieruſalem Northward, hard by Mount Ararat, vpon which Mount, the Arke (after the Flood) ſtayed it ſelfe

Gen.

Gen. 8. *Ptolomeus* nameth theſe high Hills in Armenia Gordes, which are alwaies couered with ſnowe, and no man may get vpon them.

Sem.

SEm who in the holy Scriptures is called *Melchiſedeck*, that is, a King of righteouſneſſe, dwelt in the Citie of Ieruſalem, which as then was called Salem, that is a Citie of peace.

Nemroth.

NEmroth was the firſt Prince and Regent vpon earth, and built Babilon, which is ſixe hundred and eightie miles from Ieruſalem Eaſtward. *Strabo* writeth, that in Babilon there was an old foure ſquare Tower, built of bricke, foure hundred and ſixteene ells high*, & each ſide thereof foure hundred and ſixteene ells broad, This with out doubt was a peece of the Tower of Babilon, the toppe whereof ſhould haue reached vp to heauen, *Gen.* 22.

* That is 200. yeards high.

Babel or Babilon ſignifieth a confuſion, becauſe in that place God confounded the workemens tonges, when they built the Tower of Babilon.

The Trauels of ABRAHAM.

1 *Abraham* went out of his owne Countrey of Vhr in Chaldea, to the Citie of Haran in Meſopotamia, which is 376 miles.

3 From Haran, by Gods commandement he went to Sichem, which is 400 miles.

3 From Sichem, he went to the Plaine and wood of Mamre to the Hill betweene Bethel and Hay, which is 28 miles.

4 From thence he went into Ægipt, trauailing South ward 240 miles.

5 Out of Ægipt he went againe into Canaan, to the hill that lyeth betweene Bethel and Hay, which is 240 miles. *Gen.* 13.

6 From

6 From thence he went to the Plaine of Mamre neere Hebron, 32 miles.

7 From the Plaine of Mamre, he went to Dan, which is 124 miles, and there ouerthrew the foure Kings which had taken *Lot* prisoner. *Gen.* 14.

8 Then he pursued the enemie for the space of 80 miles to Hobam in Phenicia, which lyeth on the left side of Damasco. *Gen.* 14.

9 From Phenicia, he went to Sodom where *Melchisedech* met him, which is 160 miles. *Gen.* 14.

10 From Sodom, he went backe again to the Plaine of Mamre. which are 40 miles.

11 From the Plaine of Mamre, he went to Gerar, which is 6 miles, where his sonne *Isaac* was borne. *Gen.* 20. 21.

12 From Gerar, he went to Beersaba, which is 12 miles, where he tooke an oath of King *Abimelech.*

13 From Beersaba, he went to Mount Moriah, which is 40 miles, where he would haue offred his sonne *Isaac. Gen.* 22.

14 From Mount Moriah, he returned again to Beresaba, which is 40 miles.

15 From Beersaba, he and his wife went to the Plain of Mamre by Hebron, which is 16 miles, and there they dyed and were buried. *Gen.* 23 and 25.

So that all the Trauels of the Patriarch *Abraham*, were 1794 miles.

Now followeth the discription of the Townes and places.

THe Towne of Vhr in Chaldea, where *Abraham* was borne, at this day is called Orchæ, (as *Petrus Apianus* writeth) and is distant from Ierusalem 624 miles Eastward. It seemeth, it either tooke that name from light or fire, or else from diuine worship, for there they vsed to offer many burnt offerings, but at that time they committed idolatry, for which cause *Abraham* went from thence perceiuing that the Chaldeans tooke the fire for their god, because fire came downe from heauen and consumed their offerings. Learned men therefore are of opinion that the Chaldeans in the towne of Vhr, worshiped the fire for their god.

Haran

Haran or Charan, that is wrath.

HAran is the chiefe citie in Mesopotamia, where *Abraham* for a time dwelt with his father *Thara:* There the rich Romane *Crassus* with his armie was ouerthrowne by the Partheans, and is distant from Ierusalem foure hundred and fortie miles North-East-ward, taking the name from the water Charan, which runneth through it: but at this day the citie is called Ophra, lying eleuen daies iourney from Mossell or Niniuie, as D. *Leonard Ronwolfe* writeth, who in *an.* 1575. vpon the thirtieth of Ianuarie was in that towne. Ophra or Haran is a faire citie well inhabited, and indifferent great, compassed about with walls and towres, richly furnished with merchandise: but specially with faire couerlets of diuers colours which are made therein.

There is likewise great trade and traffique for diuers kindes of wares brought thither by Carauanes, which are great numbers of camels, horses, and other beasts that cary great burdens, with many men to conduct them, which traffique and trauell from one citie to another.

This citie in times past belonged to the Parthians, euen then when *Crassus* the rich Roman, fiftie three yeares before Christs birth, robbed the temple of Ierusalem, and of those holie relicks bare away, to the value of sixe tunnes of gold; for the which God punished him openly: For vpon the sixth of Iune after, he was by the Partheans ouerthrowne, hard by Haran in Mesopotamia, and there taken and slaine. The Parthians powring molten gold into his mouth, said, drink now thy fil (thou greedy wretch) of that which thou so long hast thirsted after, for with this thou mayest fill thy greedy throat.

In this ouerthrow were slaine thirtie thousand Romans, and by that means the citie of Haran returned againe vnder the Parthians.

After that the Persians tooke it, but now it is vnder the Turke.

In this citie of Haran, at this day, there is to be seene a well of vary cleere water, at which *Rebecca* gaue drinke to *Eleazer Abrahams* seruant, and to his camels, *Gen.* 24. 19. This well by the

townes-men is called *Abrahams* well. There likewise *Rachel Labans* daughter first spake with the holy Patriarch *Iacob*, who turning the stone off from the well, gaue her sheepe of the water to drinke.

This water hath a verie pleasant tast, and is a notable tipe of holie baptisme: For like as the holie Fathers tooke their wiues by this well, so Christ receiueth his holie congregation by the well of baptisme, in his word and holie Sacrament. This is the right well of Israell, which floweth into euerlasting life.

The Citie of Haran or Ophra, as it is now called, lieth from Niniue 232. miles West-ward.

SICHEM *a Shoulder.*

SIchem is a towne in Samaria, on the borders of Ephraim, lyin on Mount Garizim thirtie six miles from Ierusalem, Northward: It taketh the name (as *Philip Melancthon* writeth) from the place whereon it standeth, like a shoulder, for SICHEM signifieth a *Shoulder*.

Of this towne I will speake more at large in the new Testament, for that by it, Christ spake with the Semaritan woman. *Io.* 4.

In this towne *Dina Iacobs* daughter was rauished *Gen.* 34. and there the bones of the Patriarch *Ioseph* was buried. *Iosuah* 24.

Abimelech for spight, and vpon no occasion, vtterly destroyed the towne, and hauing razed it to the ground, sowed it with salt, *Iudic.* 9. But *Ieroboham* king of Ierusalem built it vp againe, and dwelt therein. 1. *Kings* 12.

It was a free towne, whither a man-slayer might resort, that had killed any man by chance, and saue himselfe. *Iosua* 20.

Mount Garizim whereon the towne of Sichem stood, was a peece of Mount Ephraim.

Tanis in Hebrew ZOAN, *an Inne, or house of habour.*

TAnis, or Zoan, was the chiefe citie in Ægypt, where *Pharaoh* (in *Abrahams* time) kept his court, as wee reade in the 13. chapter and fourth booke of *Moyses*, and *Psal.* 58. and lyeth 232. miles from Ierusalem South-east-ward. Foure miles from Tanis stood the Kingly towne of Memphis, which was likewise built before

before *Abrahams* time: but at that time it was not ſo famous as Tanis, for there is not one word ſpoken of Memphis in the bookes of *Moyſes*. But when time ſerueth, I will ſpeake more of theſe two places.

Of the Mount betweene Bethel and Hay.

THis hill is foure miles from Ieruſalem vpon the North, lying betweene the two townes of Bethel and Hay, and is called Mount Ephraim, where *Abraham* at his returne out of Ægypt the ſecond time ſet vp his Tabernacle, vpon purpoſe, that hee might bee conuerſant with *Melchiſadech* that dwelt in Ieruſalem. And with him giue thankes vnto God for his ſingular fauours that hee had ſhewed towards him, in deliuering his wife *Sara* from the hands of *Abimilech* king of Ægypt, who would haue rauiſhed her, and as he feared, indangered his life. In this place *Lot* ſeperated himſelfe from *Abraham*, and went to dwell in Sodom.

Of the Plaine or Oake of Mamre.

THe Plaine of Mamre ſtood a mile from Hebron towards the Eaſt, and diſtant from Ieruſalem twentie and two miles South-weſt-ward. In this valley, there was a faire and pleaſant wood, where a certaine young man called *Mamre* dwelt. This man was brother to *Eſcall* and *Aner* mentioned by *Moyſes* in the foureteenth of *Geneſis*, who (according to the cuſtome of gentlemen with vs in theſe times built vp his houſe neere to a pleaſant wood or bottome: which as ſome thinke, was called after his name *Mamre*: others of which opinion is *Ierom* of Æ L O N which ſignifies *a valley or tree* (an oake tree ſaieth hee.) But *Ioſeph* and *Ægiſippus* calleth it a Tirebinth tree, which both Sommer and Winter beareth greene leaues like a Palme tree, the ſap and iuice whereof is verie good for medicine. *Abraham* dwelling neere to this tree, being intertained by the three brothers as a ſtranger, grew into ſuch fauour and familialitie with them, that hee conuerted them from Paganiſme, and taught them to know the true and euerliuing God: to gratifie which great fauour, they aided him in his warre againſt the foure kings that had taken

Lot priſoner, and gaue him free libertie to inhabite in, and vſe the plaine thereabout for his cattell: before whoſe doore, as ſome Authours affirme, this Terebinth or Oake tree ſtood, and ſo continued from the beginning of the world, till the time of *Conſtantine* the great, it being lawfull for none to cut a bough of it, or touch it with a hatchet, becauſe it was in thoſe daies accounted a holie tree, and viſited by diuers ſtrangers: and then *Helena* cauſed a faire Church to be builded in that place, and ſo much the rather, for that *Abraham* ſitting vnder the ſame tree, the three Angels appeared vnto in the ſimilitude or likeneſſe of men. *Geneſis* 8. 1. 2. And ſome are of opinion, that beeauſe of this, the Iewes offered Incence to their gods, and committed Idolatrie vpon high mountaines, and vnder greene trees. *Ezekael* 16. There was alſo a double caue made of white marble, which as *Ioſephus* ſayeth, was verie faire and beautifull to the eye, and curiouſly wrought and poliſhed, wherein *Abraham*, *Iſaac*, and *Iacob* with their wiues *Sara*, *Rebeccha* and *Leah* were buried. And as ſome thinke was that caue which hee purchaſed of the Hittites *Geniſies* 23.34. But that *Adam* and *Euah* lies buried in the ſame place, ſeeing there is no warrant for it in the holie ſcriptures, I let it paſſe, becauſe whatſoeuer hath not authoritie of ſcripture to proue it, may as eaſily be contemned as allowed. But *Abrahams* ſepulcher in *Ieroms* time was to be ſeene being old and decayed.

Of Hebron.

THis Citie was not onely a Kings ſeate, but a Prieſts alſo, being built not long after the Flood, and ſome ſeuen yeeres before that citie of the Egiptians, called Zoan or Tanis *Num.* 13. And was placed vpon a goodly high Mountaine, verie pleaſant and delectable. It taketh the name from Chabar which ſignifies to accompanie. And from thence Chebron or Hebron a pleaſant & delectable ſocietie, it was a Metropolitan citie in the Tribe of *Iuda*, aud after called Kiriatharba, as it appeareth in *Ioſua* 14. taking that name from *Arba* the chiefe Gouernour of that Citie. This man was one of the Anakims, and a mightie Prince.

Others

Others there are that say, the citie being diuided into foure parts, was thereof called τετράπολις: for Arba signifies a quaternian, from the Rote Raba foure square. It was first builded by *Heth*, the son of that cursed *Canaan*, whose posteritie (the Hittites) inhabited in it. And (such was their hospitalitie) that they enterteyned *Abraham* being a stranger and traueller. These people dwelt * their vntill *Iosuahs* time, and then there was one *Hoham* that was King thereof, who with other Kings, opposing the Children of *Israel*, was by them slaine, and had their Countrey wasted and destroyed. This towne was after made a Towne of refuge, and belonged to the Inheritance of *Caleb*, and was together with Mamre in the Tribe of *Iuda*, *Iosua* 20. Here *Dauid* was first annointed King, and raigned therein for the space of seuen yeeres, 2 of *Samuel* 5. But this Towne by the iniurie of time, and oppression of the enemie, is now become dessolate, onely some few old reliques are to be seene, to shew there had beene a Towne there. Neuertheless, there is a Towne not farre from it, which reteyneth the name, placed in a verie fruitfull Valley called Mamre, to this day. Here, whiles it was vnder the iurisdiction of the Christians, stood a Cathedrall Church, and was a Bishops See, but the Turkes haue turned it into a Mosko, or one of their Churches. Into this place they will not suffer any Christian to enter. The Inhabitants will take vpon them to shew vnto strangers many things, as the Vault or Caue wherein *Abraham* was buried, The place where *Cain* kild *Abel*, The well where *Adam* & *Euah* wept seuen yeres for the death of their son, with many such like fables which are to no purpose, seeing they are not warrantable by Scripture.

* Here also dwelt *Sisai*, *Ahiman*, & *Thalmas* the sons of *Anack*.

Some bowes shoote Eastward from this place is the field of Damascus, where the red earth lyeth, of which they faine man to be made. It is natutally tough, and may be wrought like waxe or pitch. There is also that is white of the same kind, and this is conueyed to many places by the Sarazens, & sold at deare rates. They vse it either for the teering of Sepulchres, or to mingle with salues and vnguents.

Of Gerar.

GErar is the vttermoſt Towne of the Land of Canaan, and lyeth betweene the Deſerts of Sur and Cades, *Gen.*20. Here King *Abimileck* kept his court at ſuch time as *Abraham* came thither, and here *Iſaac* was borne, *Gen.* 21. It taketh the name from Gor, which ſignifieth a Pilgrim or Traueller, and did well agree with the condition of the auncient Patriarches which ſometime liued there, becauſe for the moſt part, they were like pilgrimes and wayfayring men, *Gen.*47. It lay ſixe miles from Hebron South-weſt, and from Ieruſalem thirty, vpon the territories of the Tribe of *Iudah.*

Of Beerazaba.

BEerazaba is a Town ſcituated vpon the vtmoſt bounds of the Holy land, fourty miles from Ieruſalem Southweſtward, and is deriued from Berr and Shebuah, and ſignifieth the well of couenant: For *Abraham* hauing digged a well neere to this place, *Abimileck* King of Gerar entred into leauge with him, and his poſteritie *Iſaac* alſo renued this leauge in this place, as it appeareth in the one and twentieth chapter of *Geneſis*, it is now called Gallim or Giblin by the Iewes. In Saint *Ieroms* time it was a great Towne.

Of Moriah.

VPon this Mount *Abraham* would haue offered his ſon *Iſaac*, and ſtood not farre from Salem or Mount Sion, where *Melchizadeck* dwelt, They were ſo neere, that *Melchizadeck* vpon the Towre of Sion might eaſily ſee the Angel that ſpoke with *Abraham* when he renued the couenant with him concerning his ſeed and poſteritie, And is deriued from Mor or Marar, which ſignifies bitter Mirr, becauſe as *Gregorius* ſaith, the Church is euer ſubiect to affliction, For all they that will ſerue God and liue religiouſly muſt ſuffer perſecution, *Matt.*16. 2. *Tim.*3. and Iarr which ſignifies to feare.

How

How Abraham may be tipically apprehended.

ABRAHAM, signifies the father of a multitude, from *Ab, pater* a father, *Ram, excelsus* mightie, and *Hamon, multitudinis* of a multitude: Not in regard of the Iewes onely, but all those that in succeeding times shall be ingrafted into the Church, and partake of euerlasting life, through the mediation of Christ Iesus, the promised seed, *Gal.*3. *Ephes.*1. *Act.*3. and is a tipe and figure of God the Father. For as that *Abraham* was the father of many, yet had but only one sonne. So although God be the Father of all Nations, yet had but one onely sonne Iesus Christ, begotten of his owne Essence, from before the begining of the world. And as *Abraham* so loued God, as for his sake he would not haue spared his only sonne, So, God so loued *Abraham* and the world, that he gaue his onely begotten son to die for the saluation of their sins.

The Trauels of LOT.

1 LOT trauelled with *Abraham* from Vr in Caldea to Haran in Mesopotamia, which is 336 miles. *Gen.*12.

2 From Haran, they trauelled to Sichem in the land of Canaan, which are 400 miles.

3 From Sichem, they trauelled thorough Moræ, to the Hill lying betweene Bethel and Hay, which is 24 miles.

4 From the Hill betweene Bethel and Hay, they went into Ægipt, which is 240 miles. *Gen.*13.

5 From Ægipt, they went into the Land of Canaan, to the Hill lying between Bethel and Hay, where *Abraham* before that had dwelt, 240 miles. *Gen.*13.

6 From the Hill betweene Bethel and Hay, *Lot* seperated himselfe from *Abraham*, and went to the Towne of Sodom Eastward, which is 28 miles, *Gen.*13.

7 In the Towne of Sodom, *Lot* was taken prisoner, he and all his houshold, and led away to the Towne of Dan, which is 32 miles, *Gen.*14.

8 And when *Abraham* had deliuered him out of the hands of his enemies, and purſued them, he returned with him from Dan to Hobam in Phenicia, lying on the left ſide of Damaſcus, which is 80 miles.

9 From Phenicia, *Abraham* came againe with *Lot* vnto Sodom, which is 160 miles.

10 Laſtly, when the Lord had determined to raine fire and brimſtone vpon Sodom, *Lot* (according to his commandement) went thence to Zoar, a little Towne neere adioyning, where being drunke with wine, he committed inceſt with both his daughters: But after comming to the knowledge of his offence he was ſo ſore afflicted in his conſcience, that with extreame griefe he dyed. *Luther* ſaith, that *Abraham* tooke him to Hebron with him to comfort him, and that there he dyed. Hebron is 36 miles from Sodom.

So that all the Trauels of the Patriarch *Lot*, were 1652 miles.

The diſcription of the Townes and places where he trauelled. And firſt of Sodom.

THe Cities that were deſtroyed by fire and brimſtone from heauen, were foure in number, that is Sodom, Gomorah, Adama, and Zeboim, lying 24 miles from Ieruſalem Southeaſtward, where now the dead Sea runneth. The fift was the Citie of Bæla called alſo Zoar, this was ſpared for *Lots* ſake, and diſtant from Sodom two miles. This *Lot* accounted but a little Citie, but there are that ſay, it was a verie ſpacious and princely place, neere to which his wife for hir diſobedience was turned into a piller of ſalt, and not farre of he committed inceſt with his two daughters. And although *Luther* be of opinion, that that alſo within a while after vvas burnt, yet this cannot be certainly proued, eſpecially becauſe it remaineth euen till this day, ſcituated both in the auncient place and called by the auncient name, vnleſſe ſome new Citie hath beene lately built in the ſame field and is now called after that name, which I cannot thinke to be true. *Sodamah* ſignifies a miſterie, *Gomorah* a faggot of thornes, *Adamah* redde earth, *Zeboim* fertile and pleaſant, *Zoar* the burning of Bæla; for

in

in auncient times it was called Bæla. It is the receiued opinion that the Countrey wherein theſe fiue rich and opulent cities ſtood was called Pentapolis.

Of the Lake or dead Sea, called Aſphaltides.

IN the verie ſame place where theſe Cities were burnt and deſtroyed, there is at this day to be ſeene a lake about ſix and thirtie miles long, and in ſome places ſixe, and in others eight and twelue miles ouer. It boyleth with Pitch and Brimſtone, and in ſome places paſſeth by the name of the ſalt Sea, and in others the dead Sea, becauſe of the noiſome and venemous ayre that riſeth out of it; inſomuch as the verie birds that flie ouer it fall downe dead, and if a beaſt doe but drinke of it mixt with water, it makes him vncurably ſicke. It is of a wonderfull nature; for whatſoeuer heauie thing you fling into it will not ſink, but ſwim vpon the top, be it either iron, lead, copper, or anie other weightie matter. Of which *Veſpaſian* the Emperor hauing notice, (to make experiment of what he had heard) made a iourny of purpoſe to ſee it, and with him tooke certaine condemned men, who for their offences had deſerued death; theſe he manacled, and where hee thought it to be deepeſt cauſed them to be throwne in: but they roſe vp againe with ſuch violence, as if ſome ſtorme or tempeſt had ſent them vp. The water thereof changeth three times a day, and ſhineth againſt the ſunne with diuers colours, caſting out fire and great cakes of pitch, much reſembling Bulls without heads, and of that quantitie. This pitch is good for diuers things, as to calke ſhips, to lay vpon cables, and to vſe in medicines: wherefore ſuch as come to this ſea, & know the nature of it, haue certain Skiffs and inſtruments wherewith they draw theſe cakes of pitch to their ſhipps, to which it cleaueth ſo faſt, (it being naturally tough) that being brought to land, they cannot get it off againe, but by the helpe of Vrin. Vpon the banke thereof grow trees, that beare fruit of diuers kinds, as apples & ſuch like; which are faire and pleaſant to the eie, but if you either touch or open them, you ſhall finde nothing but duſt.

Breithen-

Brittenbacchus ſaith, in this place the Serpent Tyrus, whereof they vſe to make Treakle, is found: it is a little ſerpent about halfe a cubite long and a finger thicke, being of diuers colours; and is ſo venemous, that where it biteth there is no remedie, vnleſſe it be by cutting off the member. The head of it is rough and hairie; and there ſeemes to lie vpon the tongue of it (if it be angrie) a fierie flame. The ſame author ſaith, that a litle from *Zoar*, between this lake and the mountaines of *Engedi*, the pillar whereinto *Lots* wife was turned, is yet to be ſeene, ſhining like ſalt. The furtheſt part of this Sea Northward lyeth fourteene miles from Ieruſalem: towards the Eaſt the riuer Iordan runneth into it.

Of the trauell of the two Angels that led Lot *out of Sodome.*

THeſe two Angels hauing ſpoken with *Abraham* in the valley of Mamre neere Hebron, forthwith went to *Sodome* ſome fortie miles diſtant from that place; where *Lot* hauing intertained them into his houſe, by their helpe was deliuered, together with his wife and two daughters, from that miſerable deſolation of the Sodomites.

Of Lots *Daughters.*

LOt eſcaping this deſolation, and ſeeing a preſident of Gods iudgement fallen vpon his wife for her diſobedience, fearing that he ſhould not continue ſafe in Zoar, left that and turned aſide into the Wilderneſſe, & continued there amongſt the mountains, although the Lord had promiſed him ſafetie in that town: wherefore continuing in a caue in the Wilderneſſe, the eldeſt of his daughters loſing her husband in this deſtruction, ſuppoſing that all men had beene deſtroyed from off the earth, counſailed her ſiſter to commit inceſt with her father. *Lot* being now preſt with care by reaſon of the former calamities, gaue himſelfe, at the inticement of his daughters, to drinke wine; inſomuch as with the exceſſe he became drunke: at which time not being himſelfe, he begat by his two daughters, two ſonnes: the eldeſt had a ſonne whom ſhe called Moab, which ſignifieth, *The begotten of his father*; whereby the impudencie of this woman is laid open to the world, in that ſhe was not aſhamed of her ſinne. Of him came the

the Moabites,and dwelt vpon the North ſide of the Lake of Aſphaltites,ſome two and thirtie miles from Ieruſalem. The yongeſt daughter had a ſonne, which ſhe called BEN-AMMY, that is,*The ſonne of my people*: for although ſhe bare him with great ſhame,yet ſhe dwelt among the people of God.Of him came the Ammonites that dwelt beyond mount Gilead, threeſcore miles from Ieruſalem Northeaſtward.

Of the foure Kings that tooke LOT *priſoner.*

THe firſt of them was called *Amraphel* King of Shinear or Babylon,the ſonne of *Ninus* and *Simeramis* (as ſome thinke) and is called ſometime by the name of *Beroſus*, and ſometime of *Ninus*: he kept his Court at Babylon in Caldea,which is ſix hundred and eightie miles from Ieruſalem Eaſtward. This *Ninus* is called *Amraphel* becauſe of his notable victories that hee won, and the number of countries and prouinces that he conquered.

The ſecond was *Arioch*, or *Arius* his ſonne: he was thus called becauſe of his courage and crueltie in warre; for ARIOCH ſignifies *a mightie roaring Lion*, ARIVS *Mars*. This man during the life of his father was created King of Laſſir,that is, Aſſiria,for ſo it is called in the Chaldæan tongue; the chiefe citie whereof is Niniueh, & lieth from Ieruſalem Northeaſtward ſixe hundred eightie foure miles.

The third was *Keder-laomer*,King of the Elamits in Perſia,one thouſand and two hundred miles from Ieruſalem towards the Eaſt: this Prince had a great commaund in that countrey. KEDER ſignifies *an ornament or crowne*; LAOMER *well deſeruing*.

The fourth was *Thideall* King of the Nations: he kept his court in Damaſcus the *Metropolis* of Syria, ſome hundred and ſixtie miles from Ieruſalem Northward. THIDEAL ſignifies *an exalted Lord*,of ALAH,that is,*to be lifted vp*.

Theſe foure Kings were confederates,and bent their expedition principally againſt Aſtaroth & Kiriathaim, which they took, and ſpoyled all the countrey round about with fire and ſword: and their armies being retired from the ſpoile, met in the valley of Siddim (where now the dead Sea runneth) and there pitcht

their

their Tents. In this place after a cruell and ſharpe warre, they conquered the fiue Kings of that beautifull and pleaſant ſoile of Pentapolis; for ſo it was called, becauſe of thoſe fiue cities that were in it: where, amongſt others, they tooke *Lot* captiue, with all his ſubſtance.

Of Aſtoroth.

ASTOROTH ſeemeth to be the Citie of *Venus*, becauſe the Citizens thereof worſhipped her: for Aſtoroth was a goddeſſe of the Sidonians, and is compounded of ASH which ſignifies *a companie of ſtarres*, and TOR, *placed in order*. The Syrians call *Venus* Aſhtoroth. This towne lay in the land of Gilead, and belonged to the halfe tribe of Manaſſeh beyond Iordan, fiftie ſixe miles from Ieruſalem Northeaſtward. In this Citie the foure Kings of the Eaſt conquered the Giants of Karnaim, that were mightie Princes and commanders there, when they made warre againſt that, and Kiriathaim. Not farre from hence alſo, in the land of Ham, there dwelt certaine Giants called ZVSIM, a ZVS and HAMAH, which ſignifies *to ſtirre vp commotion*. Theſe were verie great, ſtrong, and ſtately people, and had the commaund of all the countries thereabout, which they held in great feare, & were conquered by the foure Kings.

Of Kiriathaim.

KIriathaim was a citie in the tribe of Reuben beyond Iordan, *Ioſh.* 13. two and twentie miles from Ieruſalem towards the Eaſt, and ſo called becauſe it was deuided into many parts and deuiſions. The Heathens corruptly call it Carthage. The Hebrewes deriue it from KIRIATH, which ſignifieth *a Citie*, and EMAH, *terror*. Here dwelt the Emims, a graue and fearefull people; for ſo their name ſignifies.

Of Hazezon Thamar.

THIS Citie tooke the name from a Palme tree, or a Palme banke. Of this kind of wood the Iſraelites made their arrowes, and therefore deriue it from CHARAR which ſignifies, *to ſhoot*; and THAMAR, *a Palme tree*. This Citie ſtands vpon the banke of the dead Sea, twentie miles from Ieruſalem Northeaſt,

vpon

vpon a verie fruitfull ſoile, where was found plentie of Palme trees and precious Balſome; and by ſome called *Engedi*, or the Lambs well, being deriued from EIN and GEDI, which ſignifieth *fontem hæduli lactantis*, that is, *the well of a ſucking lambe, or goat.* Not farre from hence ſtood the caue where *Dauid* cut off the outward lap of King *Saules* garment, 1. *Sam.* 24.

Of the plentifull valley Siddim.

THis valley ſtood there where now the dead Sea runneth, and tooke that name from the fertilitie of the ſoile; and ſeemeth to haue ſome affinitie with the Hebrew word SADEL, which ſignifies *a field*, partly arrable, partly paſture and meadow, furniſhed with trees, hearbs, and Orchards. In this place ſtood diuers wells of Bittume, from whence the inhabitants fetcht Cæment to build their houſes with; but after for their wickedneſſe (which was ſo great, as it appeareth in the eighteenth of *Geneſ. that the crie thereof aſcended into heauen*) the Lord did grieuouſly puniſh them; firſt with warre, by which the inhabitants were deſtroyed; and after that, with fire and brimſtone from heauen: ſo that (as is aforeſaid) this goodly valley is nothing but a ſtinking Lake.

Of the Trauels of the Ægyptian maide HAGAR.

AFter *Sara* had preferred *Hagar* to that high grace, as to make her equall with herſelfe, ſhee growing proud thereof contemned her Miſtreſſe, and in recompence of that fauour, carried her ſelfe verie preſumptuouſly towards her; which *Sarah* ſeeking to reſtraine, offered her ſome hard meaſure, which *Abraham* (vpon her complaint) wincked at: whereupon *Hagar*, partly preſt with griefe, partly with enuie, priuily ſtole away from her Miſtreſſe, and went from the valley of Mamre neere Hebron, to the Well of life, ſixteene miles Southward, *Gen.* 16. and it is to be thought that her iourney tended towards Egypt, which was her natiue countrey. For this Well lay directly in the way as they went downe to Egypt. This flight of *Hagar* without doubt did greatly trouble *Abrahams* houſe, and put him and his wife into a great.

great ſorrow and feare, leſt ſhee ſhould deſtroy her ſelfe and the infant, or fall into ſome other danger: wherfore (that God might make euident the exceeding care he had of them) he ſent an Angell vnto *Hagar*, and willed her to return vnto her Maſter; which Angell ſome thinke was the Sonne of God; for he was called by the name of IEHOVAH, *Gen.* 16. which name was not comunicated to anie created Angel: Whereupon *Hagar*, according to his commaundement, went backe againe to her Miſtreſſe *Sarah*, into the valley of Mamre, ſixteene miles, *Gen.* 16.

From Hebron *Hagar* went with her Miſtreſſe to that Kingly Citie Gerar, ſixe miles, *Gen.* 20.

At Gerar ſhe and her ſonne *Iſhmael* were put out of her Maſters houſe: and going in the way that leadeth into Egypt, they loſt themſelues in the Wilderneſſe of Beerſaba, after they had trauelled twelue miles from Gerar; where preſt with want both of water and other neceſſaries, ſhee fainted and her ſonne alſo, wherefore ſhe laid him vnder a tree, and about a bows ſhoote off, ſate downe and wept, expecting nothing but death. As ſhe was in this miſerie, God heard the voyce of the child, and ſent an Angel vnto her, ſaying, *Feare not, for I will make of thy child a great nation. And God opened her eyes, and lo, cloſe by her there was a Well, ſo ſhe went and filled her bottle and gaue her boy drinke.* At this time *Iſhmael* was fifteene yeares of age: ſo God bleſſed the childe, and he became an Archer, and liued in the Wilderneſſe.

From thence ſhe and her ſonne went into the Wilderneſſe of Pharan, eightie miles, where *Iſhmael* married an Egyptian, *Ge.* 21. So all the Trauels of *Hagar* the Egyptian maide was 132 miles.

Of the Fountaine of HAGAR, *which is alſo called the Well of life.*

THis Well lyeth betweene Bared and Kades-Bernia, ten miles from Ieruſalem towards the South. Some call it the Well of the liuing and ſeeing; becauſe God did there looke mercifully vpon *Hagar* when ſhe fled from her Miſtreſſe: (Here *Iſaac* dwelt, and had his two ſonnes *Eſau* and *Iacob*, *Ge.* 26.) Afterward it was called the Well of the liuing God, and ſeemeth myſtically

to

to repreſent Baptiſme, the Lauer of grace & regeneration by the operation and ſpeciall working of the ſpirit. For the Church (like *Hagar* with her ſonne *Iſhmael*) trauelling thorough the Wilderneſſe of this world, is preſt with a multitude of ſinnes; and ſeeing her owne miſerie, findes no remedie but by faith in Chriſt Ieſus, to be deliuered from ſo heauie a burden: wherefore they ioining together in prayer, craue the merciſull audience and gracious aſſiſtance of God, that it would pleaſe him of his goodneſſe to refreſh them with the water of life, the doctrine of grace, that ſo they may be made capable of eternall glorie. For HAGAR ſignifies *a Pilgrim*, ISHMAEL ſignifies *a godly and good man whom the Lord heareth*, who trauelling together with his mother the Church in this world, fighteth againſt the enemies thereof, and ſhooteth the arrowes of faith againſt all infernall and cruell beaſts. For SCHAMAH ſignifies *he hath heard*, and EL *the almightie God*, who mercifully heareth the feruent prayers and petitions of the iuſt, according to that of Saint *Iames*, *cap.* 5. 15.

Iſhmael was borne *anno mundi* 2035. *Abraham* being then eightie ſixe yeares of age: he was circumciſed at thirteene; hee went from his father at fifteene; he was at *Abrahams* funeral, and was then eightie nine yeares of age; he died when he was a hundred thirtie ſeuen yeares of age, fiftie yeares after the death of *Abraham*, and left behinde him twelue ſonnes, as *Iacob* did, which were the Princes of their families, as was his: of which the Apoſtle *Paul* hath an excellent Allegorie; *Abraham* had two ſonnes, one by the bond-woman, another by the free woman; he that was of the bond woman was according to the fleſh, but he that was of the free woman was by promiſe. By which things another thing is meant: for the one, which is Agar of mount Sinai, gendereth vnto bondage; for Agar, or Sinai, is a mount in Arabia, and anſwereth vnto Ieruſalem that now is; and ſhe is in bondage with her children: but Ieruſalem which is aboue is free, for it is written, Reioyce thou barren &c. wherefore we are no more of the bond woman, which is the law, but of the free; not by our owne workes or righteouſneſſe, but by faith in Chriſt, who maketh vs heires of that heauenly Ieruſalem.

Where

Where Ishmael *dwelt.*

PAran a Citie of Arabia the ſtonie, ſtood a hundred and foure miles from Ieruſalem Southward, and taketh the name from *Fertilitie*: for Pvrah with the Hebrewes ſignifieth *a fruitfull roote*. From this Metrapolitan towne, the deſart of Arabia the ſtonie neere Cades taketh the name; of which, mention is made in *Numb.* 13. & 14. *Deut.* 1. *Gen.* 14. 21. *Abacuc.* 3. and is called the deſart of Pharan. Here *Iſhmael* that excellent Archer and hunter dwelt, after with great power and ſtrength he had conquered all the neighbouring Princes and people thereabout. His poſteritie alſo inhabited theſe parts, and after his name were called Iſhmalites, ſome eightie miles from Ieruſalem towards the ſouth. Theſe people were excellent ſouldiers, & of noble courage: their principall delight was ſhooting, and therein exceeded others. They liued for the moſt part by hunting, and vpon pillage, and ſo continueth to this day. The Saracens who likewiſe had their abiding in thoſe parts, were deriued from that family, though they had rather take their name from *Sara*: and from thence Saracens. Theſe are of the opinion of the Turkes.

The trauels of Eleazer *the ſeruant of* Abraham.

AFter *Eleazer* had ſworne to his Maſter to take a wife for his ſonne *Iſaac* of the generetion of his fathers, he went from the valley of Mamre neere Hebron, to Haran, a Citie of Meſopotamia, foure hundred ſixtie eight miles off; and there made a contract with *Rebecca*, the daughter of *Bethuel* and ſiſter of *Laban*, whom he tooke along with him, and returned to his Maſter; ſo that his iourney to and again was 944 miles. Theſe things hapned in the yeare of the world 2089, and before Chriſt 1879, *Iſaac* then being fortie yeares of age.

This *Eleazer* was Steward of *Abrahams* houſe, and borne at Damaſcus, the chiefe Citie of Syria. He was ſo called, becauſe *God was his helpe*: *Eleazer* being a compound word of E 1 and

Ezær,

EZÆR, which signifies *Almightie God the helper*. From whence we may perceiue that God is the keeper of the poore, and a ready helper in time of tribulation; according to that in the Psalmes, *All they that know thee trust in thee; because thou O Lord heerest their prayers, and bringest them out of trouble*.

Rebeccha, as it should seeme, tooke her name from the expectation of *Eternal life*: for REBECAH in Hebrew doth denote such a woman, *which expecteth a free deliuerie from all calamity, and an inheritance of eternall life*. Therefore *Rebeccha* is a notable type of the Church of God, which is the Spouse of Christ, shadowed in *Isaac*; as shall hereafter be more plainly manifested.

The Trauels of the Patriarch Isaac.

ISAAC being young, went with his father *Abraham* from Berzeba to mount Moriah, where his father would haue offered him vnto God, as the Lord commaunded him, which is fortie miles, *Genes.* 22.

2 From thence with his father he returned againe to Berzeba, which is fortie miles.

3 From Berzeba he trauelled with his father to Hebron, by the plaine of Mamre, which is 16 miles.

4 From the plaine of Mamre *Isaac* trauelled Southward, to the fountaine of life, which is 16 miles, & there he dwelt, *Gen.* 24.

5 From thence he returned backe again to his fathers burial, who was laid in that double caue in Mamre, which was 16 miles.

6 From thence he returned backe againe to the Well of life where he dwelt, 16 miles.

7 From the Fountaine of life, he went to Gerar, which is 8 miles; where *Abimelech* seeing the beautie of his wife *Rebeccha*, would haue rauisht her, and for feare he told him that she was his sister, *Gen.* 26.

8 From Gerar *Isaac* went Westward to the valley of Gerar, which is 8 miles, and there he caused the Well to be digged vp againe

gaine, which the inhabitants had ſtopped vp, *Gen.*26.

9 From thence he went to Beerſaba, which is foure miles; where the ſame night the Lord appeared vnto him, and ſaid, *I am the God of thy father Abraham, feare not, for I am with thee, and will bleſſe and multiply thy ſeed for my ſeruant Abrahams ſake*, Gen.26.

10 From Beerſaba he returned again to Hebron by the plaine of Mamre, which is 16 miles: here *Abraham*, *Sarah*, and *Rebeccha* died, and were buried, *Gen.*35. So all the trauels of the Patriarch *Iſaac* were one hundred fortie eight miles.

The typicall ſignification of Isaac.

THe name of *Iſaac* is deriued from Laughter: for Zakah in Hebrew is as much as *quod riſet* is in Latin, which ſignifieth, *that he laughed*; and from hence Zechok ſignifies *a laughter*, and Isaac *mirth*, or *one that reioyceth with mirth*. This name was giuen to him by God before his natiuitie, *Gen.*17.18. There were ſeuen that were named by God before their natiuitie, *viz. Iſhmael Gen.*16. *Iſaac*, *Gen.*17. *Cores* or *Cyrus* King of the Perſians, *Eſa.*44. *Sampſon*, *Iudg.*13. *Ioſia* King of Iuda, 1. *King.* 13. *Iohn Baptiſt*, and *Ieſus Chriſt* the ſonne of God, *Luke* 1. of whom *Iſaac* was a notable type. For Chriſt is our true reioycing, the laughter, mirth, and delight of the whole Church of God. *Abraham* vpon the day of the natiuitie of *Iſaac* made a great feaſt, to which no doubt he called many godly men, and perhaps ſome of the Patriarchs: for there was then liuing *Sarug*, *Arphaxad*, *Salah*, *Heber*, *Thamar*, and *Sem*, the ſonne of *Noah*, who alſo had a certaine knowledge of Gods promiſe to *Abraham*, and that of the ſeed of *Iſaac* ſhould come the ſauiour of the world.

And as *Abraham* when he would haue offered his ſonne vnto the Lord, carried the fire and the ſword; but *Iſaac* the wood vpon which he ſhould be ſlaine and burned (O miſerable ſight, eſpecially to a father, to ſee his onely ſonne and heire, which was miraculouſly begotten, euen then when he was without hope of iſſue, burnt to aſhes before his face:) This was on mount Moriah a little from Salem or Ieruſalem. Euen ſo our Sauiour Chriſt, for the ſinnes that man commits and carries about him, bore vpon his ſhoulders the wooden croſſe whereupon hee was offered an

accep-

acceptable ſacrifice to his father, that ſo by his mediation and ſattsfaction we might receiue pardon for them: And this was likewiſe done vpon mount Caluarie, a little from Ieruſalem. And as the Lord prouided another ſacrifice for *Abraham*, that ſo hee might ſaue his ſonne, which was a Ramme tied and intangled in thornes: ſo God prouided a ſacrifice for the ſaluation of the world, euen Ieſus Chriſt our mediatour, who is that immaculate and precious Lambe of God, whoſe head being crowned with thornes, and hanging vpon the croſſe; by his pretious death opened vnto vs the doore of eternall life, and made vs capable of euerlaſting happineſſe, *Ioh.*19. 1. *Pet.*1. Such was the loue of *Abraham*, a father, vnto God: ſuch the loue of God, a father, vnto man; that they ſpared not their onely ſonnes, the one typically to repreſent the other. The other, that is, the only begotten ſonne of God, to die effectually for *Abraham*, *Iſaac*, and all mankind, *Ioh.*3. *Gen.*22.

The Trauels of the Patriarch Iacob.

FRom Beerſaba *Iacob* went to Bethel, which is 48 miles, and there he ſaw a Ladder that reached downe from heauen, wherby the Angels aſcended and deſcended, *Geneſ.*28.

2 From Bethel he went to Haran in Meſopotamia, which is 432 miles; where he married *Leah* and *Rachel*, *Gen.*28.

3 From Haran in Meſopotamia he went to mount Gilead, which is 380 miles; and when *Laban* purſued him (at the commaundement of the Lord) he made a league with him, *Gen.*31.

4 From mount Gilead he went to Mahanaim, which is 16 mile, and there he met with the Angels of God, *Gen.*31.

5 From Mahanaim he paſſed the water and went to Penuel, which is foure mile, and there wraſtled with the Angel of God, *Geneſ.*32.

6 From Penuel he went to Succoth, where he pitched his Tents, two miles, *Gen.*33.

7 From Succoth he paſſed the riuer of Iordan, and went to Sichem, not far from Salem (about eight miles) where his daughter *Dinah* was rauiſhed, *Gen.* 33.

8 From thence he went to *Bethel*, which is eight and twentie miles, *Gen.* 31.

9 From Bethel he went to Bethlehem Euphrata, which is twelue mile; in which way *Rachel* died, and was buried not farre from Bethlehem; then *Iacob* went forward, and ſet vp his Tents neere to the Tower of Eder, a mile from Bethlehem towards the South, *Gen.* 35.

10 From Bethlehem Euphrata and the Tower of Eder, he returned againe to the valley of Mamre neere Hebron, to his father *Iſaac*, which is 20 miles, *Gen.* 35.

11 From Hebron he went to Beerzaba, which is 16 miles, *Geneſ.* 38.

12 From Beerzaba he went to the Towne of Ony a little off Egypt in the land of Goſen, which is 168 miles, where *Ioſeph* his ſonne gaue him honourable entertainment, *Gen.* 46.

* This was the chiefe Citie of Egypt.

13 From Ony he went to the citie* Zoan, which is alſo called Tanis, 28 miles, where he was preſented to K. *Pharaoh*, *Gen.* 47.

14 From Tanis he returned to Ony, which is 28 miles, and there he dwelt and died in the land of Goſhen, *Gen.* 49.

The Deſcription of the Townes and places to which IACOB trauelled.

Of Bethel.

BEthel was a Towne in the Tribe of Beniamin, eight miles from Ieruſalem towards the North, and ſignifies *the houſe of God*. In times paſt it was called Luz: but *Iacob* ſeeing in that place the viſion of the Ladder, with the Angels aſcending and deſcending vpon it, and becauſe there the Lord renued the couenant with him concerning his ſeed, and the comming of Chriſt; he therefore called it Bethel.

Afterward, *Ieroboam* hauing vnlawfully vſurpt the kingdome of *Rehoboam*, cauſed a calfe to be ſet vp there; for which cauſe it was then called BETH-AVEN, which ſignifieth *the houſe of ſinne*

ſinne and abhominable offence. Vatablus is of opinion that there are two Bethels, one in the tribe of Beniamin, the other in the tribe of Ephraim, both not farre from Hay: but if this ſhould be granted, then theſe two townes ſhould ſtand within two miles one of the other, which ſeemeth verie abſurd; therefore I dare boldly affirme, that there was but one Bethel, which ſtood vpon the borders of Beniamin and Ephraim, both tribes bordering vpon the South ſide of the towne of Luz, *Ioſ.* 16. & 18.

This towne of Bethel was at firſt in the ſuburbs of Luz, vntill the deuiſion of the tribes; for then both theſe Tribes of Ephraim and Beniamin, ending in that place, ſo much increaſed that town, that they became both one citie, and ſo were called Bethel, *Ge.* 28 & 35. *Ioſh.* 7. & 18.

From hence there is a two-fold myſterie to be apprehended: the firſt, of *Iacob*, whoſe ſleeping in this place vpon a ſtone, cauſed this citie or towne to be built, and to retaine the name of BETHEL, that is, *the houſe of God.* So whoſoeuer ſeekes to haue eternall life, muſt reſt vpon that corner ſtone Chriſt Ieſus, the ſonne of the euerliuing God, & by faith be incorporated into the church which is the houſe of God; of which Chriſt (the annointed of the Lord) is both King and Prieſt for euer. Secondly, as *Iacob* reſting vpon this corner ſtone, ſaw the Angels aſcending & deſcending from heauen vnto earth; ſo by this incorporation into the bodie of the Church (of which Chriſt is the head) by faith and baptiſm, our ſoules are made capable to aſcend into that heauenly tabernacle, which he hath prepared for all thoſe that beleeue: according to that in *Ioh.* 14. *I am the way, the truth, and the life, no man commeth vnto the father but onely by me.* And whoſoeuer is aſſured of this ladder (that reacheth from heauen vnto earth) may well ſay with *Iacob*, Surely the Lord Ieſus Chriſt is in this place; here is nothing but the houſe of God, and here is the gate of heauen; as Chriſt himſelfe teſtifieth in the tenth of *Iohn*, *I am the doore, and whoſoeuer entreth not by me &c.* So that Chriſt is the head of his Church, the ladder that aſcendeth into heauen, and the doore whereby we muſt enter into eternall life.

Of Gilead.

THis land of Gilead was a countrey that lay betweene Iordan and the mountaine of Gilead; or rather, betweene the Sea of Galily and the mount Gilead, sixtie miles from Ierusalem towards the Southeast. For the mountaines of Gilead, beginning at mount Gilead, extended thence vnto Arabia the stonie, and seperated the countrey of Israel beyond Iordan, from the countrey of the Ammonites: but that part which lyeth betweene the Sea of Galily and Ammon, is properly called Gilead; for when *Iacob* and *Laban* made a couenant either with other in the mount Gilead, they gathered a heape of stones, and making a banquet, eate together vpon it, *Genes.* 31. And from thence that mountain, and all the countrey thereabout tooke the name. For *Laban* in the Syrian tongue is called IEGAR SAHADVTA, *the heape of couenant.* But *Iacob* in the Hebrew language called that mountaine together with all the country therabout GALEED or GALAAD *the heape of Testimonie:* for GAL signifies *a heape* or *graue*, and GALAL *Hee roled*, or *he thrust into a round heape*. From whence the Greeke word κυλίω *to role*, and κύκλος *a circle*, is deriued: Also EDAH signifies *Testimonie* with the Hebrewes, being deriued from ID, which signifies *testatus est*, that is, *he beareth witnesse*: and from hence ἴδμεν amongst the Græcians is deriued, which signifieth *a witnesse*. This land of Gilead was verie fertile and pleasant, being adorned with manie Castles and strong Cities: And in this countrey the Prophet *Eliah* was taken vp into heauen in a fierie Chariot, 1. *Reg.* 17. 2. *Reg.* 2. The Græcians call this *Decapolin*, from ten Cities that are strongly built in that countrey, *Marc.* 7.

Of Machanaim.

MAchanaim was a Citie of the Leuites in the Tribe of Gad, neere to the flood of Iordan and Iaboch, fortie foure miles from Ierusalem towards the Southeast, and scituate in the land of Gilead beyond Iordan; being so called of the Patriarch *Iacob*, because there he saw the Tents and Armie of Angels, which hee vnderstood to bee his assistants against his brother *Esau*, whom he feared, *Genes.* 31. For CHANA signifieth *Castrametatus est*, that

that is, *the Tents are measured out*: from whence Machanaim is the proper name of a place, being deriued from *two Tents of Angels* which appeared to *Iacob*, that they might defend him in his iourney; *For the Angels of God compasseth them about that feare him*, *Psa.*33. and therefore *Iacob* with great ioy broke out, and said, *The Tents of God are here*, and called it Machanaim. This was assigned to the Leuites, *Iosh.*21. and here *Dauid* was receiued when he fled from his sonne *Absolon*, 2. *Sam.*17. Here *Iacob* wrastled with the Angell, *Gen.*32.

Of Pnuel or Pennel.

THis Towne was vpon the East side of Iordan, close by the mouth of the riuer Iaboch, in the Tribe of Gad, fortie miles from Ierusalem towards the Southeast; and is deriued from PANAH and EL, which signifies, *Hee beheld the Almightie God face to face*, and for that cause he called it PENVEL or PNVEL, which is, *the face of God*, *Gen.*32. The tower of this towne was destroied in *Gedeons* time, *Iudg.*8.

Of Succoth.

THis is a towne beyond Iordan, not farre from Penuell, in the tribe of Gad, fortie miles from Ierusalem towards the Southeast. Here *Iacob* set vp his tabernacles and continued for a while, from whence it borrows the name. For SACHACH signifieth *a couering*, and from thence it is called SVCCAH, and σκηνὴ with the Greekes, which signifies *a shield, couering, defence, or tabernacle*: Of this towne there is mention in *Iosh.*13. 2. *Chr.*4. *Gedion* caused the Citizens of this towne of Succoth to be torne to pieces with thornes, *Iudg.*8.

Of Salem.

SAlem is a towne of the Sichamites, lying towards the East side of the riuer Iordan, and in the midst of the tribe of Manasses, fortie mile from Ierusalem towards the North, not farre from Sichem, where *Dina*, *Iacobs* daughter was rauished, *Gen.*33. & 34. in Ænon neere to this place *Iohn Baptist* baptized, and signifieth *a Citie of peace and integritie*.

Of Bethlem Ephrata.

THis towne was distant from Ierusalem towards the South sixe miles; it was scituated in a pleasant and fruitfull countrey, and from thence tooke the name: for BETH-LACHEM, is called *the house of bread*; EPHRATA signifies *fruitfull*, being deriued from PARAH, that is, *to fructifie*; and BAITH signifieth *a house*, from the affinitie that it hath to BANAH, that is, *to build*: so that BAITH-LACHEM doth denote vnto vs *the house of bread*, and other fruits and meates that are fit to be eaten. Here was Christ the Sonne of God borne, that bread of life, of which whosoeuer eateth shall liue eternally, *Ioh.6.* and here *Dauid* was the second time annointed King, 1. *Sam.*16. Of this towne you may reade more in the second of *Luke*.

of RACHELS *graue.*

ABout a mile from Bethlem towards the North, *Rachel* the wife of *Iacob* was buried, ouer whom hee set a stately sepulchre made of twelue marble stones, or Pyramides; these stones are seene to this day, vpon the right hand of the way, as you goe from Bethlem to Ierusalem: and from thence all the land thereabouts, is called The land of *Rachel*. For when *Herod* killed the innocent children, all the inhabitants thereabouts wept, and would not be comforted, *Matth.*2. *Ierem.*31.

Of the Tower of Æder.

THis was a Watch tower of the Bethlamites, about a mile from Bethlem towards the South, and was so called from the flockes of sheepe that resorted thither: for MIGDAL signifies *a Tower*, and ÆDIR *a flocke, or heard:* for thereabouts were verie fertill pastures. Here the Angels told the sheepheards of the natiuitie of Christ, lying at Bethlem in a manger; and in the place of that tower there was a Church built, which in *Ieroms* time was called *Angelus ad Pastores*, because the Angels there appeared to the sheep-heards. Here *Iacob* dwelt for a time, and in this place *Reuben* lay with *Billah* his wife, *Gen.*36.

of

Of Gosen and Ony.

GOsen was a very delectable and fruitfull countrie in the land of Ægypt, the Metropolitan whereof was Ony, two hundred miles from Ierusalem toward the South-west: in this citie *Iacob* dwelt.

The typicall signification of the Patriach Iacob.

IACOB signifies *a supplanter*, and was a tipe of Christ, who is that supplanter of Sathan, and by his death hath broken his head in peeces. Againe, hee is the type of a Christian man: For as he wrestling with the Angell, obtained a blessing; so euery good man continually striuing with perseuerance in prayer, shall at length obtaine an euerlasting blessing. For, for this cause was *Iacob* called *Israell*, that is, the Prince of God, in that he preuailed with God: so all those that beleeue in Christ, are called Princes of the kingdome of Heauen; because by his mediation they haue preuailed with God, and are made partakers of Eternal life.

Iacob had two wiues, *Leah* and *Rachel*, LEAH signifies *wearied*, and was a type of the old Moysaicall Church: For that was oppressed and wearied with the lawes of *Moyses*, and brought forth Priests, Leuites, Kings, and warlike Princes, by which the people of the Iewes became oppressed and wearied by extream labours, and at length were miserably extinguished. For as it is in 15. of the Acts of the Apostles, *The law of Moyses was an intollerable and troblesome burthen*. But RACHEL signifies a *Sheepe*, and is a tipe and signe of the Church of God in the new Testament, as Christ himselfe speaketh in the tenth of *Iohn*, *My sheepe heare my voice and follow me, and I will giue them eternall life*.

Sheepe are naturally patient and peaceable; so all such as are of Christs Church, seeke after patience & peace. *Leah* was nothing so faire, but much more fruitfull: *Rachell* was nothing so fruitfull, but a great deale fairer. *Leah* was the mother of BENIAMIN which signified *sorrow*: *Rachel* of *Ioseph*, who was a type of Christ.

Of

Of the trauels of Esau.

ESau trauelled from Mount Seir in Mesopotamia, to the towne of Pnuell or Penuell, eightie miles, to meete his brother *Iacob:* where the singular ciuilitie and humilitie of *Iacob* towards him, is worthy obseruation, For he first sent to meete him, then he did him obedience to the ground seuen seuerall times, and so saluted him, saying, loe, these are the children which God of his grace haue giuen thy seruant. From whence it may be gathered, that it becommeth euery man (if it be possible) to win his enemy to peace and concord rather by humanitie and humilitie, then by force: For *Esau* seeing this kind of reuerence, though before he had a full determination to do him violence, yet now he comes to meete him, imbraces him, takes him about the necke, begins to weepe, and kisses him; yea such was their loue, that they both wept with ioy. *Gen.*35.

After, *Esau* returning, went home to Seir backe againe, eightie miles: these things happened in the yeare of the World 2206. when both brethren were about 89 yeres of age, and in the yeare before Christ 1762.

Of the Mount Sier.

MOunt Sier where *Esau* and his posteritie dwelt, is forty miles from Ierusalem towards the South; and was so called of *Seir*, the King or Lord thereof, of whom came the Horrites, who being driuen thence by the foureteene sonnes of *Esau*, into Arabia the Stony, where they continued, *Gen.*36. It was called Edom of Esau, and then Idumea, *Gen.*25. and the inhabitants thereof Edomites, or Idumæans.

The typicall meaning of Æsau.

ESAV signifies *a Factor*, and was so called from redneſſe: the enemies of the church coloring themselues red with the blod of the godly: For as *Rebecca* had in her wombe two sonnes, that is,

is, *Esau* and *Iacob*; one elected, the other reprobated: so in the Church there are found two sorts of people, good and euil; some are wicked and impious contemners of Gods word, and persecuters of the Church; as after, the posteritie of *Esau* was. But there are others that are the faithfull children of God, that hope through the mediation of our blessed Sauiour, to be made heires of euerlasting happines, and bee crowned with him in his kingdome with the crowne of glorie. So that here the saying of our Sauiour may be verified; *the first shall be last, and the last shalbe first.* For *Esau* was the eldest, yet lost his birthright; and *Iacob* was the youngest, yet got the blessing.

Of the trauels of the Patriarch Iuda.

IVda trauelled from Sichem, where *Iacob* dwelt, and went to the towne of Odulla, some fortie and foure miles, where he was married to the daughter of one *Chananei* whose name was SCHVAH which signifies *a happie Sauiour*, by her he had two children in that place, *viz.* Ger and *Onan*.

From thence hee went to Timnah to sheare his sheepe, sixe miles: and as he turned a side out of the way, he committed incest with his daughter in law, *Thamar*, when shee was about 26 yeares of age.

Afterward hee went twice with his brethren into Ægypt, to buy Corne at Zoan, where *Ioseph* at that time was; for the famine was very great round about. So that reckoning his iourney twice to and againe, it amounted to eight hundred twentie and two miles; for Zoan was 208 miles from Hebron where *Iacob* and his sonnes dwelt.

Lastly he returned againe with his father and his brother into Ægypt, two hundred and eight miles. These things happened in the yeare of the world 1239. and before Christ 1729.

The

The discription of the townes and places to which the Patriarch *Iuda* trauelled.

Of Odullam.

THis was a towne in the tribe of *Iudah*, eight miles from Ierusalem towards the South-west, and signifies *the testimonie of the poore:* being deriued of ED which signifies *a testimony*, and DALLIMO, such as are called *prore*. Heere *Dauid* hid himselfe from the furie of *Saul*, in a caue, 1. *Sam.* 22. *Ierome* knew this town, and saieth that it was a village. This was a type of the faithfull, who being still subiect to the calamities and miseries of this world, and persecuted for righteousnesse sake, are glad with *Dauid* to seeke holes and caues to defend them from their wicked persecuters.

Of Thimnah.

THimnah is a Citie in the borders of the tribe of *Iudah* and *Dan*, scituated in Mount Ephraim, six miles from Ierusalem towards the Northwest, and signifieth *a perfect and fully finished citie*, being diriued from THAMAM, that is, *fully and absolutely finished*; for it was adorned with very many faire and spacious buildings, set vp by *Iosuah*: For in his time it was a faire and large citie, and at such time as the children of Israell inuaded Canaan, he had much a doo to win it: Therefore the children of Israell for his great vallour, and to manifest their thankfulnesse towards him, they gaue it to him and his posteritie for euer; and here he lyeth buried, *Iosuah* 24. Heere *Sampson* maried his wife, and by the way killed the Lion, mentioned in the 14. of *Iudges*. This is a type of the Church, wherein Christ Iesus the true *Iosuah* is the head, illuminating the same by the bright shining beames of his Gospell, the lustre whereof hath gonne throughout the whole world.

Of

Of the trauels of the Patriarch Ioſeph.

1 WHen *Ioſeph* was ſent from Hebron by his father *Iacob*, he went to Sechem to ſeeke his brother, 60 miles, *Gen.* 37.

2 From thence he went to Dothan, foure miles, where by his brothers, he was throwne into a Pit, and after ſold to the Iſhmalites, *Gen.* 37.

3 From Dothan hee was carried to Tanis in Ægypt, and there ſold to *Potipher*, *Pharoahs* chiefe ſteward, 272. miles.

4 From Tanis he went to meet his father in the land of Goſen, which is 28 miles, *Gen.* 46.

5 From thence he turned backe againe to Tanis, and preſented his father and brethren vnto *Pharaoh*, *Gen.* 47. which is 28 miles.

6 From thence he went backe to Ony to ſee his father, who now was ſicke vnto the death, there receiuing his bleſſing, he cloſed his eies, which was 28 miles.

7 From thence he returned backe againe to Tanis, which is 28 miles.

8 From Tanis hee went backe to Ony, with a great companie of horſes and chariots, preparing an honourable funerall for his father, *Gen.* 15. being 28 miles.

9 From Ony he went to Atad which lies vpon the further ſide of Iordan towards the Eaſt, which is 240 miles, where hee made a great lamentation for the death of his father 7 daies, *Gen.* 50. The reaſon why *Ioſeph* went thus far about, was, becauſe hee went with ſuch a companie towards Hebron, that the Idumæans, through whoſe countrie he ſhould haue gone, would not ſuffer him to paſſe that way, ſtanding in feare of his power.

10 From Atad he went to Hebron the Metropolis of the tribe of *Iudah*, neere to which ſtood the double caue in the vale of Mamre, where *Iacob* was buried, which was fortie miles, *Gen.* 50.

11 From thence to Heliopolis, a city of the Ægyptians, where

Ioſeph.

Ioseph set vp a stately academy for all Ægypt, which was accounted 200 miles.

12 From thence hee went to Tanis or Zoan, which was the chiefe defence and Metropolitan citie of all Ægypt, being accounted 6. miles.

So all the trauels of the Patriarch *Ioseph* was 1962 miles.

A discription of the places and cities through which *Ioseph* trauelled.

Of Dothan.

DOthon was a citie in the tribe of *Manasseth*, fortie and foure miles from Ierusalem towards the North, & distant six miles from Tiberias towards the West, and signifies *a commandement*, being deriued from DOTH or DATHATH, that is, *he commandeth or ordaineth*. Here *Ioseph* was thrust into an emptie ditch, and sold to the Ismalites, *Gen.* 37. Here *Elias* the Prophet being besieged by the Syrians, shewed to his seruants the host of Angels that defended him with chariots of fire &c. 2. *Kings* 6. Heere *Holiphernes* was slaine, who had pitched his tents against Bethulia: For Dothon is a citie which at this day remaineth at the foot of the Mount of Bethuell, being scituated in a fertile and pleasant place, compassed about with faire vines, oliues, and pleasant meadows, where the inhabitants do shew that ancient ditch wherin *Ioseph* was cast, when his brothers sold him to the Ishmalites, according to that of *Solomon, one generation passeth, and another commeth, but the earth indureth for euer.*

Of Heliopolis, or the citie of the Sunne.

THis citie is called by the Prophet *Isay, Ca.* 19. IR HERI, which signifies *the citie of the Sunne*, and is deriued of IR and CHERES which signifies *the brightnesse of the Sunne* and is distant from Ierusalem 224 miles towards the Southwest. six miles and a halfe from Zoan or Tanis. This was a goodly citie, and in times past the Kings of Ægypt haue in that place kept their Courts and places of residence. Here was a flourishing Academie, wherein was taught Astronomie, Cosmographie, and many other liberall

artes

arts and sciences, with great care and diligence, but principally diuinitie (as *Munster* saith) being adorned with many benefits and priuiledges; For it was thought that the Patriarch *Ioseph* was the first founder of it, and taught there, *Gen.* 47. Here dwelt *Dionisius* the Areopagit, a student of Athens, who at such time as our sauiour Christ was crucified, at noone day (the Moone then being in the full) seeing the Sunne totally darkned, said to his master *Apollophan; Either the God of nature suffereth, or the fabricke of the world is dissolued.* The said *Dionisius* was afterward conuerted by the Apostle *Paul*, in the citie of Athens.

Of Goran Atad.

THis towne or corne-flore, was beyond Iordan, not far from Bethabara, 16 miles from Ierusalem, towards the Southeast, (Here *Ioseph* and the rest of the Ægyptians, bewailed the death of *Iacob*) and tooke the name from thornes and briers that compassed it euery where about.

The interpretation or alligorie of the Patriarch Ioseph, *and of his life.*

Ioseph was a type of Christ diuers waies: for as *Iosephs* coat being of diuers colours, was dipped in the blood of goates; so Christ being very God, taking vpon him the humane nature, and sprinkled with the blood of his stripes and wounds (being the lambe of God slaine for the sinnes of the world) was also made changeable and of diuers colours. Againe, as *Ioseph* was sent by *Iacob* to seeke his brethren; so Christ was sent by God his father to seeke the lost sheepe of Israell, which according to the flesh were his brethren, *Ma.* 15. And as the brethren of *Ioseph* were so great enemies to him, that it was not possible for them to dissemble their hatred towards him, but that both in words and deeds, they must needs expresse their bitternesse, enuie being the common companion of virtue: So the Iewes, the brethren of Christ, to whom the knees of all things both in heauen, in hell, and in earth bow, persecuted him with taunts, mockes, and stripes, yea vnto death, because he professed himselfe to be a good man, and the sonne of the euerliuing God.

And

And as the Ismaelites and Midianites, to whom *Ioseph* was sold by *Iudah*, was of the stocke of *Ioseph*, the one being deriued from *Ismaell* the son of *Abraham* by his maid *Hagar*, the other of *Midian* the sonne of his second wife *Keturah*. So Christ was sold by *Iudas* his disciple to the Iewes his kindred, according to the flesh, if you respect the nation. The difference was in the price; *Ioseph* the type being sold but for twentie peeces of siluer, Christ the substance sold at thirtie.

The end of the booke of *Genesis*.

Of the trauels of the Prophet Moses, *and the children of Israell out of Ægypt.*

IN the yere of the world 2412, and before Christ 1554, *Moses* (being then about fortie yeres old) fled out of Ægyt into the land of Midian, 180 miles, where he married *Ziporah*, the daughter of *Riuel*, *Ex.* 3.

2 From thence he went to Mount *Sinai* or Horeb, 64 miles, *Exod.* 3. 7.

3 From Mount Horeb, he returned to Midian to his brother, 65 miles, *Ex.* 4.

4 From Midian hee went to Thanis in Ægypt, 180 miles, *Ex.* 12. 13.

5 From thence he went with the children of Israel to Raemses, 48 miles, *Ex.* 12.

6 From Raemses, hee went to *Succoth*, 8 miles, *Exod.* 13. *Numb.* 33.

7 From *Succoth* he went to the wilderneſſe of Etham, eight miles.

8 From Etham hee came to Hahiroth, which lieth right against Baal-zephon, 16 miles, *Nu.* 33.

9 From Hahiroth, they passed through the middle of the red sea, and trauelled three daies through the wilderneſſe of Etham, resting themselues at Morah, which is 40 miles: There *Moses* threw a peece of wood into the water being bitter, and presently

it

it became ſweet as ſoone as the wood was throwne in, *Exod.*15. *Num.*33.

10 From Marah he went to Elim, where there ſtood 12 wells of water, and 70 palme trees: which is 8 miles, *Ex.* 16. *Nu.*33.

11 From Elim they went towards the ſouth 6 miles, and reſted themſelues by the red ſea, *Num.*33.

12 From the Red ſea they went to the wilderneſſe of Zin, where it rained Manna from heauen, which is 16 miles, *Num.*32.

13 From the wildernes of Zin, they went to Daphca, which 12. miles, *Num.*33.

14 From Daphca, they went to Alus, which is 12 miles. *Num.*33.

15 From Alus, they went to Raphidim, which is 8 miles: there *Moſes* ſtroke the rocke, and preſently water iſſued forth. *Ex.*27.

16 From Raphidim, they went to Mount Sina, which is 8 miles, There God gaue the *Commaundement*, *Ex.*19. *&* 20.

17 From Sina, they went to the graues of concupiſcence, becauſe there the children of Iſrael murmured againſt God for fleſh and loe it rained quailes into the campe, which is 8 miles, *Nu.*11.

18 From the graues of concupiſcence, they went to Hazeroth, which is 8 miles, there *Miriam* (*Moſes* ſiſter) was ſtricken with leproſie, *Num.*12.

19 From thence they went to Rithma, which is eight miles, *Num.*33.

20 From Rithma, they went to Rimon-Parets, which is ſixe miles, *Num.*33.

21 From Rimon-Parets, they went to Libanon, which is 6 miles.

22 From Libanon, they went to Riſſa, which is 6 miles, *Nu.*33

23 From Kiſſa, they went to Kehelatha, 6 miles, *Num.*33.

24 From Keheletha, they went to the hill of Sephar, which is 4 miles.

25 From the hill of Sephar, they went to Harada, 4 miles and a halfe, *Num.*33.

26 From Harada, they went to Maceheloth, 4 miles, *Nu.*33.

27 From Maceheloth, they went to Thahath, 4 miles, *Nu.*33

28 From Thahath, they went to Thara, 4 miles, *Num.*33.

29 From Thara, they went to Mithka, 4 miles, *Num.* 33.

30 From Mithka, they went to Caſmona, 8 miles, *Num.* 33.

31 From Caſmona, they went to Moſerorth, 32 miles, *Nu.* 33

32 From Moſeroth, they went to Bneiaëcon, 24 miles.

33 From Bneiaëcon, they went to the mount Gidgad, 20 miles.

34 From Mount Gidgad, they went to Iotbatha, 24 miles, *Num.* 33.

35 From Iotbatha, they went to Ebrona, 20 miles, *Num.* 33.

36 From Ebrona, they went to Eziongaber, 28 miles.

37 From Eziongaber, they went to the wilderneſſe of Zin-Kades, 48 miles.

38 From Zin-Kades, they went Mount Hor, as God commanded, and there *Aaron* died, 48 miles, *Num.* 33.

39 From Mount Hor, they went to Salmona, 28 miles.

40 From Salmona, they went to the towne of Phunon, 20 miles, *Num.* 33.

41 From Phunon, they went to Oboth, 24 miles.

42 From Oboth, they went to Igim vpon the hill Abarim, 16 miles,

43 From Igim, they went to Dibon Gad, 16 miles, there is the water Sarum, *Num.* 31. 33.

44 From Dibon Gad, they went to Almon Diblathaim, 16 miles, *Num.* 33.

45 From Almon Diblathaim, they went to the hill Abarim, 16 miles.

46 From the hill Abarim, they went downeward ouer the riuer of Arnon to the field of the Moabites, to the town of Iachra, 16 miles; there *Moſes* ouercame *Sehon* king of the Amorites, with all his campe, *Num.* 21. *Deut.* 2.

47 From Iachza, they went to Hesbon, 4 miles, which towne *Moſes* wan from the king of the Amorites, *Num.* 21. *Deut.* 2.

48 From Hesbon, they went to the towne of Iaezer, which *Moſes* wan, 8 miles, *Num.* 21. *Deut.* 2.

49 From Iaëzer, they went to Edrei, 12 miles: there *Moſes* ouerthrew king *Og*, with all his armie, at Baſan, *Num.* 21. *Deut.* 3.

50 From Edrei, they went to mount Libanus, 56 miles, which

Moſe

Moſes wan. *Num.*21. *Deutr.*3.

51 From mount Libanus, they returned backe againe to the field of the Moabites, 40 miles, by which field lyeth the high hill Piſga; where *Moſes* died, *Deu.*34.

So all the trauels of the prophet *Moſes* were 1424 miles:

The diſcription of the townes and places by which *Moſes* trauelled with the children of Iſraell.

Of Midian.

MIdian was a Metropolitan Citie of the Midianites, neere to the red ſea, ſome 160 miles from Ieruſalem towards the ſouth, and ſignifies a meaſure, being diriued of MADAD which ſignifieth *he hath meaſured.* Here *Iethro* (*Moſes* father in law) dwelt In this town the kings of Idumæa kept their court, 1. *Re.*11. There was alſo another citie of the ſame name, that ſtood neere to Arnon, ſome 24 miles from Ieruſalem towards the Eaſt; ſo that the Midianites had their ſeat partly neere the red ſea in Arabia Pætrea, and partly vpon the confines of the Moabites; taking their beginning from *Midian* the ſonne of *Abraham*, which he had by his wife *Kethura*, *Gen.*25.

Of Horeb.

HOreb is a mount of the Midianites, and is ſometimes called by the name of Sina: it lies 420 miles from Ieruſalem towards the ſouth. In this place God appeared to *Moſes* in a flame of fire, *Ex.*3. And as *Bernard Beritenbach* ſaith, in this place there is a chappell built, which is called the *Church of Saint Mary in the buſh.* In this Chappell there is a place ſhewed where God ſpake with *Moſes*, *Ex.*3. But how true this is, that I leaue, becauſe there are many churches built by Monkes for no other purpoſe, but to deceiue trauellers and pilgrimes of their mony, that come thither.

Of Raemſes.

THis is one of the ſtrong cities which the Iſralites built for *Pharaoh*, and is a Metropolitan citie in the land of Goſen,

174 miles from Ieruſalem towards the Southweſt, and ſignifies *Ioy and delight*, being deriued of RAAM and SVS, that is *to leape for ioy.*

Of Pihachiroth.

THis was a certaine plaine lying betweene two hills neere to the Red ſea, and was called PIHACHIROTH which ſignifies *a mouth cut or carued out*, where the children of Iſraell pitched their tents: here *Pharaoh* inuaded them, when they went out of Ægypt, taking oportunitie of the place: for they hauing on either ſide of them a high mountaine, before them the Red ſea, and behind a cruel and mighty tyrant; to the iudgement of man, had no means to eſcape: But the Lord to expreſſe the mightineſſe of his power, and that the children of Iſrael might know who it was that deliuered them, made them a paſſage, and led them vnder the conduct of *Moſes* thorow the Red ſea; in that very place drowning their enemies, which had thought to make a prey of them. A little from this place the temple of the Idol Baal-zephon is to be ſeene.

Of the Red Sea,

THe red ſea is 160 miles from Ieruſalem ſouthward, between Arabia and Ægypt. And as ſome are of opinion, it taketh the name of the red ſcales that grow therein; and therefore in the ſcriptures it is alſo called the Scaly ſea. Some ſay it taketh the name from red ſand that lyeth on the ſhore, caſt vp by the ſea: others ſay, that the rednes thereof happeneth becauſe of the ſhadow which the mountains thereabout caſteth into the water. The vulgar are of opinion, that it is naturally red by reaſon of the water; but that is not ſo, becauſe it is like the water of the Ocian, cleere and ſalt. But *Strabo* in his 16 booke obſerueth, that this ſea was ſo called from *Erithræa*, and thence, *Mare Arithræum*; becauſe the word *Erithræum*, in Greeke ſignifies *red* or *purple*; the Latines call it *Mare Rubrum*, and we, the red ſea. This *Erithræa* was ſonne to *Perſeus* and *Andromada*, who ſometimes dwelt in the iſlands of that ſea. It is alſo called the gulfe of Arabia, running from the ſouth to the weſt: and by the Hebrews, IAM SVPH, that is, *a Scaly ſea*: all which names are at this day vſed. At the vtmoſt

bounds

bounds hereof are ſeene the admirable workes of *Pharoah Necho* that would haue brought this ſea to the riuer Nilus, that ſo he might haue ſailed thence into the Mediteranean ſea: But this worke he could not finiſh, being oppoſed by the wiſe men of Ægypt. Here alſo growes certaine trees that are as red as Braſill wood.

Of the myſterie of the red Sea.

AS *Moyſes* led the children of Iſraell through the red ſea, and deliuered them from the bondage and captiuitie of the kings of Ægypt: So Ieſus Chriſt the ſonne of God, by his pretious blood, hath deliuered vs from the houſe of bondage, and the tyrannie of Sathan: and as *Pharaoh* & all his hoſt was therein drowned, ſo the ſinne of *Adam*, death, and the Diuell, in that ſea of Chriſts, blood is vtterly drowned, and we deliuered from the pit of hell.

Of Baal-Zephon.

THis was an Idol erected by the Ægyptians neere to the ſhore of the red ſea, and is called Baal-zephon, that is, *the Lord of defence and watchfulneſſe*; becauſe, as they thought, he reſiſted fugitiue ſeruants, as *Fagius* and other Hebrews obſerue, being deriued from BAAL, which ſignifies *a Lord*, and ZAPHA, that is, *that hath ſeene*, or, *to behold and ſee*. The temple of this Idoll ſtood cloſe by the ſhore of the red ſea, vpon a high hill, very curiouſly wrought; ſo that the children of Iſraell going through the ſame, could not chuſe but ſee it: yet neuertheleſſe, they went ſecurely, when *Pharaoh* and all his hoaſt were drowned, notwithſtanding that their God of defence was ſo neere them.

Of Marah.

THis is a place in the deſart, which tooke the name of bitterneſſe, diſtant from Ieruſalem 160 miles towards the South-weſt. Here *Moyſes* made the water ſweet by throwing in wood: The myſterie whereof is, when *Adam* and *Euah* had eaten of the forbidden fruit, they brought bitterneſſe through all the world, yea the bitternes of ſinne and death; but God ſhewed vnto *Moyſes* another tree, that is our Lord Ieſus Chriſt, who being throwne into the waters of bitterneſſe, afflictions, calamities, miſeries, yea

and the death of the croſſe for our ſakes and ſinnes, vnderwent the curſe of the law; that ſo taking away our bitternes, we might be made capable of that ſweete and delectable place of eternall life.

Of Elim.

THis was the ſixt reſting place of the Iſralites in the deſart, 120 miles from Ieruſalem towards the Southweſt; and is deriued from AYAI, which ſignifies *a hart*, a ſtrong and ſwift creature, of which it ſeemeth, there were great multitudes that reſorted to this place to drinke: And from thence it is called Elim. Here ſtood 12 fountaines, and 70 palme trees, *Ex.* 11.

Of Sin.

THis was a thornie place in the deſart, 156 miles from Ieruſalem towards the Southweſt: Here it rained downe quailes and Manna from heauen, being a type of our ſauiour Ieſus Chriſt that heuenly Manna, which raiſeth vs vp vnto eternall life, *Io.6.* and is diriued from MANAH which ſignifies *to diſtribute*; and therefore MAN or MANNA ſignifies *a diſtributiue gift*, or, *meate fallen from Heauen diſtirbutiuely*: SIN ſignifies *a thornie place*, from ZEMEH which ſignifies *a buſh:* For Chriſt flouriſheth in the midſt of his enemies *as a lillie amongſt thornes*, *Can.2. Pſ.10.*

Of Raphadim.

RAphadim was a place where the children of Iſraell pitched their tents in the deſart, not far from mount Sinai, 132 miles from Ieruſalem towards the Southweſt; and ſignifies *a Graſſe bench* ſtrowed with ſweet hearbs and flowers: being deriued from RAPHAD, which is as much to ſay in our language *as to make a bed or place for one to lie downe on.* Here *Moſes* ſtroke th rocke out of which water iſſued, *Exod.* 17. which was a type of that ſpirituall rocke Chriſt Ieſus, 1. *Corinth.* 10. who being ſtruke with the ſtaffe of the curſſe of the law, out of his pretious wounds and ſide ſent forth that water of life which runneth into eternall happineſſe. In this place the children of Iſraell fought againſt the Amalakites and ouercame them, *Exod.* 17. And here *Iethro* came vnto *Moſes*, where according to his counſell, there were 70 elders choſen

choſen ouer the people, *Ex.* 18. This was a very fruitful and pleaſant place.

Of Mount Sina.

SIna is 120 miles from Ieruſalem towards the South, and becauſe in that place there are many buſhes and thornes, it is therefore called Sina: for SENAEH ſignifies *a buſh.* Here the Law which we call the ten commandements, was giuen; And not vnfitly, becauſe they are like thornes, which pricke and vexe the hearts and conſciences of wicked men. It is alſo called HOREB, or CHAREB, which ſignifies *a place made drie. Bernard Breitenbacchus*, in the moneth of September 1483, and many others, went purpoſely to ſee this mountaine, and with great labour aſcended to the toppe thereof; for (as he ſaieth) it is a great mountaine, and of an extraordinarie hight: In the lower part round, in the vpper part diuided into two tops or mountaines, one ſtanding towards the Weſt, the other toward the Eaſt. That towards the Weſt is called Horeb, that to the Eaſt, Sina. And from theſe two it is ſometimes called Horeb, ſometimes Sina, being both one hill in the baſe. Betweene theſe, there lies a faire and ſpacious plaine, In the middle whereof (and as it may be thought in the mideſt of the mountaine) there ſtands a Monaſterie, neere to which there is adioining a very pleaſant garden and orchard, plentifully furniſhed with date trees, fig trees, and many others, verie profitable and pleaſant: where in auncient times, were many Monkes that continued there; but it happened that a certaine number of Pagans, in hope to find ſome bootie, came from a hauen of the Red ſea, called Thor, and vpon a ſudden broke in vpon them, and put fortie of them to the ſword: From whence it was euer after called the Abbey of the Fortie Martires. Now it remaineth deſolate, few or none inhabiting there, onely two Monkes of ſaint *Katherines* order, and theſe alſo grieuouſly troubled with the incurſions of the Arabians, The orchard alſo is deſtroyed with Locuſts, and the ground become barren. In this orchard there ſtands a little chappell, in which there is a caue where ſaint *Onuphrius* the Anchoriſt liued.

At the foot of Mount Sina vpon the North, ſtandeth the monaſterie of ſaint *Katherine*, of which the Emperour *Iuſtinian* was the firſt founder: It is compaſſed about with a wall, cloſe by it ſtandeth a goodly orchard furniſhed with diuers trees, of fruit pleaſant and delightfull. In that there ſtandeth a goodly fountain which watereth all about it. In this place there are a great number of poore Monkes, which get their liuing by their hands, in the deſart thereabouts. They ſay that here ſtood the golden calfe ſpoken of in the 32. of *Exodus*, And they ſhew a round ſtone lying ther, where they ſay *Moyſes* broke the two tables that were giuen him by God. To pilgrimes alſo they ſhew the tombe of ſaint *Katherine*, ſtanding vpon the right ſide of the quire, with certaine other reliques of hers. Vpon the left ſide of the quire there ſtands a little doore, by which you enter into a place called the Chappell of ſaint *Mary* of the Buſh, where they ſhew the place of the buſh in which God appeared vnto *Moyſes*: and to giue grace vnto their ſuperſtitions, there may none enter into that place, but he muſt put off his hoſe and ſhooes. There is another place, where they ſay God commaunded *Moyſes* to bring vp *Aaron*, *Nadab* and *Abihu* with him, and the ſeuentie Elders; with many other ſuperſtitious chappels, which would be too tedious and friuolous to recite. Nor far from this there ſtandeth alſo a Mosko of the Saraſens, full as faire and ſpacious as that of ſaint *Katherines*; to which there is adioined a certaine Turret: hither the Arabians and Saraſens do alſo often come to viſite ſaint *Katherine*.'

At the aſcent of the Mount Horeb, neere to the Monaſterie of ſaint *Katherines*, there ſtandeth a fountaine of verie cleere water, the likeneſſe of a bow, made out of ſtone, reaching from the one ſide of it to the other, and ſtandeth like vnto an arch or gate. A little aboue that, at the foot of Mount Horeb, is to be ſeene the caue where *Eliah* reſted when the Lord ſpake vnto him, 1. *Reg.* 19 Some thing aboue that, the cliffe of the rocke where *Moyſes* ſtood by Gods appointment, when he paſt by, & he ſaw his back parts, *Ex.* 33. A little beyond that, is the top of Mount Horeb, where is built a little chappel that hath an iron doore, the keyes of which are in the Monkes cuſtody of the abbie of ſaint *Katherine*: In this place, they ſay *Moyſes* receiued the two tables of ſtone, wherin the

ten

ten Commandements were written by the finger of God, *Ex.* 34. There is none that enters into this Chappell but with great reuerence, bare foot and bare legged, and caſting themſelues vpon the earth kiſſe it. About fifteene paces from this, they ſhew the Caue wherein *Moyſes* faſted fortie dayes and fortie nights, *Exod.* 24.34. A little aboue that, there is a Moskea, to which there daily reſorts Arabians and Saracens in honour of *Moyſes*, whom they reuerence as a great Prophet. Betweene theſe there lyeth a Well of cold wholſom water, which is called *Moyſes* Well. Here ſeemeth in time paſt to haue been ſome Monaſterie; for there are diuers ruins of walkes and buildings to be ſeene. This mountaine is round, and difficult to aſcend: it is 7000 ſteps to the top, and from thence the Red ſea and the arme thereof, (where *Pharaoh* was drowned when he followed the children of Iſrael) may eaſily be diſcerned.

Mount Sina is much higher than this, and lyeth two dayes iourney from the Red ſea: vpon the top whereof, are many rocks and great ſtones. From thence you may ſee ſundrie places, as, a mountaine lying in Thebaidæs, the great hauen of the red Sea, the deſart of Elim and Sur, with manie others. The deſarts round about take the name from the heigth thereof; and are called The deſarts of Sina.

Of the graues of Concupiſcence.

THeſe graues are 112 miles towards the South from Ieruſalem, where the children of Iſrael luſting after meat, were fed by the Lord with Quailes; and for their diſobedience died miſerably. It was alſo called TABARAH, which ſignifies *an inflammation*; being deriued from BAAR, *to burne*, becauſe heere the wrath of the Lord was kindled againſt them, and he ſtroke the vttermoſt parts of their Tents with fire from heauen, & conſumed them, *Numb.* 11.

Of Hazeroth.

THis is a place in the deſart, ſome 32 miles from Ieruſalem towards the South, the name thereof being deriued from CHAZER, which ſignifies *a Caue*, about the mouth whereof there groweth long graſſe: and therefore from hence CHAZER

is

is alſo taken for *graſſe*. Here *Miriam* the ſiſter of *Moyſes* and *Aaron* was ſtrooke with Leproſie.

Of Rithmah.

THis place taketh the name from Iuniper: for RITHMÆM in Hebrew ſignifies *Iuniper*, and is diſtant from Ieruſalem 112 miles towards the ſoutheaſt. Here the children of Iſrael pitcht their Tents, *Num.* 33; and here it is verie likely the Angell of the Lord appeared to the Prophet *Eliah*, and brought him meat and drinke.

Of Rimmon Parez.

IN this place the children of Iſrael the ſixteenth remoue, made their abiding, being 108 miles from Ieruſulem towards the ſoutheaſt. Here it is thought the children of Iſrael found great ſtore of Pomegranats, wherof deuiſion was made amongſt them: for RIMMON is as much as a *graine'd apple*, or a *pomegranate*; and PAREZ is as much as *he hath deuided*.

Of Libnah.

LIbnah is the ſeuenteenth place where the children of Iſrael ſtayed, and was ſo called of the abundance of Frankinſence that was found there. For LIBNAH ſignifies *white Frankinſence*. This is 104 miles from Ieruſalem towards the Southweſt.

Of Riſſa.

HEre the children of Iſrael pitcht their Tents, being about 100 miles from Ieruſalem towards the ſouthweſt: it tooke the name from the fruitfulneſſe and aboundance of flowers and hearbs that grow there; and is deriued from RASA, which ſignifieth *to make moiſt*, for there were vſually exceeding pleaſant and ſweet dewes.

Of Chehelath.

THis was the ninteenth place where the children of Iſrael made their abiding in the deſart, being 92 miles from Ieruſalem towards the Southweſt, *Nuuib.* 33, and ſignifies a Congregation or Church; being deriued from RAHAL, that is, *he hath aſſembled*. This was a type of the Church, where all the elect and faith-

faithfull people of God trauell through the Wilderneſſe of this wicked world.

Of Sapher.

SApher is a mountaine in the deſart of Arabia Petræa, 88 miles from Ieruſalem towards the Southweſt. This was the twentieth remoue; the name of the place being ſo called, partly of their Tents, partly of the roundneſſe of the mountaines.

Of Harada.

THis place was full of wilde beaſts, which ſtrucke the people into a mightie feare, and was therfore called Harada, which being deriued from CHARADA, ſignifies *terror and trembling*. Here the children of Iſrael ſtaied the one & twentieth time, it being 80 miles from Ieruſalem towards the ſouthweſt.

Of Thahath.

THis is a certaine valley 68 miles from Ieruſalem towards the ſouthweſt, and is deriued from TACHATH, which ſignifies *a certaine plaine or low place.*

Of Macheloth.

THis was the two and twentieth abiding of the Iſraelites, being 72 miles from Ieruſalem towards the ſouthweſt: there a congregation of the tribes of Iſrael was called; for MACHELOTH ſignifieth *a congregation, or meeting together:* ſometimes it is taken for the Church, being deriued from RAHAL, that is, *he aſſembleth together.*

Of Tharah.

THis was a memorable place in the Wilderneſſe, where the Iſraelites had a breathing time; for now growing neere to the borders of the land of Canaan, after ſo manie iourneyes, they began to reſt themſelues becauſe of the warres they were ſhortly to vndertake: and it is deriued of ROAH and TARAH, which ſignifies *a breathing time.* Here was the 24 manſion of the Iſraelites.

Of Mithca.

HEre was the 25 manſion of the Iſraelites, being but 56 miles from Ieruſalem towards the ſouthweſt, in the vtmoſt borders

of

of the land of Canaan; and no doubt tooke the name from the delightfulneſſe and pleaſant taſt of grapes: for MITKA ſignifies the ſame that MITHETK, that is to ſay, *ſweetnes and pleaſantnes.*

Of Cades Barnea.

CAdes Barnea a citie of the Idumæans (being deriued of KADASH and BARAH, that is, *a holy place*) is fortie miles from Ieruſalem towards the South: from this place *Moſes* ſent ſpies into the land of Canaan, who brought of the fruit of the land; but all of them diſcouraged the people, onely *Caleb*; wherefore they murmured, and the Lord was angrie, and would not ſuffer them to enter into the land of promiſe: ſo turning their iourney, they went to Exeongaber, 148 miles; ſo that they trauelled in the deſart 40 yeares, before they could enter into the land of promiſe. Of this you may read *Gen.* 14.16.20. *Numb.* 13.27.33.34. *Deu.* 1. *Pſal.* 29. *Ezech.* 47.

Of Chaſmona.

IN this place the children of Iſrael ſet vp their Tents, a little before they ſent ſpies into the land of Canaan: it is not farre from Cades Barnea towards the South. For the twelue ſpies were not ſent from the Citie of Cades Barnea, but from their Tents; and of this ſtill diſtribution, or ſending, (for one out of euerie Tribe was choſen) it tooke the name. For *Caſmona* ſignifieth *a ſtill diſtribution*, being deriued of CHASCA and MANAH, he *ſtilly diſtributed.*

Of Moſeroth.

MOſeroth was the 27 manſion of the children of Iſraell in the wilderneſſe, and diſtant from Ieruſalem 72 miles towards the South; where the Lord cauſed them to return backe for their murmuring towards the South, that ſo they might liue iuſt fortie yeares in the wilderneſſe, *Num.* 14.33. This place ſeemeth to take the name therof from Traditions, for there *Moſes* repeated to the Iſraelites the Law of the Lord: and for this cauſe their Tents were called MOSERROTH, which ſignifies *Traditions*, and is deriued of MASAR, that is, *to Preach.*

Of

Of Benei Iaachon.

THis was the 28 manſion of the Iſraelites, and was ſo called becauſe there their Tents were fairly ſet vp, with pleaſant walkes and places about them: for Benei Iaæcon ſignifies a building or faire walke, being deriued of BANAH and AKAH, that is, *he hath ſet vp a houſe:* & was 96 miles from Ieruſalem towards the South, *Num.* 33.

Of Hor Gidgad.

AT this mountaine the children of Iſarael ſtayed for a while, becauſe it was a fertile and pleaſant place, as *Moſes* himſelfe witneſſeth: it is 112 miles from Ieruſalem towards the ſouth; being deriued of HARAR *a mountaine*, and GLEDAM, *a plough*, *Plin. li.* 20. *c.* 20.

Of Iotbatha.

THis was the 30 manſion of the Iſraelites in the wilderneſſe, being 132 miles from Ieruſalem towards the ſouth, and tooke the name from the pleaſantneſſe and fertilitie of the wildernes; being deriued of IATAB and BATHA, *a certaine good and pleaſant waſt or wilderneſſe*.

Of Arbona.

THis place being verie diſcommodious, and no whit profitable, the children of Iſrael were conſtrained to remoue their Tents with great weeping and lamentation: for *Arbona* being deriued from ABAR and NAHAM, ſignifies partly *to remoue*, and partly *to weepe*.

Of Æzion Gaber.

THis was a towne of the Idumæans, neere to the red ſea, 148 miles from Kades Bernea, and 174 miles from Ieruſalem towards the ſouth: Here the Iſraelites ſet vp their Tents, and here *Solomon* made his Nauie that hee ſent to Ophir to fetch Gold, 1. *Kin.* 9. This citie no doubt tooke the name of the ſtrength and multitude of trees, whereof theſe ſhips were built; for they were verie faire ſhips and of excellent workemanſhip. *Æzion Gaber* ſignifieth a ſtrong tree; being deriued of EZ and GABER, that is, *a tree of ſtrength*.

Of Zin Cades.

THis was a great wilderneſſe, lying betweene Ezion-Gaber and Kades-Barnea, being 184 miles in length; abounding with thornes and high mountaines. Vpon the North ſide therof lay the mountain Seir,& Kades-Barnea, and towards the South the red ſea. It was alſo called Paran, and Zin, of the aboundance of thornes that grow there: for ZIN of ZANAN ſignifieth *a ſharpe thorne*; ZINNIM, *full of thornes*, and KADESH, *ſanctitie* and *holineſſe*. Here *Moſes* and *Aaron* hauing ſtrooke the rocke twice, at length it brought forth water: but for their murmuring and incredulitie, God would not ſuffer them to goe into the land of Canaan. This lay 120 miles from Ieruſalem towards the South.

Of the mountaine Hor.

HOr is a mountain of the Idumæans, 88 miles from Ieruſalem towards the ſoutheaſt: and is deriued of HARAR, which ſignifieth *a great mountaine*: here *Aaron* died. The King of the Canaanites which dwelt towards the ſouth, in a towne called Arad vpon the borders of Iudea and Arabia Petræa, hearing that *Aaron* was dead, inuaded the Iewes with a great armie, diſcomfited them, and tooke ſome of them captiues: but after, the Iſraelites to reuenge this iniurie, tooke and deſtroyed diuers cities which belonged vnto the Canaanites, and put the citizens to the ſword. This countrey is called CHORMAH, which ſignifieth *a curſe*, or *deſolation*.

Of Zalmona.

THis was a place in the deſart of Zin Kades, where the Iſraelites pitcht their Tents, being 80 miles from Ieruſalem to the Southeaſt; and tooke the name from ſhades or little ſheds, vnder which the Iſraelites dwelt: for Zalmona ſeemeth a compound of ZEL and MVN, which ſignifieth *a ſhadie place*, and ſeemeth to haue affinitie with MANAH, *to diſtribute here and there*.

Of Phunon.

THis was a citie of the Idumæans, ſcituated in the wilderneſſe of Arabia Petræa, 64 miles from Ieruſalem towards the ſoutheaſt;

ſoutheaſt; and taketh the name from a faire and flouriſhing citie. For PANAN in Hebrew ſignifieth *a high pinnacle*, from whence one might ſee all parts of the world. Here *Moſes* ſet vp the braſen Serpent.

Of Oboth.

THis was the 37 manſion of the Iſraelites in the wilderneſſe, and was 56 miles from Ieruſalem towards the ſoutheaſt; and ſignifies a ſerpent called *Python*. Here the Arabians receiued anſwer from the Diuell by way of coniuration.

Of Igim.

THis was the 38 manſion of the Iſraelites; ſo called, becauſe of the multitude which were aſſembled neere to a mountain called Abarim, 52 miles from Ieruſalem towards the ſoutheaſt; for IGIM ſignifieth a *congregation*.

Of Dibon Gad.

THis was the 39 ſtation of the Iſraelites in the deſart, being 52 miles from Ieruſalem towards the Northeaſt, neere to the flood Zared, bordering vpon the Idumæans and Moabites, running from thence into the Red ſea; and as it ſeemeth taketh the name from *deſcending into a ſtrong place*.

Of Almon-diblathaim.

THis place ſtands beyond the Red ſea, ſome fortie miles from Ieruſalem towards the Eaſt; and taketh the name from a fraile of dried Figgs: for ALAM ſignifieth *hee hath hidden*; and DEBBELETH, *a fraile of dried Figgs*. Here was the 40 manſion of the Iſraelites, and lay cloſe by the riuer Arnon, *Num.* 21. & 23.

Of the mountaines Abarim.

THeſe mountaines lay from Ieruſalem towards the Eaſt thirtie two miles, and taketh the name from *paſſing along*: for ABAR is as much to ſay as *he went along*. Betweene theſe mountains and the lake Aſphaltites, neere to the Eaſterne riuer of the Dead ſea, the Moabites inhabited.

Of

Of Iahza.

THis was a citie of the Leuites, the ſonnes of *Merar*, in the trib of Beniamin, 24 miles from Ieruſalem Eaſtward, *Ioſh.* 21 Here *Moſes* ouercame the King of the Ammonites, and put then to death, *Num.* 21.

Of Chezbon.

THis was the Metrapolis of *Sehon* King of the Ammorites who held the countrey beyond Iordan: & becauſe he woul not ſuffer the children of Iſrael to paſſe thorough his dominions therefore *Moſes* made warre vpon him, put him to death, & gau all his countrey to the tribes of *Reuben* and *Gad.* This was a fair towne, and after fell to the Leuites, *Num.* 21. 33. *Deut.* 1. 2. *&c.* an tooke the name from *Cheſchebon* which ſignifieth *an artificiall vn derſtanding:* for CHASCHAF is as much as *excogitauit*, that is, *h hath found out*; and CHESCHÆFE, is, *an artificiall and ingenu ous worke*.

Of Iazir.

IÆzir was a citie of the Prieſts, in the Tribe of Gad, 36 mile from Ieruſalem toward the Eaſt; and in *Ieroms* time was a ſmal Village, and ſignifies *the Lord is my helpe:* being deriued of IAH that is, *the Lord God*; and EZER, *the helper.*

Of Edrie.

THis is a Citie in the countrey of Gilead, beyond Iordan an the Galilæan ſea, 32 miles from Ieruſalem ſoutheaſtward neere to the Lake of Gaderin; where *Og* the King of Baza was ouercome by *Moſes*; and after fell to the tribe of Manaſſes *Num.* 21. *Ioſh.* 13. *Deut.* 13. Saint *Ierom* ſaith, that in his time thi towne was called Adar. OG ſignifieth a *Cooke*, or one that *baket bread vpon coales.* ÆDRIÆ ſignifieth *a heape of bright cloudes*; be ing deriued of ADAR and HI, that is, *a cleere heape.*

Of Aſtoroth.

THis was the Metrapolitan citie of Baſan, foure miles diſtan from Edri, and 56 from Ieruſalem towards the Southeaſt it ſtood beyond Iordan, and belonged to the halfe tribe of Ma naſſes: of which you may reade before in the trauels of *Lot.*

O

Of Piſgah.

THis was a high mountaine in the plaine of the Moabites, againſt Iericho, 240 miles from Ieruſalem Eaſtward: it tooke the name from the Cities Piſgah and Nebo, and therefore is called ſometime Piſgah, ſometime Nebo: here *Moſes* died. NEBO ſignifieth a *Citie of the Prophets*; PISGAH, *the top of a hill.*

The Trauels of the Prophet Balaam.

THere are manie which thinke that this Prophet *Balaam* was of the poſteritie of *Nahor*, the brother of *Abraham*, and an inhabitant of the Citie of Charan in Meſopotamia, *Ge.* 11. *Ioſephus* ſaith he dwelt neere to Euphrates; and S. *Ierom*, in a Citie called Phatura, of which citie there is mention *Numb.* 22, and ſignifieth *an obſcure Prophet, or Oracle which interpreteth*: for PATHAR with the Hebrewes, is the ſame which *He hath interpreted*, is with vs.

Wherefore this Prophet trauelled from Pithora or Phatura in Meſopotamia, to Abel, or the Plaine of Vines, where his Aſſe ſpake, *Numb.* 22. which is 400 miles.

From thence he went to the land of the Moabites, 40 miles: where in the mount of Peor he bleſſed the children of Iſrael.

So all the Trauels of this Prophet was 440 miles.

Of the Plaine of the Vines.

THere is often mention of this place in the ſcripture; and for the fertilitie of the countrey, and plentie of ſweet Wines, there was a bewtifull citie built, called Abel, of the Vines, ſome 56 miles from Ieruſalem Southeaſtward: and was placed iuſt in the way as they went from Meſopotamia into the country of the Moabites. Whereby it appeareth, that neere to this place the Aſſe ſpake to *Balaam*, *Numb.* 22. In S. *Ieroms* time there was

found a little village called after that name, where there was great plentie of Vines. Here *Ieptha* ouercame the Ammonites, & made a great ſlaughter, *Iudg.* 11.

The Trauels of that noble Captaine Ioſhua.

IOſhua and *Caleb* trauelled with *Moſes* from Raemſes out of Ægypt thorough the Red ſea, and came to Cades-Barnea 268 miles.

From Cades-Barnea they were ſent forth with other ſpies to the land of Canaan, *Num.* 13 and went out of the wilderneſſe of Zin and Paran, and came to the town of Rechob in Galile, one hundred and fortie miles.

From thence they went to the town of Hamath in Syria, which was after called Antiochia, 188 miles.

From Hamath or Antiochia they returned againe to Hebron, 304 miles, where vpon the ſide of the riuer Eſcol they cut off a bunch of grapes with the ſtalke, which was as much as both they could beare vpon their ſhoulders, *Num.* 13.

From Hebron they returned againe to Cades-Barnea twentie miles: there all the people murmured againſt *Moſes*, *Numb.* 14. Heereby it is to be ſeene that the ſpies in fortie dayes trauelled 648 miles in the land of Canaan, that is, euerie day 16 miles, and a little more.

After that, *Ioſhua* and *Caleb* trauelled with *Moſes* and the children of Iſrael to Ezeon-Gaber, and from thence to the towne of Iahza, 464 miles.

From Iahza they paſt through two kingdomes, to mount Libanus, 80 miles.

From mount Libanus they returned againe into the land of Sittim, that lay by the hill Piſgah, in the field of the Moabites, 80 miles.

From the land of Sittim they paſt through the riuer of Iordan, and

and came to Gilgal, ſixe miles: there *Ioſhua* pitched his Campe, *Num.*21. *Ioſh.*4.5.

From Gilgal hee went to Iericho, two miles: there he aſſailed the towne with the ſound of Baſons, and wan it, *Ioſh.*6.

From Iericho he went to Ai, being foure miles, and tooke and burnt the whole towne, *Ioſh.* 7. 8.

From Ai hee returned againe to Gilgal, foure mile, and there vpon the hill of Eball he built an Altar vnto the Lord, and there were the bleſſings and curſings pronounced, *Ioſh.*8. *Deut.*27.

From Gilgal hee went to Gibeon twelue miles; there the Sunne ſtood ſtill during the battaile againſt the three Kings, *Ioſhua* 10.

From Gibeon he came to Aialon, two mile; here the Moone ſtood ſtill, *Ioſh.*10.

From Aialon he went to Aſeka, foure mile; there it hailed vpon the enemies that fled before Iſrael, *Ioſh.*10.

From Aſeka *Ioſhua* returned againe into the Campe at Gilgal, twentie miles, *Ioſh.*10.

From Gilgal *Ioſhua* went to Makeda; there he hanged the fiue kings, *Ioſh.*10.

From Makeda hee went to Libna, two mile; and tooke the towne, *Ioſh.*10.

From Libna he went to Lachis, eight miles.

From Lachis he went to Eglon, eight miles, *Ioſh.*10.

From Eglon hee went to Hebron, which is ſixteene miles, *Ioſh.*10.

From Hebron he went to Debir, a mile, *Ioſh.*10.

After that, *Ioſhua* with one continued warre wan all that part of Iudea which lay towards the South, bordering Eaſtward vpon the Dead ſea, Southward vpon Cades-Barnea, Weſtward vpon Aſdod and Gaza, and Northward vpon Gibeon and Gilgal: this circuit of land conteyneth about one hundred fiftie and ſixe miles.

From Gilgal *Ioſhua* went out with his Armie aboue two and twentie miles to the riuer of Merom, where he ſlew the reſt of the Kings of the Canaanites in a memorable battaile, *Ioſh.*11.

From the riuer of Merom *Ioshua* chased his enemies, and followed them to Sidon, which was sixe hundred and twelue miles, *Ioshua* 11.

From Sidon he went againe to Hazor thirtie two miles, which towne he burnt, *Iosh.* 11.

After that, *Ioshua* at one time wan all the townes in the Holy land, which lay Northward in the lands of Samaria and Galilea, from Gibeon to mount Libanus, and from the riuer of Iordan to the great Sea, called *mare Mediteranean*; which countries in circuit conteine 280 miles.

After that, *Ioshua* returned againe to his Camp at Gilgal, which lay threescore and twelue miles from the towne of Hazor; where he made a deuision of the land amongst the children of Israel, *Iosh.* 14. 15.

From Gilgal he went to Shilo, twelue miles, where he made an end of deuiding the land, *Iosh.* 18.

From Shilo he went to Timnah Sera, eight miles, and there he dwelt: for the children of Israel gaue him that town for his own inheritance, *Iosh.* 19.

From Timnah Sera *Ioshua*, not long before hee died, came to Sichem fortie miles; there hee assembled all the Tribes of Israel, *Iosh.* 24.

From Sichem he returned again to Timnah Sera, fortie miles and there died and was buried, *Iosh.* 24.

So all the Trauels of Prince *Ioshua* were two thousand three hundred fourescore and twelue miles.

The Description of the seuerall townes and places to which IOSHVA trauelled.

Of Rechob.

THis was a citie of the Leuites in the tribe of Ashur, 100 miles from Ierusalem toward the North, *Numb.* 13, and signifieth *a broad street*, being deriued from RACHAB, that is, *to extend or in length.*

Of Hæmath or Chæmah.

THis was a citie of the Leuites in the Tribe of Nephthaly, and was 100 miles from Ierusalem vpon the vtmost bounds of the holy land, at the foot of Antilibanus, *Num.* 11.34. *Ios.* 19. deriued of CHAMAH, that is, *furious*, or *burning with anger*.

Of Gilgal.

THis was a towne betweene Iordan and the citie Iericho, 12 miles from Ierusalem southeastward; where the children of Israel hauing past the riuer of Iordan, first made warre vpon all the nations of the land of Canaan. Here they solemnized the first Paschall lambe: After they came into this land, Manna ceased, because they then eate the fruits of the countrey. Here *Iosua* taking 12 stones out of Iordan, pitcht them vp for a memoriall. Here the Tabernacle of God staied for a time, which was the reason that afterward the Israelites committed idolatrie in this place *Ios.* 4.5. *Hos.* 2.4.9. *Amos* 5. Neere to this place *Æhud* the third Iudge of the children of Israel receiued gifts of them to carrie to *Eglon* king of the Moabites, dwelling at Iericho, where he killed him with a knife. Here king *Saul* was the second time confirmed king of Israel, 2. *Sam.* 10, and (as it seemeth) taketh the name of *roundnesse*; *Iosua* at this time building his Tent in a circular fashion: for GALAL signifieth a *round wheele or Tent*, compassed about with Ditches and Bulwarkes.

Of Iericho.

THis is a citie in the Tribe of Beniamin, two miles from Iordan, and sixe from Ierusalem southeastward: *Iosua* ouercame this with the sound of Hornes or Trumpets, *Ios.* 26. *Heb.* 11. Here Christ restored the blind man to sight, *Matt.* 6. conuerted *Zacheus Luk.* 19. and was called the citie of Palmes, by reason of the great plentie of Palmes that grew there. You may reade more of this hereafter.

Of Hay or Ai.

HAI is a towne in the tribe of Beniamin neere to Bethel, toward the East, where *Abraham* dwelt, *Gen.* 12. *Iosuah* won this

towne, *Ioſh.cap.*7.8.it was ſo called of a Prophet that dwelt there, and ſignifieth *to be placed vpon a heape:* for AI ſignifieth a *heape*, lying partly equally partly vnequally. The ruins of this towne were ſcarce to be found in S.*Ieroms* time.

Of Gibeon.

THis was a Metropolitan citie in the Tribe of Beniamin, the inhabitants wherof became petitioners to *Ioſhuah* for peace, *Ioſh.*9.10.18.2.*Sam.*21. Afterward it was giuen to the Prieſts. It is deriued of GIBEAH or GIBEON which ſignifieth *a curled hill.* It was ſcituated on a mountaine foure miles from Ieruſalem towards the North, Here ſtood the Tabernacle of the couenant, and the braſen altar. Here *Saul* was firſt made King of Iſrael. Here he put the ſonnes of *Abimalech* the Prieſt to death, 1.*Sam.*12 here *Ioſhua* ouercame the fiue Kings of the Ammorites. Here the Sunne ſtood ſtill. Of this you ſhall reade more hereafter.

Of Aialon.

THis was a citie of the Prieſts in the Tribe of Dan, foure miles from Ieruſalem towards the ſoutheaſt, and taketh the name from a Hinde; for AIALAH ſignifieth *a Hinde*, a beaſt verie ſtrong and ſwift. Here the Moone ſtood ſtill. Here *Ionathan* taſted honie contrarie to his fathers commaund, for which he was iudged to death, 1.*Sam.*14.

Of Azeka.

AZeka was a citie of the Ammorites in the Tribe of Iuda, eight miles from Ieruſalem towards the Weſt, neere to Odullam, where *Dauid* killed *Goliah*; &, as it ſeemeth, taketh the name from *Munition*, or a place compaſſed about with an hedge, being deriued from ITSEK, *he hedged about.* This was a faire citie in Saint *Ieroms* time.

Of the valley of Achor.

THis valley is diſtant from Ieruſalem 12 miles, and not farre from Iericho & Gilgal towards the North, taking the name (as it ſeemeth) of *Achon*, that theefe mentioned in *Ioſhuah*, who was ſtoned there: from whence it is called ACHOR, which ſignifieth

nifieth *trouble*, becauſe of the terrible words that *Ioſhuah* ſpoke vnto him there. You may reade of this *Hoſea* 2. *Eſa.* 25. *Ioſh.* 7. 15.

Of Makedah.

BEtweene Elewtheropolin and Bethlehem this towne ſtood, being in the Tribe of Iudah, ſome eight miles from Ieruſalem towards the Weſt; and taketh the name of a flower that hangeth downe the head: being deriued of KADAD, which ſignifieth *to hange downe*. Here *Ioſhuah* hanged the fiue Kings of the Ammorites which he had formerly conquered, *Ioſh.* 10.

Of Libna.

LIbna is a citie belonging to the Leuites, in the Tribe of Iuda, and is ſcituated betweene Eglon and Makeda, ten miles from Ieruſalem towards the Northweſt, where the fourteenth King that *Ioſhuah* conquered, kept his Court; & taketh the name from the aboundance of Frankincenſe that is found there: for LIBONAH ſignifieth *white Frankincenſe*. *Senacherib* beſieged this citie. Some ſay it taketh the name from the Hebrew LABA, which ſignifieth *white bricks*, becauſe there is found much matter wher of ſuch kind of Bricks are made.

Of Lachis.

LAchis is a citie in the Tribe of Iuda, and lyeth betweene Eleutheropolin and Hebron, 20 miles from Ieruſalem towards the Southweſt, and two miles from Rechila towards the North, *Ioſh.* 15. 2. *Chr.* 11. and taketh the name from *walking*: being deriued from IALACH, which ſignifieth *he hath walked*. *Ioſhuah* took the king of this citie, and put him to death; and *Senacherib* king of the Aſſirians beſieged it, but to little purpoſe.

Of Eglon.

EGlon was a citie in the tribe of Iuda, 12 miles from Ieruſalem ſouthward. *Ioſhuah* tooke the king of this citie & hanged him: it taketh the name from ÆOÆL, ſignifying a *Calfe*.

Of Debir.

DEbir was a citie of the Leuites, 22 miles from Ieruſalem towards the South, and almoſt halfe a mile from Hebron to-

wards the Northweſt. *Athniel* the brother of *Caleb* wan this towne, for which cauſe he gaue him his daughter *Archſa* to wife. Formerly it was called Kiriath-Sepher, that is, *a citie of Scribes and Students*; for it was conſecrated to learning. From hence it was called Debir, which ſignifieth an *Oracle*, or an *holy Altar*; becauſe the Lord there by his Prieſts that were aſſigned for that purpoſe, did foretell and prophecie of things to come: being deriued from DEBAR, that is, *he hath ſpoken*.

Of Aſdod or Azotes.

THis was a citie of the Philiſtines, ſcituated vpon the ſhore of the Mediterranean Sea, in the Tribe of Dan, and 22 miles from Ieruſalem towards the Weſt: this towne was conquered by *Ioſhua*, *Ioſ.* 11.1. *Re.* 5. it was alſo taken by *Pſammitichus* King of Egypt in *Manaſſes* time, as *Herodotus* ſaith: it is now a little town, and is called Azotus. In times paſt this was a faire citie, & tooke the name from the *fire of loue*, being deriued from ESH, which ſignifieth *a fire*, and DOD, *beloued*.

Of Gaza.

GAza was a faire citie of the Philiſtines, vpon the ſhore of the Red ſea, ſome 24 miles from Ieruſalem towards the South-weſt, and ſignifieth *a ſtrong towne*, being deriued from GAZAZ, *to confirme*. *Sampſon* being incloſed within this towne, tooke away the gates and barres thereof, and laid them at the foot of mount Hebron, *Iudg.* 16.

Of the riuer Merom.

THis was a lake not farre from Dothan, ſome foure miles from Tiberias Weſtward, and 44 miles from Ieruſalem towards the North; and is ſo called from the deepeneſſe of it, being deriued from ROM, which ſignifieth *it was high*; & MARAH, *bitter*; giues Merom, *a high bitter water*. Here *Ioſhua* ouerthrew the kings of the Canaanites, *Ioſh.* 11.

Of Sidon.

SIdon taketh the name of ZOD, which ſignifieth *he hath hunted*, and was a famous Mart towne in Phænicia, being a place ſcituated at the foot of that high hill Antilibanus, neere to the ſhore of the Mediterranean ſea, 16 miles from Ieruſalem Northward.

Of

Of Libanus.

THis was a mountaine of an extraordinary heigth, ſome 104 miles from Ieruſalem Northward, looking into Syria and Phænicia: from thence the riuer Iordan taketh the beginning, being ſo called of two ſprings, or wells, that is *Ior* and *Dan*, riſing from the bottom of this hill. It ſeemeth to take the name from the aboundance of flowers, and varietie of ſweet ſmels and dewes that are there; & alſo of Frankinſence or gum Olibanum, that is found vpon it: it is a verie fruitfull place, full of ſprings & wholſome hearbs, ſo that no ſerpent will abide in it: it is deuided into two parts, the one lyeth neere Sydon Weſtward, called Antilibanus; the other toward Damaſcus vpon the Eaſt, and is only called Libanus. It is ſo high that it ſerues for a Sea marke; and ſo much the more remarkeable, for that (as ſome ſay) ſnow lyeth continually vpon the top of it, ſo that a far off it ſeemeth white.

Of the riuer Iordan.

IOrdan is a pleaſant and ſweet riuer, which watereth the holy land (of which you may reade before.) It is called by the name of Iordan at Cæſarea Philippi, a little from the foot of Antilibanus, 104 miles from Ieruſalem Northward. It paſſeth through the lake Samachoniten, & deuideth it into two equall parts: from thence running through a great part of Galile, it falleth into the ſea Tiberias, and there as it were deuiding it into two parts, it watereth that part of Iudea called Samaria: and about Eaſter, which is the beginning of their harueſt, it floweth ouer the bankes, and fructifieth many countries lying neere it; at length it falleth into the lake Aſphaltites, and there endeth, about 14 miles from Ieruſalem Eaſtward: ſo that from the firſt beginning of this riuer, to the end of it, is 92 miles. It is called PALAH by the Hebrewes, which ſignifieth *ſwift* and *hidden*, becauſe it riſeth from a certaine Well or Pit called Phiala, which is alwayes full of water, but from whence it ſpringeth it is vnknowne. *Ioſua* about Eaſter paſſed vpon drie ground through this riuer, euen then when it was fulleſt of water, *Ioſh.* 3. ſo did *Eliah* and *Eliſha*, 2. *Reg.* 2. Here *Naaman* the Leaper waſht himſelfe, 2. *Reg.* 5. Here Chriſt was baptiſed by S. *Iohn* the Baptiſt, *Mat.* 3. *Luc.* 3.

Of

Of Hazar.

THis is a towne in the vpper Galile, belonging to the Tribe of Nephthaly: it was the chiefe Hold and citie of the king of the Canaanites, being diſtant from Ieruſalem 80 miles towards the North. This *Ioſhuah* deſtroyed with fire and ſword. *Debora* alſo the Propheteſſe beſieged it, tooke it, and put *Iabin* the king thereof to death. In times paſt it was a verie ſtrong citie, as the ruins thereof teſtifie.

Of Siloh.

SIloh the citie and houſe of God was ſcituate on a high mountaine, in the Tribe of Ephraim, foure miles and ſomthing better from Ieruſalem towards the North. Here the Arke of the couenant continued, from the time that the Iſraelites firſt entred into the land of Canaan, vntill *Eli* the Prieſt fetcht it thence; in whoſe time it was taken by the Philiſtines, and he for verie griefe therefore, fell down and broke his necke againſt a ſtone, 1. *Sam.* 4 The inhabitants hereabout ſhew the ruins of a certain ſepulchre ſtanding vpon the top of this mount, where they ſay *Samuel* was buried; but that cannot be true, for hee was buried at Ramah, which now is called Arimathia: therefore it ſeemeth to be either the ruins of *Eli's* ſepulchre, who died miſerably in that place; or elſe of the houſe of the Lord, which many yeares paſt ſtood there. SCHILOH ſignifieth *happie*, and *peaceable*, being deriued from SCHALAH, that is, *to liue at eaſe and in peace*.

Of Timnah.

Of this you may read in the trauels of *Iudah.*

The type and miſterie of Ioſuah.

IOſuah and *Ieſus* is all one in ſignification, that is, a *Sauiour* or a *Defender*; & did typically repreſent our Sauiour Chriſt: that as this *Ioſuah* brought the children of Iſrael through Iordan into the land of Canaan, ſo Ieſus Chriſt the true *Ioſuah* and Sauiour of the world, through that Iordan of Baptiſme, bringeth vs into that place of promiſe, eternall life.

Where

Where the one and thirtie Kings, ouercome and ſlaine by IOSVA, *dwelt, Ioſh.*10.

AS the Prophet *Moſes* wan all the land vpon the one ſide of Iordan, ſo *Ioſua* wan all the countrey on the other; from the towne of Baalgadan, beginning at Mount Libanus, not far from Mount Hebron, till you come to the towne of Cæſarea Philippi, and to the hill Seir, where ſometime *Eſau* dwelt: all which is 160 miles long, and 28 or 32 miles broad.

The firſt king that *Ioſua* ouercame, dwelt in Iericho.

The ſecond king held his Court in Ai.

The third king dwelt in Ieruſalem, & was called *Adoni-zedeck*, that is, *a Lord of righteouſneſſe*: this king *Ioſua* hanged at Makeda, *Ioſh.*10.

The fourth king that dwelt at Hebron, was called *Hoham*, and was likewiſe hanged at Makeda, *Ioſ.*10.

The fift king called *Pircam*, dwelt at Iarmuth in the Tribe of Iuda, 20 miles from Ieruſalem, Weſtward.

The ſixt king called *Iaphia*, dwelt at Lachis, 2 miles from Iarmuth ſouthward; he was alſo hanged at Makeda, *Ioſ.*10.

The ſeuenth king dwelt at Eglon, called *Debir*, and was likewiſe hanged at Makeda, *Ioſ.*10.

The eighth king was called *Horam*, and held his Princely ſeate in the Tribe of Dan, in the towne of Gezar, 16 miles from Ieruſalem Weſtward, whom *Ioſua* ſlew with all his men, *Ioſ.*10.

The ninth king dwelt at Debir.

The tenth king held his Court at Gerar, in the Tribe of Iuda, 14 miles from Ieruſalem Weſtward.

The eleuenth king dwelt at Harma, in the Tribe of Iuda, which is vpon the borders of Arabia *deſerta*, not farre from Ziglag, 40 miles from Ieruſalem ſouthweſtward. This towne in times paſt was called ZEPHAL, that is, *a watch tower*, becauſe it ſtood vpon a hill: but when the children of *Iuda* had ouerthrowne the whole armie of the Canaanites, they called it of HARMA, *a curſe*, *Iud.*1.

The twelfth king dwelt at Arat, 22 miles frō Ieruſalem ſouthward, which was a towne of the Ammorites, and tooke the name from the Aſſes that were in great troups within the woods thereabout.

about. It lay in the Tribe of Iuda.

The thirteenth king dwelt at Libna in the Tribe of Iuda.

The fourteenth king dwelt at Odullam.

The fifteenth king dwelt at Makeda. In this town *Ioſua* hanged fiue kings, *Ioſ.* 10.

The ſixteenth king dwelt at Bethel.

The ſeuenteenth king dwelt at Tapnah, not farre from Iordan and Iericho, and is 12 miles from Ieruſalem Northeaſtward.

The eighteenth king dwelt at Hepher, 6 miles from Ieruſalem Northward, part of this town was allotted to the Tribe of Zabulon. *Ionas* the Prophet was borne in this towne, 2. *King.* 14. and is foure mile diſtant from the towne of Nazareth Southward.

The nineteenth king dwelt at Apheck 44 miles frō Ieruſalem Northward, and two mile from Ieſreel. There alſo the Arke of the Lord was taken, and there the ſonnes of *Eli* the high Prieſt were ſlaine, 1. *Sam.* 4. This Towne was in the halfe Tribe of Manaſſes.

The twentieth king dwelt at Lazaron, 18 miles and a halfe from Ieruſalem Northweſtward, not far from Ioppen & Lidda.

The one and twentieth king dwelt at Nadan, 14 miles from Ieruſalem Northweſtward.

The two and twentieth king dwelt at Hazor.

The three and twentieth king dwelt at Simron, which towne was allotted to the Tribe of Zabulon, *Ioſ.* 14. it lyeth 68 miles from Ieruſalem Northward, not farre from the towne of Nazareth in Galile.

The foure and twentieth king dwelt at Achſap, 88 miles from Ieruſalem Northward; which towne was allotted to the Tribe of Aſer.

The fiue and twentieth king dwelt at Taanach, 44 miles from Ieruſalem; this towne belonged to the Leuites, and ſtood in the Tribe of Manaſſes, 6 miles from Ieſreel ſouthward, *Ioſ.* 21.

The ſixe and twentieth king dwelt at Megiddo 44 miles from Ieruſalem Northward, ſcarce 4 miles from Taanach. By this towne of Megiddo *Ioſias* king of Iuda was ouerthrowne by *Pharaoh Necho* king of Egypt, 2. *Reg.* 23. In the Trauels of *Ioſia* king of Iuda I will ſpeake of this towne more at large.

The

The seuen and twentieth king dwelt at Kades, *Iosua* 19.21.

The eight and twentieth king dwelt at Iacknedam, 27 miles from Ierusalem Northward, being vpon the Mediteranean sea. This towne was allotted to the tribe of Zabulon, and giuen to the Leuites, *Io.*21.

The nine and twentieth king dwelt at Naphet Dor, which towne lay vpon the sea coast, betweene the hill Carmell, and the towne of Cesarea Stratonis, 48 miles from Ierusalem Northward,

The thirtieth king dwelt at Gilgal betweene Ierico and the riuer Iordan, and was the first king that *Iosua* ouercame, and slew all his hoast.

The one and thirtieth king dwelt at Thirtza, in the tribe of *Manasses*, 24 miles from Ierusalem: in this town *Ieroboam* and after him, all the kings of Israell held their courts, before Samaria was built.

The Booke Of Iudges.

The trauels of Caleb *and* Athniel.

Caleb and *Athniel*, with all the children of Iuda, went from Iuda to Beseck 44 miles, there they tooke king *Adoni-Beseck* prisoner, and cut off his fingers and toes *Iudg.*1.

From Beseck, they went to Ierusalem, 44 miles, which they tooke by force, and burnt it, *Iudg.*1.

From Ierusalem, they went to Hebron, 22 miles, which they tooke and slew the gyants that inhabited therein, *Iudg.*1.

Not far from Hebron lay the towne of Debir, which *Athniel* wan, and therefore *Caleb* gaue him his daughter *Achsa* for his wife, *Iudg.*1.

From Debir, they went to Zephat, 16 miles, which town they wan, *Iudg.*1.

From Zephat, they went to Gara, 4 miles.

From

From Gaza, they went to Ascalon, 6 miles, *Iudg.* 1.
From Ascalon, they went to Hebron, 14 miles.
From Hebron, they went back againe to Debir, where *Athniel* dwelt, 12 miles.
So all the trauels of *Caleb* and *Athneil* were 132 miles.

The discription of the townes and places to which they traueled.

Of Besech.

BEseck was a Metropolitan citie of the Canaanites neere to the water Merom, where *Adoni-Bezek* kept his court, 44 miles from Ierusalem towards the North, and tooke the name of BESECK or BESECK, which signifies *lightning*, of this king you may read in *Iudg.* 1.

Of Zephath.

THis was a towne vpon the borders of the tribes of Iuda and Simron not for from Siclag, *Ios.* 15. It takes the name from ZAPHAH, which signifies *a watch tower*, And was also called by the sonnes of *Iudah*, who destroyed all the countrie, CHORMA, which signifies *a curse* or *a desolate place*. To the citizens hereof *Dauid* sent gifts. 1. *Sam*, 36.

Of Gaza.

OF this towne you may read more hereafter in the trauels of the arke of the Couenant.

The typicall signification of Caleb.

CALEB, signifies *a hartie man*, or *a man after Gods owne heart*, louing his neighbour with all his heart. For COL, is as much as *omnis*, which signifies *all*: and CALA, *he forgiueth all*, and LEB or LEBBAH, signifies *a heart*, the seate and fountaine of life. So that *Caleb* seemeth to take his name from a singular heartie affection, whereby he forgiueth his neighbour: For as this man being of a noble resolution and courage, in the 29 yeare of his age,

age won Hebron, a ſtrong citie, and put to death the three ſonnes of *Anack*, terrible Gyants: ſo Chriſt the ſonne of God that ſo loued the world that he gaue himſelfe for it, with a more then humane reſolution, conquered hell, and thoſe three mightie Gyants incident vnto it, the ſonnes of Sathan, ſinne, the world, and death.

Of Athniel.

IN the yeare of the world 1503, and before Chriſt 1565, *Ioſuah* dyed, after whoſe death *Caleb* and *Athniel* iudged Iſraell, about which time the children of Iſraell committed idolatrie, and worſhipped Baal and Aſteroth; wherefore the Lord ſuffered them to fall into the hands of *Cuſa-riſhathaim* king of Meſopotamia. But becauſe of their oppreſſion, they cried vnto the Lord, and he ſtirred vp *Othniell* the younger brother of *Caleb*, who in the yere of the world 2512, conquered Cuſan, deliuered the people, and iudged Iſraell 40 yeres, *Iudg.* 3. *Athniel* or *Othniell* ſignifies *the god of time*, being deriued of ÆTH, that is, *an age*, and is a type of Chriſt, who is the God of time: And in his due time conquered the world, and Sathan the Prince thereof, thereby deliuering the poore afflicted members of his church out of his miſerable ſeruitude and bondage: for which cauſe God hath made him Iudge ouer it, and giuen him full power and authoritie to rule and gouerne it.

The Trauels of Ehud *the third Iudge of Iſraell.*

EHud was the ſonne of *Gira*, of the tribe of *Iuda*, and dwelt in the citie of Iericho, or of *the Pallues*. He was a valiant and reſolute man, lame of his right hand, *Iud.* 3. and to the iudgement of man, not fit to bee a Captaine, being ſo infirmd; yet it hapned that this man growing in fauour with *Ehlon* king of the Moabites, who at this time kept his court in Ierico, which town he had but 18 yeres before conquered, tooke opportunitie by the children of Iſraels comming to Gilgal (for they came thither to offer to the Idol, & to bring

gifts

gifts to the king) to preſent theſe preſents vnto him; and becauſe of his former familiaritie, was admitted to ſpeake in priuate with him in his ſummer Parlour: where as he with him was talking, he thruſt him into the bellie with a ſhort knife; ſo locke the doore and fled backe to Seirath, and told the children of Iſraell what he had done. From thence they preſently went to Ephraim, there blew the trumpet, and ſet vpon the Moabites, and put them to the worſt, *Iudg.* 3.

Of the trauels of Ehud:

EHud went from Iericho to Gilgal, 2 miles.
From Gilgal, he went to Ierico, 2 miles.
From Ierico, he went to Mount Ephraim, 6 miles.
From Mount Ephraim, he went to Iorden, 4 miles, where he ouerthrew 10000 Moabites.

So all the trauels of *Ehud* were 14 miles.

Of Mount Ephraim.

THis mountaine is about 8 miles from Ieruſalem towards the ſouth, and extendeth it ſelfe in the longitude to the citie neere the Mediteranean ſea, called Ioppa, which is diſtant from Ieruſalem 20 miles towards the Northweſt.

The Trauels of the ſonnes of Hobab *the Kenite.*

THe ſonnes of *Hobab* the Kenite (*Moſes* brotherinlaw) went from Iericho to Arad, a citie in the tribe of Iudah, ſcituated in the deſart towards the ſouth, *Num.* 10. *Iudg.* 1. 44 miles.

Of Arad.

ARad was a citie in the tribe of *Iudah*, 22 miles from Ieruſalem towards the ſouth, taking the name of the multitude of Aſſes that were found thereabouts in the deſart, and is deriued from AROD, which ſignifies *a wild Aſſe*, a rude creature.

Of

The Trauels of Iael, *the wife of* Heber *the Kenite, who killed* Sisera *the Captaine.*

FRom *Arad* she and her husband went to the plaine of Zaænaim, and dwelt there, neere to a towne called Kades, a towne of refuge of the Leuites, in the tribe of Nepthali, 166 miles, there she killed *Sisera.* This towne lieth 92 miles from Ierusalem towards the North.

Of Deborah *and* Barak.

D*Eborah* was the wife of *Lapidoth*, and dwelt vnder a palme tree, betweene Bethel and Ramah, in Mount Ephraim, 8 miles from Ierusalem towards the North: the inhabitants thereabouts shew this tree euen to this day. *Barak* the sonne of *Abinoam* a noble Captaine, liued in her time at Kades, a citie of refuge belonging to the Leuits, She succeeded *Ehud*, in *anno mund.* 2632 and before Christ, 1336 yeares.

The Trauels of Deborah *and* Barak.

B*Arak* went first from Kades Naphtali to the Palm tree, where *Deborah* dwelt, which are 84 miles.

From thence he went with *Deborah* backe again to Kades, which are 84 miles.

From Kades with 10000 men, they went to the hill Thabor, 36 miles. Here (as *Iosephus* writeth, *lib. Antiq.* 4.) there fell such a shower of raine and haile vpon the enemies of the Isralites, that through the extreame violence thereof, they were dispersed: and *Sisera* their captaine constrained to leaue his chariot, and to saue himselfe by flight, neuer staying til he came to the Tabernacle of *Iael*, the wife of *Hebar* the Kenite, scituated in the valley of Zaænaim, 36 miles from the foot of the mountaine Thabor: where being a sleepe, by reason of his great iourney, *Iael* strooke a naile into the temple of his head, so he died.

From thence, *Barak* purſued the enemies with great ſlaughter, to Haraſeth of the Gentiles, a citie in the vpper Galile, neere to the lake of Samachoniten, 28 miles. This citie is 80 miles from Ieruſalem towards the North, *Ioſeph Ant. l.* 5.

From Harazeth, he went to the plaine of Zaænaim, where he found *Siſera* ſlaine in the tabernacle of *Iael*, as *Deborah* the propheteſſe had told him.

From thence *Barak* with all his armie went to Hazor, where *Iabin* king of the Canaanites kept his court, and of a ſudden conquered the citie, and put to death all the inhabitants. *Ioſeph Anitq. lib.* 5.

Of Thabor.

THabor is a round and high hill, ſcituated vpon the borders of the tribes of Iſſacher and Zabulon, 56 miles from Ieruſalem towards the North, and extendeth it ſelfe to the riuer Kiſon towards the ſouth, and taketh the name of *light*, or *a pure aire*; being deriued of BO, *to goe and come*; TEBVAH, *to bring forth fruit*, and OR, *to giue light*. For this mountaine Thabor, by reaſon of the puritie of the aire, is wonderfull fertile and fruitfull: There was alſo a towne at the foot of it called by the ſame name. Here the kings of the Mdianites *Zebah* and *Zalmuna* were ſlaine by *Gedion*.

Of Hazor.

THis is a great citie in the tribe of Nepthali, 80 miles from Ieruſalem towards the North, which *Ioſuah* deſtroyed with fire and ſword; ſo did *Barak* alſo: The ruines of this citie is to be ſeene to this day.

The Myſterie of Deborah.

THe word *Deborah*, ſignifies a *Bee*, and is a memorable type of the Church. For as a Bee in all her actions ſoundeth pleaſantly; ſo the members of Gods Church in all their actions ſing and ſound forth the praiſes of God, or by continuall praiers implore his ayde and aſſiſtance; with the Bee ſucking from the flowers of the holie ſcriptures, the ſweete and acceptable doctrine

doctrine of faith, by which the hope of euerlasting life is strengthened in vs : with the sting of Gods word repulsing all vaine delusions and idle imaginations (the temptations of the Diuel) and those waspish affections of cruell and wicked men; according to that of *Ecclesiasticus*, The Bee is but small, yet bringeth forth most pleasant fruit, and presenteth vnto man many memorable instructions. And as *Plato* saieth, The king of Bees (although without a sting) yet ruleth and gouerneth his common wealth with great seueritie and iustice: so Christ the head of the Church, though he bee a pleasant and delectible sauiour of soules, and without any sting of bitternesse, yet doth he rule and gouerne it with singular iustice and sinceritie.

Of Barak.

AFter *Deborah* was appointed Iudge of Israell, shee ordained *Barak* for her chiefe Commander or Captaine. He taketh his name from *Thunder* & *Lightning*: Typically representing the glorie of Christ Iesus, as chiefe Captaine of the Church, who with the thunder of the Law, and the bright shining glorie of the gospell, destroied the enemies thereof; and by the hoasts of Angels and Saints, at the end of the world, wil cast them down with thunder and lightning into that bottomlesse pit, there to remaine for euer.

Of the trauels of Gideon:

DEborah being dead, *Zeba* and *Salmuna* (kings of the Medianites) cruelly inuaded the land of Iudea: But the Lord taking compassion vpon his people, sent them a helper, one *Gideon* the sonne of *Ioas*, of the familie of *Abiezer*, who was borne at Ophra or Ephron, a citie in the tribe of Manasses, not far from Mahanaim vpon the East side of Iordon, some 44 miles from Ierusalem towards the Northeast: and signifieth *a rooter out*; from GADA, that is, *hee*

hath rooted out. This man at the appointment of the Lord, tooke vpon him the charge of the people, and at Ophra, which signifies *duſt*, he deſtroyed the Idol Baal, pitching vp in that place an altar to the Lord; wherefore he was after called *Ierubaal*, taking that name from *reuenge*, becauſe he had deſtroyed the Idol. Hee began to rule in Iſraell in the yeare of the world 2672, and before Chriſt 1296.

From Ophra, *Gideon* went to Harod, which ſtandeth in the halfe tribe of Manaſſeth, where he blew the trumpet: from this place he ſent backe 22000 of his armie, becauſe the Lord had ſo appointed. But the Midianites hearing of this preparation, prouided a great hoaſt, and pitched in the valley of the hill Moreh: ſo *Gideon* taking only 300 with him, went ouer Iorden, & came to the towne of Iezreel (as *Ioſephus* ſaith) 16 miles from Harod: where he gaue the Midianites a wonderfull ouerthrow, *Iudg.* 7. Hee alſo tooke there two princes, *Orcb* and *Zeb*, and returned to the riuer Iorden, where he put them to death.

From thence he went to Succoth with his armie, in expectation to haue refreſhed themſelues, but the inhabitāts ſhut him out of the towne, and gaue him many diſpightfull words. This town lay cloſe by Iorden, and here *Iacob* ſometime pitched his tent.

From thence he went to Penuel, which is 2 miles: there alſo they vſed him vnkindly, and gaue him bad language.

From thence he went to Nobach with his armie, which is two miles.

From thence he went to Iagbeha, which is 4 miles, where hee conquered *Zeba* and *Zalmuna* kings of the Midianites; who thinking themſelues ſecure, made no preparation for war, til they were beſieged: this was a memorable battell, and here the two kings were put to death.

From thence he followed the enemie with a great ſlaughter to Carkor, which is 4 miles.

From thence he went backe to Succoth, which is 8. miles: here he put the inhabitants of this towne to the ſword, and all the elders and princes he tore to peeces with thornes, becauſe they had formerly denied him entrance into the citie.

From

From thence he went to the Caſtle of Penuel, which is two miles, and vtterly deſtroyed it, euen to the ground, and put all the inhabitants to death becauſe of their mocks.

From thence he went to Ophra, foure miles, where gathering together all the gold which he had taken from the Midianites, he made a rich Ephod, *Iudg.* 8.

From Ophra he went to Sichem, where his ſonne *Abimalech* was borne, which is 10 miles.

From thence he returned back to Ophra, which is ten miles, and there he died, after he had iudged Iſrael ten yeares.

So all the Trauels of *Gedion* were 82 miles.

The Deſcription of the townes and places to which Gedion trauelled.

Of Ieſreel.

IEſreel was a faire Citie ſcituated vpon a hill, neere to the flood Kiſon, bordering vpon the Tribe of Iſachar, 48 miles from Ieruſalem towards the North; and ſignifieth *the ſeed of God*, being deriued from El and Dara, *the ſeed of the Almightie God.* There was another of this name in the tribe of Iuda, *Ioſ.* 15. In times paſt this was onely the ſeat and chiefe abiding place of the Kings of Iſrael. For *Ahab* and *Ieſabel* kept their Court there, and *Ioram* their ſonne, whom *Iehu* ouercame: and here *Ieſabel* was eaten vp of dogs. At this day this faire citie hath in it but thirtie houſes; and is called by the inhabitants of the Holy land Sanatham, being ſcituated at the foot of the mountaine Gilboah Weſtward: in it there is a Watch tower, vpon the top whereof you may ſee through all Galile to Carmel, and the mountaines of Phænicia, alſo to mount Thabor, and the mountains beyond Iordan called Gilead. Of this towne you may reade *Ioſ.* 17.19. 2. *Sam.* 2.

Of Nobach.

THis was a citie beyond Iordan, and ſtood in the halfe Tribe of Manaſſes, 38 miles from Ieruſalem Northeaſtward. In times paſt it was called Kenah, but after *Nobach* Prince of the half Tribe of Manaſſeh had conquered it, hee called it Nobach,

*Num.*23, and ſignifieth a *Prophet*, being deriued of NABAH, or NABACH, *he hath propheſied*, or *cryed out.*

Of Iogbeha.

THis towne was built by the children of Gad, and lies beyond Iordan, 34 miles from Ieruſalem Northeaſtward, and taketh the name from the heigth of the place where it ſtandeth; being deriued from GABAH, which ſignifieth, *it excelleth in heigth.* Of this you may reade *Iudg.*8. *Numb.*32.

Of Karkor.

KArkor is a citie in the halfe Tribe of Manaſſeh, and is ſcituated beyond Iordan, ſome fortie miles diſtant from Ieruſalem Northeaſtward; and taketh the name from KIR, which ſignifies *he hath deſtroyed*, or *ſubuerted the walls:* for here the two kings *Zeba* and *Zalumna* were taken. Saint *Ierom* ſaith in his booke *de locis Hebraicis*, That in his time it was a faire towne.

The typicall ſignification of GEDION.

THis *Gedion* (whoſe name ſignifieth *to root out*) deſtroyed and ſubuerted the enemies of the Iewes: ſo Chriſt hath deſtroyed the kingdome of Sathan, and daily rooteth out all his impious and wicked members, which are enemies to his Church.

The Trauels of Abimalech *the ſixt Iudge of Iſrael.*

GEDION being dead, *Abimalech* his ſonne went from Ophra to Sichem, which is ten miles, and there was choſen by the citizens to ſucceed his father in the gouernement.

From thence he went backe to Ophra, which is ten miles, and there put to death his 70 brethren, all ſonnes of *Gedion*, but by diuers concubines; for God permitted Bigamie, but did not commaund it.

From Ophra he went ten miles into the land of Sichem, and there was choſen King, about the yere of the world 2712.

From

From Sichem, which was the ſeate of the Kingdome, he went to Ophra, being ten mile; there he iudged Iſrael three yeares.

After that, he went the third time back to the Sichemites, which is ten miles; but they breaking promiſe with him, for verie madneſſe he cauſed the citie to be deſtroied, & ſalt to be ſowen in the place, that ſo euer after it might become barren, accurſed, and inhabitable.

From Sichem hee went with his hoſt to Thebets, or Tebez, which is two miles, where hee was mortally wounded by a woman that flang a ſtone vpon him at the ſiege of that town; wherof he died, *Iudg.* 9.

So all the Trauels of *Abimalech* were 52 miles.

Of Thebez.

THis was diſtant from Sichem two miles Northward, and from Ieruſalem 38: it took the name from BITZAN, which ſignifieth *a deepe pond.*

Abimalech took his name from *an hereditarie kingdom*, or rather becauſe he obtained the Kingdome ouer Iſrael after his father: and is as much to ſay as, *my father is a King*; becauſe good Princes differeth little from good fathers: for MÆLÆCH with the Hebrewes ſignifieth *a king*; MALECHAH, *a Queene*, and MALCHECH, *a kingdom.* So that this name *Abimalech* properly ſignifieth *a king*, or one that is *a father of his people*.

Of the flight of IOTHAM, *which was the brother of* ABIMALECH.

I*Otham* ſignifieth a *perfect* and *ſwift man*, being deriued from IATHAM, that is, *perfect and ſwift.* This man at ſuch time as *Abimalech* put to death the reſt of his brethren, to ſaue his life, fled to mount Garizim, where he propounded the riddle mentioned in the ninth of Iudges. And after, from thence he went to Beerah, where he hid himſelfe from the furie of *Abimalech.* All this was 44 miles.

Of Mount Gerizim.

GErizim, or Garizim, was a mountaine in the kingdome of the Samaritans, and extended it ſelfe in the longitude as farre as

Iericho, neere to mount Hebal. In theſe two mountaines the bleſsings and the curſings were recited, of which more ſhall be ſaid hereafter; and it taketh the name from the felling downe of trees, being deriued from GARAZ, which ſignifieth to *cut*, or to *fell downe*: here Chriſt ſpoke with the Samaritan, *Ioh.* 4.

Of Beerah.

BEerah was a towne in the Tribe of Iudah, ten miles from Ieruſalem Weſtward. Neere to this citie *Iudas Macchabeus* fought a memorable battell againſt Bacchides and others, whom he conquered. It taketh the name from a cleere well: being deriued of BEER, that is, *he hath made cleere*.

Of Thola *the ſeuenth Iudge of Iſrael.*

In the 3 yeare of this mans rule, *Hercules* King of the Argiues, (famous for his twelue labors) began to raign *Macrob. lib.* 1.

THOLA taketh his name from *a red worme*, or *purple colour*, which colour is proper to Princes. He ſucceeded *Abimalech* in the gouernement of the Iewes, and began to rule *Anno mundi* 2715, and 1253 yeares before Chriſt. His fathers name was *Puah*, of the Tribe of Iſſacher. Hee dwelt in Samir, a citie in mount Ephraim, not far from Iericho, twelue miles from Ieruſalem towards the North, and there he was buried, as you may ſee *Ioſh.* 15.

Of Iair *the eight Iudge of Iſrael.*

In the 10 yere of this Iudge, *An mund.* 2747 and before Chriſt 1221, *Hercules* died, and *Priamus* King of Troy began his raigne, which he loſt, fortie yeares after.

IAIR ſucceeded *Thola*, and began his gouernment in the yeare of the world 2738, and 1230 yeares before Chriſt. He tooke his name from the ſingular worth and noble diſpoſition that was in him. This *Iair* was of the Tribe of Manaſſeh: he was lame of both his feet, and was a man of great eſtimation amongſt the Iewes, for there were thirtie caſtles and townes that were called after his name, *Iudg.* 10. *Numb.* 32. *Deut.* 3. *Ioſ.* 13. 1. *Chron.* 1. He dwelt at Kamon, a towne in the Tribe of Gilead, ſome 48 miles from Ieruſalem towards the Northeaſt.

Of

Of the Trauels of Ieptha.

Eptha was borne at Mizpah in the land of Gilèad, and being driuen into exile by his brothers, he fled into the land of Tob, 48 miles from Ieruſalem, *Iudg.* 11.

From thence he returned to Mizpah, 48 miles, and there was choſen Prince, and began his gouernement in *Anno mundi* 2760, and before Chriſt 1208 yeares, *Iudges* 11.

From Mizpah he went with his armie againſt the Ammonites, to the citie of Aroer, where hee put them to flight, which is 26 miles, *Iudg.* 11.

From Aroer he purſued the enemies to Minneth, which is 8 miles, *Iud.* 11.

From Minneth he went to the Plaine of the Vines, which is 24 miles, *Iudg.* 11.

From Abel, or the Plaine of the Vines, hee went to Mizpah, where he offered his daughter for a ſacrifice to the Lord, *Iud.* 11. At that time he and the Ephramites got a memorable battaile, in which were ſlaine 22000, *Iudg.* 12.

So all the trauels of *Gedion* were 322 miles.

Of the Cities and places mentioned in his Trauels.

Of Thob or Tob.

THob or Tob, to which *Ieptha* fled, is in the halfe tribe of Manaſſes beyond Iordan, not farre from the mountaine of Antilibanus, 104 miles from Ieruſalem Northeaſtward: this was a verie faire and plentifull countrey, and therefore called Thob, being deriued from THOBAH, which ſignifieth *good and rare*.

Of Mizpah.

MIzpah was a citie in the land of Gilead, in the halfe Tribe of Manaſſes, 18 miles from Ieruſalem Northeaſtward; and ſignifieth

nifieth a *Watch tower*, of ZAPHA, *to looke out.* In this towne *Gedion* dwelt, and after him *Samuel.* It was afterward deſtroyed by *Iudas Macchabeus:* You may reade more of it 1. *Sam.* 7. 10. *Ier.* 40. 41. *Ioſh.* 8. 1. *Reg.* 15. 2. *Chr.* 6. *Nehem.* 3.

Of Aroer.

THis was a citie of the Moabites beyond Iordan, neere the riuer Arnon, and fell to the Tribe of Gad, *Ioſh.* 12. 13. *Deut.* 2. and taketh the name from *Turpentine*; being deriued frō ARAR, that is, *he hath deſtroyed and rooted out:* and was ſo called, becauſe *Ieptha* wan a memorable battell neere to that place, *Iud.* 11. This is often mentioned in the ſcriptures. There was another towne of this name cloſe by Damaſcus.

Of Minneth.

IN Saint *Ieroms* time, which was 40 yeres after Chriſt, this town was called Menneth of *Mercurie*, which the Syrians call *Meni*, from MANAH, *to diſtribute:* being a towne of Merchants which diſperſe their commodities here and there; and ſtood beyond Iordan in the Tribe of Reuben, 32 miles from Ieruſalem toward the Eaſt.

Of the Plaine of the Vines.

Of this you may reade more in the trauels of *Balaam.*

Of the death of IEPTHA.

THis *Ieptha* was a *famous Captaine*, and from thence tooke his name: for IEPTHACH, ſignifieth, *to make him an open way with the ſword*, being deriued of PATACH, *to open.* And after he had iudged Iſrael ſixe yeares dyed; the maner of whoſe death is diuerſly reported: ſome ſay, that becauſe he performed not his vow effectually, therfore God ſtrooke him with a grieuous vlcer, ſo that as he was paſsing from citie to citie, in euerie place he left a member. Others ſay, that he died in the citie of the Gileadites, and that in memorie of his ſingular actions and noble exploits, which by Gods eſpeciall aide he atchieued, his bodie was cut into pieces, and into euerie citie of Gilead a member ſent, and there buried; which, as I take it, is the better opinion.

Of

Of Ebzan.

EBZAN was the tenth Iudge of Iſrael, and ſucceeded *Iepthah*; he began his gouernement in *Anno mundi* 2666, and before Chriſt 1402. He was a Bethlamite of the Tribe of Iudah: and as the Hebrewes thinke, *Boez*, the grandfather of king *Dauid*. He had thirtie ſonnes and thirtie daughters, and liued to ſee them all married, and tooke them home vnto him into his own family, (which doubtleſſe was a great bleſsing of God) and from thence tooke his name; for IBSAN, or ABEZAN, ſignifieth *the father of a flocke*, or *multitude*. Hee liued, dwelt, and was buried in Bethlem Iuda, *Iud.* 12.

Of Elon.

IN the yeare of the world 2773, and before Chriſt 1195, *Elon* the eleuenth Iudge of Iſrael began to rule, and dwelt in Aialon in the Tribe of Zabulon, who after he had gouerned ten yeres died, and was buried in the ſame towne. There was another citie of the ſame name in the Tribe of Dan, ſome foure miles from Ieruſalem towards the Weſt; where at the prayer of *Ioſhua* the Sunne ſtood ſtill.

In the 5. yeare of this mans rule the Troian warre began, *Ann. mundi* 2777, before Chriſt 1190.

Of Abdon.

ABdon the twelfth Iudge of Iſrael ſucceded *Elon*, and began to rule *Anno mundi* 2782, and before Chriſt 1185. Hee dwelt in the Tribe of Ephraim in a mountaine of the Amalakites, 16 miles from Ieruſalem Northwards. He ruled full eight yeares and then died, and was buried in Pirithon. ABDON ſignifieth *a ſeruant*: for he was a good Prince, but that in obeying others he loſt himſelfe. This *Abdon* was a great man, had fortie ſonnes, thirtie of which he ſaw maried; and for his greater honour, had his Chariot drawne with 70 Aſſes: for they vſed them as we doe Horſes.

In the 5. yeare of this mans rule Troy was taken.

The

The Trauels of Sampſon.

Sampſon was borne in the citie of Zarea,& brought vp in the Tents of Dan and Eſtahol, *Iud.*13. From thence he went to Timnah, which is twelue miles; there he fell in loue with *Iudah* the daughter of a Philiſtine, *Iudg.*14.

From Timnah he went back to his father to Zarea, and reuealed his affection; which is 12 miles.

He and his father went back again to Timnah to ſee the maid, and by the way as he went he killed a Lion; which is twelue miles, *Iudg.*14.

From thence he returned back again, which is 12 miles, *Iud.*14

Within a while after, *Sampſon* and his friends went againe to Timnah, and by the way he found Hony in the Lion that he had ſlaine, and gaue it to his friends to eate; and when he came to the Philiſtines houſe he propounded the Riddle, whereof you may reade *Iudg.*14. Theſe things hapned in *anno mundi* 2791, and before Chriſt 1176, at which time he ſucceeded *Abdon* in the rule of the Iewes.

From thence he went to Aſcalon a citie of the Philiſtines, and killed thirtie of their men, and tooke away their garments; which is 24 miles.

From thence he returned backe again to Timnah, and deliuered the Philiſtines which had vnfolded the riddle, thoſe change of garments, *Iudg* 14.

From thence (being angrie that his wife had diſcloſed the riddle) he returned to Zarea to his friends; which is 12 miles, *Iud.*14

Within a while after, when his anger was ouer, hee returned backe to his wife to Timnah, which is 12 miles, it being then wheat harueſt, and carried with him a Goat, that ſo he might be merrie, and be reconciled to her: but her father ſhut him out of doores (becauſe he had married his wife to another man,) wherefore he tooke a companie of Foxes, and tying them taile to taile, put fire-brands to their tailes, and turned them into the wheat of

the

the Philiſtines,and they ſet fire of all the Wheat, and Vines, and Oliues,thereabout,*Iudg.*15.

From thence he went to a caue in the rock Eta,& there dwelt; which is 12 miles,*Iudg.*15. At the rock Eta *Sampſon* was bound with two new cordes, by the Iſraelites, and from thence led to Ramah Lehi,which is ſixe miles; where he killed 1000 Philiſtins with the iaw bone of an Aſſe, that he found in the way.

From thence he went to Gaza,a citie of the Phil ſtines, which is 24 miles: here he carried away the gates of the citie.

From Gaza he carried theſe gates with the poſts to the top of a hill,neere Hebron,which is 20 miles,*Iudg.*16.

From Hebron hee went to the riuer Soreck, where hee dwelt with *Dalilah* the Harlot,and by her was deceiued and taken of the Philiſtines; which are 12 miles.

Being taken of the Philiſtines, they put out both his eyes and bound him in chaines,and led him from thence to Gaza,which is 32 miles: there they brought him into the houſe of their god Dagon,to make them ſport; but he pulled downe the houſe,and a multitude of them were ſlaine,where he alſo died;and was buried in the ſepulchre of *Manoah* his father, betweene Zerea & Eſthaol, 28 miles from Gaza, and almoſt 20 from Ieruſalem towards the Weſt. This was in the yeare of the world 2811, and before Chriſt 1157.

So all the Trauels of *Sampſon* were 240 miles.

The Deſcription of the ſeuerall townes and places to which SAMPSON trauelled.

Of Zarea.

THis is a citie in the tribes of Iuda and Dan,neer the riuer Soreck,and taketh the name from a *coale*, or *leproſie*; being deriued of ZARAG,that is,*he was leproſe*: it ſtood 18 miles from Ieruſalem Weſtward.

Of Eſthaol.

THis was a towne in the Tribe of Dan,two miles from Zarea, and ſtood neere the riuer Soreck, ſome 20 miles from Ieruſalem towards the Weſt: and taketh the name from a *woman*,and

fortitude;

fortitude; for Isca ſignifieth a *woman*, and El or Ol, *ſtrong*, or *powerfull*. Here *Sampſon* was brought vp. In S. *Ieroms* time this was called Aſto, not farre from whence *Sampſon* lyeth buried.

Of Timnah.

You may reade of this in the Trauels of *Iudah*.

Of Aſcalon.

THis was a citie of the Philiſtines, ſcituated vpon the ſhore of the Mediteranean Sea, ſome 30 miles from Ieruſalem Weſtward; and to this day retaineth the figure of halfe a circle: it taketh the name from an *ignominious fire*, being deriued of Esh and Kalon, *an ignominious light*.

Of Gaza.

Of this towne you may reade in the Trauels of *Ioſhua*.

Of the riuer Sorek.

THis was a verie pleaſant riuer, vpon the banke whereof grew great plentie of Vines and Palmes, from whence it ſeemeth to haue taken the name; for Sorek in Hebrew ſignifieth a *Mirtle branch*, which bringeth forth a pleaſant berrie whereof excellent wine is made. It taketh the beginning at a fountaine in the Tribe of Iuda, ſome 12 miles from Ieruſalem towards the Weſt, where there is a verie fertile valley, in which *Dalilah* that betrayed *Sampſon* dwelt: and from thence it runneth through the land of the Philiſtines, and ſo falleth into the Mediteranean Sea.

Of the rock Eta.

IN this rocke there was a caue wherein *Sampſon* dwelt, as in a ſtrong tower; it ſtood in the Tribe of Iuda neere to the riuer Soreck, 12 miles from Ieruſalem towards the Weſt: and ſeemeth to take the name from Fowles; for before that *Sampſon* inhabited there, a multitude of Fowles bred vpon it, and therefore it was called Eta, for Aith ſignifieth *a fowle*. This rock growing to decay, was repaired againe by *Ieroboam* that Idolatrous King of Iſrael.

Of

Of Sampſon.

SAmſon, or *Schimſon*, according to the Hebrew text, taketh his name from the Sunne: for SCHÆMÆSH in Hebrew ſignifieth the *Sunne*, and ſeemeth to haue ſome affinitie with *Hercules*, which ſignifieth *the glorie of the aire*; for what can be ſaid to be the glorie of the aire but the *light of the Sunne*, without which it would become exceeding darke? wherefore, as ſome thinke, this *Sampſon* was the true *Hercules*; and thoſe noble exploits that hee did, the Græcians attributed to their *Hercules*.

The typicall ſignification of SAMPSON.

HE typically repreſenteth Chriſt diuers wayes; firſt in his perſon, he was a mightie man; ſecondly in his profeſſion, hee was a Nazaret; thirdly in his calling, he was a Prince and Iudge; fourthly in his maner of liuing, for he went from place to place, to reuenge himſelfe vpon the enemies of Gods people the children of Iſrael; and in his death: euen ſo our Sauiour Chriſt is that ſtrong man, who being mightier then the diuell, hath diſpoſeſt him of his tyrannicall iuriſdiction ouer the ſoules of mankind; hath taken away thoſe gates of death, by his mercie opening vnto vs the dore of life, that ſo being ſet at libertie from that helliſh impriſonment, we may be made partakers of euerlaſting happines: he was alſo a Nazarite euen from his mothers womb, borne and bred there, tying himſelfe to a vow of bondage, that we might be made free: he is a Prince for euer, and a Prieſt after the order of *Melchiſadeck:* during the continuance of his life in this vale of miſerie, his chiefeſt actions were, to goe from place to place to teach, to doe good, and to reſcue and relieue the poore diſtreſſed members of the Church, who lay miſerably afflicted vnder the hands of Sathan, healing ſome, relieuing others, and bringing a third ſort into the ſtate of grace: ſo that as *Sampſon* deliuered the Iſraelites from the bondage of the Philiſtins; Chriſt our Prince and Iudge deliuereth his from the ſlauerie of Sathan: by his death ſauing more ſoules, then in his life. And thereby pulling down the ſtrong buildings (the temptations of Sathan) hath laid them leuell with the ground, that they ſhall neuer be reſtored againe.

againe. And laſtly after this life ended, he ſhall be our Prince and Iudge, and bring vs to that place of promiſe prepared for vs in his euerlaſting kingdome.

The trauels of the Spies of the Danites.

SHortly after the death of *Sampſon*, the Spies of the Danites went from Zarea & Eſtaol to mount Ephraim, to the houſe of *Michah*, which is 24 miles, *Iudg.* 18.

From thence they went to Lais, which is a hundred and foure miles, *Iudg.* 18.

From thence they returned to Zarea and Eſthaol, which is 126 miles, *Iud.* 18.

So all their Trauels were 244 miles.

Of Lais.

LAis was a citie ſcituated at the foot of mount Libanus, ſome 104 miles from Ieruſalem towards the North; and was ſomtimes called Belenus: this, becauſe it ſtood ſo farre from aid, was quickly conquered by the Danites, and by them vtterly deſtroied: it ſignifieth *a roring or deuouring Lion*. But after being rebuilt by the Danites, they called it Dan, and the Canaanites *leſem Dan*: being deriued of LÆSCHÆM, which ſignifieth a *Lion*.

The trauels of the Danites.

THe armie of the Danites went from Zarea and Eſthaol to Kiriathiearim, and there pitched their Tents, which is 16 miles, *Iudg.* 15.

From thence they went to mount Ephraim, to the houſe of *Micha*, and tooke his carued Image and his Leuite from him, which was eight miles, *Iudges* 15.

From thence they went to Lais, which is 104 miles.

So all their Trauels were 128 miles.

Of

Of Kiriath-iearim.

KIriath-iearim was a citie of the Leuites, in the Tribe of Iuda, vpon the borders of the Tribe of Beniamin, about a mile from Ieruſalem Weſtward. It ſometime belonged to the Gibeonites, *Ioſh.9.* and ſignifieth a citie of the *deſart* or *woods*: being deriued from KIRIAH, which ſignifieth *a citie*; and IAAR, *a wood*, or *Forreſt*. Here ſtood the Arke of the couenant, after it had bin in the land of the Philiſtines ſeuen moneths, & ſtood in the houſe of *Abinadab*; whoſe ſonne *Eliazer* (becauſe he was of the family of the Leuites) by the conſent of the children of Iſrael, was conſecrated Prieſt thereof, to attend and keepe it: here it remained fortie eight yeares, till *Dauid* fetched it thence with great iollitie, 1.*Sam.7.* & 2.*Sam.6.* 1.*Chron.*14. Here *Saul* was annointed King by *Samuel*: here the companie of the Prophets (that is, the ſcholers of the wiſe) came downe from the moſt eminent places where the Arke of God was, with holy ſongs and inſtruments of muſicke, and the ſpirit of the Lord came vpon *Saul*, and he ſung and praiſed God with them. They called this the hill of God, becauſe the Arke of the couenant ſtood in it, 1.*Sam.*10. Here *Ionathan* the ſonne of *Saul* thruſt out a garriſon of the Philiſtines, which held this town in ſubiection, 1.*Sam.*14. Neere to this place was the valley Rephaim or of the gyants, where *Dauid* wan a memorable battaile againſt the Philiſtines, and purſued them with great ſlaughter euen to the plaine of Perizim, 2.*Sam.*15.

The trauels of the Leuite, whoſe concubine the inhabitants of Gibeon moſt wickedly abuſed.

THis Leuite dwelt in Ramah in mount Ephraim, from whence he went to Bethlem Iuda, which is 16 miles, to fetch backe his concubine, or rather his wife; which was the daughter of a certain citizen in Bethlem, but a bond ſeruant not free; ſuch they called concubines, becauſe they had neither the honor to be miſtreſſe of the houſe, neither could their

poſteritie inherite in lands or goods of their father, although before God they were lawfull wiues, *Iudg.* 19.

From Bethlem they returned backe againe on foot to Ieruſalem, which then was called Iebus, becauſe the Iebuſites inhabited there, which is 6 mile, *Iudg.* 19.

From thence they went to Gibeah, not far diſtant from the citie Gibeon, where after *Saul* kept his royall ſeate, 1. *Sam.* 22. Here the Gibeonites abuſed the Leuites concubine; which was almoſt foure miles.

From thence he went home to his owne citie Ramah in mount Ephraim, and there cut the dead body of his wife in 12 parts, and ſent them through all the Tribes of Iſrael, which was 8 miles.

So all his Trauels were 34 miles.

Of Ramah.

THis was a citie in mount Ephraim, ſome 8 miles from Ieruſalem towards the North, and ſignifieth *high and loftie citie*: being deriued of R o м, that is, *it was high*. This towne *Baeſa* king of Iſrael would haue fortified and repayred, after it had been decayed; but he was hindred by *Benhadad* king of the Syrians, that he could not finiſh what he had begun. There were many towns and cities of this name: as Ramoth, where *Ahab* dwelt, 1. *Reg.* 22: Ramathaim Sophim, or Arimathia, where the Prophet *Samuel* dwelt, 1. *Sam.* 1: and there where the Arke of God ſtood, not far from Gibeah, was called Ramah alſo, *Iudg.* 19: there was another Ramah in the Tribe of Nepthaly, *Ioſh.* 19: all of them being ſo called, becauſe they ſtood on verie high mountaines.

The trauels of the children of Iſrael when they fought againſt the Beniamites.

FRom Mizpa in the land of Gilead where they appointed to meet (for in the enemies land they could not aſſemble themſelues) the whole armie of the Iſraelites went to the Arke of God in Shilo, which was about fortie eight miles.

From

From thence they went with their armie to Gibeah, where they loſt 22000 of their men; which is 2 miles.

From thence they returned to Shilo, & intreated God for aid; which was 2 miles, *Iudg.* 20.

From thence they went the ſecond time backe to Gibeah, and entred the battell with the enemie; but becauſe they truſted in their owne ſtrength, therfore in this ſecond expedition there were ſlaine 18000 of their men; which was 2 miles, *Iudg.* 20.

From thence the whole armie of the Iſraelites returned backe againe, and before the Lord in Shilo lamented their ouerthrow which they had twice ſuſtained, and with earneſt prayers implored his aid, that they might obtaine the victorie; which was two miles, *Iudg.* 20.

From thence they returned the third time to Gibeah, and there with great expedition renued the warre: and becauſe they truſted in God, and not to their owne ſtrength, they put to the ſword 25000 of the Beniamites, and wan a notable victorie, *Iudg.* 20: which was two miles.

Hauing taken and burnt the citie of Gibeah with fire, they returned backe vnto the towne of Shilo, which is two miles: and there before the Lord they began to lament the calamitie of the Tribe of Beniamin; ſaying, Wherefore hath this thing hapned, that one of the Tribes ſhould be rooted out from before thee? *Iudges* 21.

From thence they went to Iabes in Gilead, and beſieged it, and tooke it, and deſtroyed it to the ground, which is 52 miles.

From thence they returned backe againe to Shilo, and with them brought 400 maides, which they gaue to the Beniamites to be their wiues, *Iudg.* 21, which was 52 miles.

So all the Trauels of the children of Iſrael were 164 miles.

Of Iabes.

THis was a citie in the land of Gilead, 52 miles from Ieruſalem towards the Northeaſt: the inhabitants whereof buried the bones of King *Saul* and *Ionathan* his ſonne, 1. *Sam.* 31. It is deriued of IABESH, which ſignifieth *a drie citie*.

Here endeth the booke of Iudges.

The trauels of Elimelech, *and his wife* Naemi.

ELIMELECK and his wife went from Bethlehem Iuda, into the land of the Moabites, where he died, which is 40 miles.

From thence she returned with her daughter in law *Ruth*, to Bethlehem Iuda, where *Boez* maried *Ruth*, which was fortie miles.

So their Trauels were 80 miles.

The first Booke of SAMVEL.

The trauels of Hanna, *the mother of the Prophet* SAMVEL.

HEr husband *Elkana* and she went from Ramathaim Sophim in mount Ephraim, to Shilo the house of the Lord, which was 12 miles; where by her earnest prayers she obtained of the Lord a sonne, 1. *Sam.* 1.

From thence shee returned backe againe to Ramathaim Sophim, and there *Samuel* was borne, 1. *Sam.* 1; which was 12 miles.

From thence she went to Shilo, to present her sonne before the Lord, and he remained there with *Eli* to serue God all his life, 1. *Sam.* 1, which is 12 miles.

From Shilo she returned backe againe to her house, and bare *Elkana* a sonne and two daughters more, which is 12 miles.

So all her Trauels were 48 miles.

Of Ramathaim Sophim.

THis citie stood in mount Ephraim not farre from Lidda and Ioppa, som 16 miles distant from Ierusalem Northeastward; and was sometimes called Ramath. Here *Ioseph* (whose addition was Arimathia) dwelt, that demaunded the bodie of our Sauiour

uiour to burie in his owne ſepulchre. It ſeemeth to be called Ramathaim Sophim (which ſignifieth *the high places of the Prophets*) becauſe there was an Academie, or a publike Schole of Prophets which ſerued for the whole land, in this citie. At this day it is called by the name of Ramath, hauing ſome affinitie to the ancient name Ramah.

How the Arke of God was borne from place to place, after it was won from the children of Iſrael by the Philiſtines,
1. *Sam.* 4. 5, 6.

THe two ſonnes of *Eli* the Prieſt, *Hophney* and *Phineas*, carried the Arke of the Lord to Ebenezer, which ſignifieth *the ſtone of my helpe*; which was 42 miles, and is not farre from Apheck, ſome 48 miles from Ieruſalem towards the North. Here the Arke of God was taken, and *Hophney* and *Phineas* died: old *Eli* alſo broke his necke at this time, about the 98 yeare of his age, and the 40 of his rule: for he ruled from the time of *Sampſon* vntill then, 1. *Sam.* 4. This hapned in the yeare of the world 2850, and before Chriſt 1117. The Prophet *Samuel* ſucceeded him in the gouernement of the Church, and ruled 40 yeares.

From Apheck the Philiſtines carried it to Aſdod, or Azotus, and ſet it in the Temple of their god Dagon; but the Idol fell downe in the night, and was broken to pieces before the Arke of the Lord, 1. *Sam.* 4; which was 160 miles.

From thence to the citie Gath, which was 4 miles.

From Gath to the Sea towne Gaza, which was 12 miles.

From Gaza to Ekron, which was 32 miles.

From Ekron, they placing it vpon a new Cart drawne with 2 new milch kine, it was brought backe again to Bethſemes, which was 12 miles.

From thence it was carried to Kiriathierim, and placed in the houſe of *Abinadab*, where it was kept vntill *Dauids* time, who fetched it thence to Ieruſalem with great ioy, about the yeare of the world 2900, and before Chriſt 1068; which was 2 miles.

So all the time that the Arke was from Shilo (it was carried hither and thither) ſome 276 miles.

Of the townes and places to which the Arke of the Lord was carried.

Of Apheck.

THis was a citie of Samaria, allotted to the halfe Tribe of Manasses, some halfe a mile from Iesreel towards the South, and and 44 miles from Ierusalem Northward. It signifieth an *impetuous* or *violent act*; being deriued of APHAK, which is as much as, *he worketh violently*, or, *offered violence*. In this citie *Benhadad* king of the Syrians going from one place to another to hide himselfe, was at length constrained to flie to *Ahab* king of Israel to saue his life, and craue his aid, 1. *Reg.* 20.

Of Asdod, Ascalon, and Gaza.

Of eyther of these you may reade before.

Of Gath.

THis was a hauen towne, scituated vpon the banks of the Mediterranean sea, distant from Ierusalem 34 miles towards the West. It seemeth to take the name of the aboundance of Vines that grow thereabouts: for GATH signifieth a *Presse*, or such an instrument wherewith grapes are pressed. This was the countrey of *Goliah*. Here *Achis* to whom *Dauid* fled, gouerned, 1. *Sam.* 21. 27. and it is verie likely that all the kings of this citie were called *Achis*, as sometime the Emperors of Rome were called *Cæsars*. There were other kings of the Philistines that were also called by this name.

Of Ecron.

THis also was a citie of the Philistines not farre from the Mediteranean sea, and neere to Asdod, some 16 miles from Ierusalem towards the West. At this day it is but a small towne, and called by the name of Accaron, hauing some affinitie to the auncient name Ecron: the inhabitants of this town worshipped Baalzebub for their god. It taketh the name from *extirpation*, or such a towne as *penitus distruit, hath rooted out euen the foundation*: being deriued of AKAR, which signifieth *to extirpate*.

Of

Of Bethſemes.

THis was a citie of the Leuites, in the Tribe of Juda, *Ioſ.*15.21 foure miles from Ieruſalem towards the Weſt, and ſignifieth *the houſe of the Sunne.* Of this you may reade more before.

The Trauels of the Prophet Samuel.

Samuels mother brought him from Arimathia to Shilo, which is 12 miles; where he was to ſerue the Lord God all his life time.

From Shilo *Samuel* went to Mizpa in the land of Gilead, 48 miles: here *Samuel* called a congregation, and made a ſolemne ſacrifice vnto the Lord of a ſucking Lamb; and the Lord at the ſame thundred from heauen, and diſperſed the armie of the Philiſtines, ſo that they fled, 1.*Sam.*7.

From Mizpa he went to Arimathia, 56 miles; there he dwelt, and built an altar vnto the Lord, 1.*Sam.*7.

From thence he went yearely to Bethel, 16 miles, 1.*Sam.*7.

From Bethel he went to Gilgal, two mile, 1.*Sam.*7.

From Gilgal he went to Mizpa in the land of Gilead, thirtie ſixe miles, 1.*Sam.*7.

From Mizpa he went againe to Arimathia, 56 miles; thither came vnto him the Elders of the children of Iſrael, deſiring him to chuſe them a King, 1.*Sam.*8.

Therefore he went out of the towne of Arimathia, aboue 16 miles, to Ramah, which lyeth in the land of Ziph, not farre from Bethlehem Ephrata, and there *Samuel* annointed *Saul*, ſonne of *Kiſh*, to be their king, 1.*Sam.*10.

From Rama he went to Gilgal, 16 miles, there he offered, and ſhewed *Saul* what he ſhould doe, 1.*Sam.*10.

From Gilgal he went to Mizpa in the land of Gilead, thirtie and ſixe miles; there *Saul* by caſting of lots was choſen King, 1.*Sam.*10.

From Mizpa he returned to Arimathia, 56 miles 1.*Sam.*10.

From Arimathia he went to Beſeck aboue 44 miles, where *Adoni-*

doni-Beſeck was taken, whoſe fingers and toes the children of Iſrael cut off: there *Samuel* and *Saul* cauſed an armie of men to iſſue forth againſt the children of *Ammon*, 1. *Sam.* 11.

From Beſeck, *Samuel* and *Saul* paſſed ouer Iordan to Iabes in Gilead, 16 miles, and there ouerthrew *Nahas* king of the Ammonites, with all his hoſt; which done, *Samuel* ſaid vnto the ſouldiers, Let vs now goe vnto Gilgal, and there renew the kingdome.

From Iabes in Gilead he went to Gilgal, 36 miles; there *Saul* was placed in his throne royall, 1. *Sam.* 11.

From Gilgal *Samuel* went to Arimathia, which is twentie miles.

From Arimathia he went againe to Gilgal, 20 miles, and there he ſharpely rebuked king *Saul*, becauſe he had offered a ſacrifice contrarie to his commaund, 1. *Sam.* 13.

From Gilgal he went to Gibeon, 12 miles, 1. *Sam.* 13.

From Gibeon he went to Arimathia, 12 miles.

From Arimathia he went to Gilgal, 20 miles; there he rebuked king *Saul* becauſe he did not wholly deſtroy the Amalekites; & *Saul* himſelfe hewed the bodie of *Agag* king of the Amalekites in pieces, 1. *Sam.* 16.

From Gilgal he went to Arimathia, 20 miles.

From Arimathia he went to Bethlehem, 16 miles, and there he annointed *Dauid* king, 1. *Sam.* 16.

Then he returned againe vnto Arimathia, 16 miles, where hee died and was buried, 1. *Sam.* 28.

So all the Trauels of the Prophet *Samuel* were 364 miles.

Of *Arimathia*, *Mizpah*, *Ramah*, and the reſt of the Townes mentioned in his Trauels, you may reade before.

The typicall ſignification of SAMVEL.

Samuel is deriued of SHEMVEL, that is, *deſired of God*: and was a type of God the Father; for as *Samuel* annointed *Dauid*, ſo God annointed his beloued Sonne, with the oyle of gladneſſe, and of the Spirit, *Pſal.* 45. *Eſa.* 61.

The

The Trauels of King Saul.

AND *Saul* went from the towne of Gibeon to mount Ephraim, 4 miles, to ſeeke his fathers Aſſes in *anno mundi* 2870, and before Chriſt 1098.

From mount Ephraim he paſſed through the land of Saliſa, to the borders of the towne of Salem, 12 miles.

From Salem he went to the land of Iemini in the tribe of Beniamin, 16 miles.

From the land of Iemini he went to Rama, 4 miles; there by *Samuel* he was annointed King, 1. *Sam.* 10. This towne lay not farre from Bethlehem; and cloſe by it lay *Rachels* graue; there certaine men met with *Saul* in the borders of Beniamin at Zelach, and ſhewed him that his fathers Aſſes were found, which was about a mile from Ieruſalem.

From thence *Saul* went aboue two mile to Zilzah; there three men met him (that trauelled to Bethel) and gaue him two loaues of bread, 1. *Sam.* 10.

Then he came to the mount of God, which is the towne Kiriath-iearim; there a companie of Prophets met him, and propheſied; then the ſpirit of God came vpon *Saul*, and hee began to propheſie, which was about ſixe miles from Bethlehem.

From Kiriath-iearim he went again to Gibeon, which is foure miles, 1. *Sam.* 10.

Then he went againe from Gibeon to Gilgal, and there hee offered, and *Samuel* ſhewed him what he ſhould doe, which is 12 miles, 1. *Sam.* 10.

From Gilgal he went to Mizpa in the land of Gilead, 36 miles, where he was choſen king.

From Mizpa he went againe to Gibeon, 48 miles.

From Gibeon he went to Beſeck 40 miles, there he gathered certaine ſouldiers, and led them againſt *Nahas* king of the Ammonites, 1. *Sam.* 11.

From Beſeck he went with his armie to Iabes, 16 miles; there he ouerthrew *Nahas* with all his hoſt.

From

From Iabes in Gilead, he went to Gilgal 36 miles, There he was placed in his princely ſeate, 1. *Sam.* 11.

From Gilgal, he went to Michmas, 4 miles, there he ſent 3000 men out of Iſrael to his ſonne *Ionathan* to Gibeon.

From Michmas hee went to Gilgal with his armie, 4 miles, there he offered, for the which *Samuel* rebuked him, 1. *Sam.* 13.

From Gilgal he went to mount Beniamin, about 12 miles, not far from Gibeon.

From Gibeon he went to Michmas, 8 miles, there *Ionathan* ouercame the armie of the Philiſtimes, 1. *Sam.* 14.

From Michmas *Saul* followed the enemie to Aialon, 12 miles. There he would haue ſlaine his ſonne *Ionathan*, becauſe hee had eaten a little honie, 1. *Sam.* 14.

From Aialon he went to Gibeon, there he kept court, 4 miles.

From Gibeon he went to the land of the Moabites, 28 miles, which he ouercame, 1. *Sam.* 14.

From the land of the Moabites, he went into the countrie of the Amonites, 40 miles, which countrie he ouercame, and tooke in all their townes.

From the land of the Amonites, he went to Gibeon, 60 miles, 1. *Sam.* 15.

From Gibeon he went into the land of Edom or Idumea, (as it is commonly called) 40 miles, and ouercame all the countrie.

From Idumea he returned againe vnto Gibeon, 40 miles.

From Gibeon he went with an armie about 600 miles, to Zoba in Armenia, which he ouercame, 1. *Sam.* 14.

From the kingdome of Zoba, hee returned to Gibeon, 600 miles.

After that he went out againſt the Philiſtimes, 12 miles, and as the hiſtorie ſheweth, *Saul* had wars with the Philiſtimes during his life, 1. *Sam.* 14.

From the Philiſtimes he returned againe to Gibeon, vnto his palace, 12 miles.

From Gibeon he went into the wilderneſſe of Sur, 160 miles, There he ouercame the Amalikes, 1. *Sam.* 15.

Alſo he ouercame the whole countrie, from the towne of Peluſio, to the red ſea, which is 92 miles.

From

From thence he went againe into Iurie, to the towne of Carmel, 140 miles, 1. *Sam.* 15.

And from thence he went vnto Gilgal 32 miles, There the Prophet *Samuel* rebuked him, becauſe he did not wholly deſtroy and conſume the Amalekites: and there *Samuel* hewed the bodie of *Agag* king of the Amalekites into ſmall peeces, 1. *Sam.* 15.

From Gilgal he went to Gibeon, 12 miles.

In the 11 yeare of *Saul anno M.* 2881, and before Chriſt 1807, *Dauid* being then about 20 yeares of age, was annointed king by *Samuel*, within a while after *Saul* was vexed with an euill ſpirit: Then *Dauid* plaied vnto him vpon the harpe, by which hee was eaſed. Soone after, he went forth with his armie, towards Socho and Aſecha, which was ſome 8 miles diſtant from Gibiah. There *Dauid* killed that famous champion *Goliah*, 1. *Sam.* 15.

From thence the Iſralites followed the chaſe of the Philiſtims to the valley and riuer Soreck, which was 4 miles, & thence vnto the gates of their cities, that is, to Ecron, which was 8 miles, to Aſcalon, which was 20 miles,* and to Gath, which was 24 miles, all the way putting the Philiſtimes to the ſword. So that there died in this fight 30000 of them, 1. *Sam.* 17.

*From the place where *Dauid* killed *Goliah*.

Then they turned backe againe and ſpoyled and burnt the Philiſtimes tents, where they found great riches, 24 miles.

From Socho and Aſeka, he returned again to Gibeon, 8 miles, there the women came out of all places in the towne dauncing, and with lowde voices ſinging, *Saul hath ſlaine a thouſand, but Danid, ten thouſand*, 1. *Sam.* 18.

From Gibeon he went to Arimathia, 2 miles, minding to kill *Dauid*, and came to Naioth in Ramath, where *Samuell* and *Dauid* were: But the ſpirit of God came vpon *Saul*, and he propheſied, falling downe vpon the ground, before *Samuell* and *Dauid*, all that day, and the night inſuing, 1. *Sam.* 19.

From thence he returned againe to Gibeon, 12 miles, there he thought to haue killed his ſonne *Ionathan* with a ſpeare, becauſe he excuſed *Dauid*: There alſo hee cauſed 85 prieſts to bee put to death, becauſe the high prieſt *Abimelech* at Nob had giuen *Dauid* of the ſhew bread to eate, and deliuered him *Goliahs* ſword, 1. *Sam.* 21. 22.

From

From Gibeon he went to the Leuiticall towne Nob, 12 miles, where he ſpared neither man nor woman, young nor old, no not the innocent children, but put them all to the ſword, and wholly deſtroyed the towne. 1. *Sam.* 12.

From the towne of Nob, he returned to Gibeon, 12 miles.

From Gibeon he went to the wilderneſſe of Moan ſouthward, 20 miles.

From the wilderneſſe of Moan he returned againe to Gibeon, 1. *Sam.* 23. which was 24 miles.

From Gibeah he went to Engedi, where *Dauid* in a caue cut off a peece of his garment, which was 24 miles, 1. *Sam.* 24.

From thence he returned againe to Gibeon, 24 miles.

From Gibeon he went to Ziph, 22 miles: And as hee lay a ſleepe vpon the hill Hachila, *Dauid* came ſecretly into the campe, and tooke his cup and his ſpeare from his head, and would not kill him, 1. *Sam.* 26.

From the hill Hachila, he returned vnto Gibea, two and twentie miles.

From thence he went to fight with the Philiſtimes, at mount Gilboa, 40 miles.

From mount Gilboa (hauing changed his apparell) he went to Endor, which was 4 miles. There he asked counſell of a witch, and the diuell appeared vnto him in the likeneſſe of *Samuel*, 1. *Sam.* 28.

From thence he returned againe to mount Gilboa, to the camp, 4 miles, and the next day he fought againſt the enemie, in which battaile his three ſonnes were ſlain, and he himſelfe put to flight, 1. *Sam.* 31. 1. *Cron.* 11.

From mount Gilboa, he fled 8 miles to Bethſan, there he killed himſelfe, 1. *Sam.* 31. 1. *Cron.* 11.

From thence the bodie of *Saul* was brought to Iabes in Gilead, and there it was buried, 1. *Sam.* 31. 1. *Cron.* 11.

So all the trauels of *Saul* were two thouſand foure hundred twentie and eight miles.

The

The diſcription of the townes and places to which he trauelled.

OF Gibea, Salem, Ramah, and Iabes, you may reade before, being memorable places to which *Abraham*, *Ioſuah*, and the children of Iſraell trauelled.

Of Bethſaliza.

THe land of Saliſa, with the citie Bethſaliza, was ſcituated in mount Ephraim 8 miles from Ierualem towards the North-weſt. This was alſo called Baalſaliſe, 2. *King*. 4. and ſignifieth the *Trinitie*, being deriued of SCHILLESCH, *to make threefold.*

Of Michmas.

THis was a citie in mount Ephraim, in the borders of the tribes of *Beniamim* and *Manaſſes*, not far from Iericho, ſome ten miles from Ieruſalem towards the North. Neere to this citie *Ionathan* and his armour bearer put the armie of the Philiſtimes to flight, 1. *Sam*. 14. you may read of this towne in *Eſd*. 2. *Iſa*. 10. This was a ſtrong citie of the Moabites, and ſeemeth to take the name of *Kemoſch* or *Chamos*, which was a god which they worſhipped in their banquets and meetings for mirth; as *Bacchus* ſometime was amongſt the Romans. To this Idol *Solomon* built a temple. 1. *King*. 11. *Ier*. 48.

Of Zoba.

THe kingdome of Zoba, which *Ioſephus* calleth Sophenam, was in Armenia, neere to the mountaines Antitaurus and Maſius, 600 miles from Ieruſalem towards the North, extending it ſelfe on both ſides of the riuer Euphrates. It was a verie large fruitfull and pleaſant countrie, wherein inhabited many kings. This place *Saul* conquered, and *Dauid* retained it, 1. *Sam*. 14. 2. *Sam*. 8. And ſignifies *an aſpiring kingdome*, being deriued of TABAH, *he hath aſpired.*

Of

Of Carmel.

CArmel was a citie in the tribe of Iuda, ſcituated in a fertile mountaine, ſome eight miles from Hebron towardes the Eaſt, but twelue miles from Ieruſalem towards the Southweſt, in the wilderneſſe of Maon, where that fooliſh and couetous fellow *Nabal* dwelt. There is likewiſe another towne called by the ſame name, in the tribe of Iſſachar, not far diſtant from Ptolomais, which is vpon the ſhore of the Mediteranean ſea, ſixtie and foure miles from Ieruſalem towards the North, ſtanding vpon a promontorie which extendeth it ſelfe into the Ocean; of which you may reade *Ioſua* 19. *Ierim.* 46. In this citie the Prophets *Elias* and *Elizæus* dwelt, who put the prieſtes of *Baal* to death in that place, 1. *King.* 18. 2. *King.* 4. Carmell ſignifieth *ſpike*, or a *fertile field*, bringing forth vines, hearbes, and diuers kinds of flowers and fruits; And is often times vſed for a *pleaſant place*, *Iſa.* 29, 32. 37. *Ier.* 24. There are a ſect of Monkes, that of this mountaine are called Carmalites, who built for themſelues an Abbey there cloſe by the Church of ſaint *Maries*, about the yere of the world 5170. and in the yeare of our Lord 1170.

Of Azeka.

AZekah and Socho were two townes in the tribe of Iuda, 8 miles from Ieruſalem towards the ſouthweſt: Of theſe you may read before.

Of Nobe or Nob.

THis was a citie of the prieſts in the tribe of *Beniamin*, where *Abimalech* high prieſt of the Iſraelites dwelt: who at ſuch time as *Dauid* fled from *Saul*, he gaue him of the ſhew bread, and the ſword that hee tooke from *Goliah*. For which cauſe *Saul* commaunded foureſcore and fiue prieſts to be ſlaine, and the citie with all the inhabitants thereof to bee put to the ſword, 1. *Samuel* 22. At this day (as *Bernard Brittenbacchus* ſaieth) it is called Bethenopolis, and is in the way betweene Ieruſalem (from whence it is diſtant ſome ſixteene miles towards the North-

Northeaſt) and Dyoſpolim. It taketh the name from NABA, which ſignifieth, *he hath propheſied.* Of this you may reade in 1.*Sam.*20.21,22.and *Iſa.*10.

Of Maon.

THis was a towne in the wilderneſſe of Iudea, ſome 24 miles from Ieruſalem towards the South, neere to Ziph and Carmel; where *Saul* had beſieged *Dauid* and all his men, and would haue eyther put them to the ſword, or taken them captiues: but the Philiſtins on a ſudden inuaded the land, ſo that *Saul* was conſtrained to leaue the ſiege to oppoſe their incurſions. It taketh the name from a *fruitfull habitation*, and *a firme and ſafe manſion*, 2.*Sam.*23.*Ioſh.*15.

Of Engedi.

THis was a Caſtle or Towne ſcituated in a mountaine neere to the ſhore of the dead Sea, a little beyond Sodom, ſixe miles from Ieruſalem towards the Northeaſt; and in the Tribe of Iuda, *Ioſh.*15. In times paſt it was a fruitfull place, both of Vines and other fruits: there alſo grew a kind of Balſum; but *Cleopatra* in the time of *Marke Antonie* brought the roots of it into Egypt, and there made a pleaſant garden, where now Chriſtians inhabite. There are yet ſome ſmall ſtalkes here and there of this Balſum to be found vpon this hill Engedi, but the Saracens doe not regard it, neither dwell any Chriſtians there to dreſſe it, ſo that it groweth to decay. ENGEDI ſignifieth *the fountain or well of a goat or lamb.* Theſe mountaines are verie high, and of a wonderfull nature; in ſome places great ragged Rockes appearing, in others plaine and fruitfull valleyes; inſomuch as they are fearefull and horrible to ſtrangers that behold them.

Of Ziph.

THis was a towne in the deſart of Ziph, placed in a certaine mountain not farre from Hebron, in the Tribe of Iuda, ſome 22 miles from Ieruſalem towards the Northeaſt, *Ioſh.*15. Vnto this deſart neere to this citie *Dauid* oftentimes reſorted, and at laſt was betrayed by the inhabitants of this towne. It ſeemeth that the towne and wilderneſſe tooke that name of the aboun-

dance

dance of Pitch that was found in it: for ZÆPHÆTH with the Hebrewes ſignifieth *Pitch.*

Of Gilboa.

THis was a mountaine in the Tribe of Manaſſeh, neere to Sichem and Apheck, fortie miles from Ieruſalem towards the North; it extendeth 8 miles to the citie Bethſan, and two miles towards the North to the mount Hermon. It ſeemeth to take the name of the bubling forth or ſpringing vp of water: for the riuer Kiſon at the foot of this mountaine taketh the beginning, and diuides it ſelfe into diuers parts vntill it commeth to the hill Hermon, and then it runneth into two principall ſtreames, the one paſſeth towards the Eaſt into the ſea of Galile; the other to the Weſt towards Carmell, and ſo into the Mediterranean ſea. There be ſome that are of opinion, that neither raine nor dew falls vpon this hill, becauſe when *Saul* was ſlaine, *Dauid* curſed theſe mountaines, ſaying, *Let neither raine nor dew fall vpon you, O ye mountaines of Gilboa, becauſe the ſtrong men of Iſrael were ſlaine there*, 2. *Sam.* 1. But this was but a figuratiue ſpeech, whereby *Dauid* would expreſſe the greatneſſe of his ſorrow. For *Borchardus* the Monke ſpeaking of this mountaine, ſaith, That as he was aſcending vpon it, there was ſuch a violent ſhower fell, that hee was wet through his clothes, and the waters in great aboundance ran into the vallies: and in the yeare of our Lord 1283 ſleeping vpon this hill on the eue of All-Saints, there was a great dew fell vpon his clothes: only in ſome parts of it, it was verie ſtonie and barren, as are manie other mountaines in that countrey.

Of Endor.

THis was a towne in the Tribe of Manaſſes, neere to the riuer Kiſon, *Ioſ.* 17, where *Saul* asked councell of a Witch, 1. *Sam.* 28. It ſeemeth to take the name from a fountaine of Durans: for DOR ſignifieth *he hath made ſure.* It is diſtant from Ieruſalem 44 miles towards the North. In Saint *Ieroms* time this was but a ſmall village.

Of Bethſan.

THis was a citie in the Tribe of Manaſſes, betweene Bethulia and the ſea of Galile, ſome 44 miles from Ieruſalem towards the

the North, *Ioſh.* 17. It taketh the name from a *Church-yard*, or a *place of reſt*: for BETH ſignifieth a *houſe*; and IASCHAN, *he hath ſlept*. Here *Saul* killed himſelfe, and the Philiſtines cut off his head and ſet it vpon the wall of this citie. Afterward, about S. *Ieromes* time, *Ptolomie* called this Scythopolis. You may reade in the ſecond book of the *Macchabes*, how it was the town of the Scythians, for the Scythians which dwelt ſome 800 miles from Ieruſalem towards the North, came with a great armie into the Holy land, and by force wan this citie, and dwelt there: of whom it was called the Scythian towne. *Ioſep. in lib. 2. de Bell. Iud. cap.* 18, remembreth a ſtrange accident that hapned neere this town; for the Iewes beſieging it, there were of their owne nation that dwelt within the citie, who (that they might make a priuate gaine) took wages of the Scythians, to appoſe their brethren and countreymen: by which meanes the Scythians got the better. But after a while, the Scythians conſidering that the number of the Iewes were great, and fearing ſome ſudden inſurrection or innouation, gaue them warning to depart and leaue the towne: they, though with great griefe, as being preſt with a two-fold neceſſitie, (their owne wants, and the hatred of their kindred) did ſo, relying meerely vpon the courteſie of ſtrangers. But about ſome two dayes after in the night time, the inhabitants of Scythiopolis breaking out of the citie vnaware, fell vpon them, and in recompence of their kindneſſe put to the ſword ſome thirteene thouſand: manie ſlaine vnawares, ſome as they were eating, and moſt in their ſleepe. After they had committed this maſſacre, they compaſſed about the wood where they were, took away all their ſubſtance, and ſuffered not a man to depart aliue. Wherefore one *Simon* the ſonne of a certaine auncient and noble citizen, called *Saul*, perceiuing their preſent miſerie, and that there was no hope to eſcape iminent death and vtter ruine; in a cruell and deſperate maner, breakes out into theſe words: O miſerable wretch that I am, that againſt my owne conſcience haue lift vp theſe impious hands againſt my countrey, committing daily maſſacres to pleaſure them, who at this day lay violent hands vpon all we haue; die therefore thou that art thus profane, and with thine owne hands make an end of thy wretched life, ſince thou doeſt not de-

ſerue to die honourably in the face of the enemie, but wretchedly in a corner, and for thine owne offence. So ſoone as he had ended theſe words, he turned him about with a fierce countenance, and falling vpon his father, mother, wife, and children, put them all to the ſword; after, burnt his goods; and to make an end of the tragedie, ran himſelfe vpon his owne weapon. Theſe things happened but a little before *Veſpaſian* came into the land of Iudea. At this day this citie Sythiopolis is called after the auncient name Bethſan.

The typicall repreſentation of SAVL.

SAul if it be properly taken, doth ſometime ſignifie a *Graue* or *Sepulchre*, and ſomtimes *Hell*; being deriued of SCHEVOL, which may be taken for both. As therefore *Saul* perſecuted innocent *Dauid*, with an inueterate malice, euen vnto the death: ſo the ſonnes of Sathan (euill & wicked men) perſecute Chriſt and his members, with an immoueable malice, ſparing neither Prophets nor Apoſtles, neither ſuch as are religious, no nor Chriſt himſelf; but with cruell torments put them to lingering deaths, till they be vtterly extirpate (as they thinke:) and then wanting obiects to ſatisfie their ſauage minds, they follow their owne diuelliſh councels, till with *Saul* they come to deſperate ends. SCHAVL, or SAVL, if it be taken in the better part, ſignifieth, *he hath deſired, or called.*

The Philiſtines trauels from their Camp to Michmas

THe Philiſtines incamped themſelues at Michmas, vpon mount Ephraim, ſome ten miles from Ieruſalem Northward: & out of the Philiſtines camp there iſſued three armies to ſpoile the countrey.

The one marched towards Ephra, and went from Michmas to Salem, 28 miles.

From thence they went to Ophra, 4 miles.

The ſecond went from Michmas to Bethoron, 8 miles.

The third went from Michmas to the valley of Zeboim, eight miles.

So all the Trauels of the Philiſtines were 58 miles.

Of

Of Zeboim.

THis Valley is not farre from Ieruſalem in the Tribe of Beniamin, *Nehem.* 11.

The trauels of Ionathan, Sauls *ſonne.*

IOnathan went from Gibeah to Kiriath-iearim, which was two miles: there he draue the Philiſtines out of their camp, 1. *Sam.* 13.

From thence he went back again, which was 2 mile.

From thence he went to Michmas, which is 8 miles; and there by the helpe of his Armor-bearer he gaue the Philiſtines a great ouerthrow, 1. *Sam.* 14.

From thence he followed the enemie to Aialon, which is 12 miles: there his father would haue put him to death becauſe he had taſted a little honey, 1. *Sam.* 14.

From Aialon *Saul* and his ſonne *Ionathan* returned to Gibeah his owne citie, which was two miles.

From Gibeah he went with his father to Socho and Aſecha, which was 8 miles; where, after *Dauid* had ſlaine *Goliah* (for that ſingular vertue and heroicall ſpirit which *Ionathan* ſaw in him) he loued him as it had been his own ſoule, and preferred him before his owne life and honour, 1. *Sam.* 18.

From thence he went with his father to Gibeah, ſome 8 miles, where women with great mirth & ioy met him, ſaying, *Saul hath ſlaine his thouſand, & Dauid his ten thouſand:* for which cauſe, *Saul* out of meere enuie (for then he did not know that he had bin annointed by *Samuel*) would haue ſlaine him, and his ſonne *Ionathan* alſo, for excuſing him, 1. *Sam.* 18. 19.

From Gibeah *Ionathan* went into the deſart of Ziph, ſome 22 miles to comfort *Dauid*. There they ſwore a ſolemne oath of mutuall friendſhip, to continue as long as they liued, 1. *Sam.* 23.

From thence *Ionathan* returned, which was 22 miles, 1. *Sam.* 23

At laſt he went to the warres with his father to mount Gilboa, 40 miles: there he, his father, his brothers *Abinadab* & *Melchiſuah*, were ſlaine. So all the Trauels of *Ionathan* were 126 miles.

The trauels of Abiather, Abimalechs *ſonne.*

WHen *Doeg* the Idumæan, at the commaund of *Saul*, had ſlaine the Prieſts of the Lord; this *Abiather* the ſonne of *Abimalech* the high Prieſt, fled to the wood Hareth, not farre from Kegilah, ſome 20 miles: and came and told *Dauid* of all that had hapned, 1. *Sam.* 22. 23.

Of Kegilah.

THis was a citie in the Tribe of Iuda, 4 miles from Hebron towards the Eaſt; and 20 from Ieruſalem towards the South-weſt. From which town *Dauid* droue away the Philiſtins that had beſieged it, 1. *Sam.* 23. You may reade of it, *Ioſh.* 23. *Nehem.* 3. In S. *Ieroms* time it was but a ſmall town, where the inhabitants ſhew to ſtrangers the ſepulchre of *Abacuck* the Prophet. Not farre off, towards the Weſt, lyeth Hareth; that wood where *Dauid* was when *Abiather* came to him. KEGILA in Hebrew ſignifieth *a Tent.*

The Trauels of King Dauid.

Dauid was annointed King by *Samuel* when he was 20 yeares old, *anno mundi* 2881, and before Chriſt 1807. Within a while after, he was ſent from his father *Iſay* (or *Ieſſe*) to Gibeah of *Saul*, which was 8 miles; there he played to *Saul* vpon the Harpe, 1. *Sam.* 16.

When *Saul* went out with his armie againſt the Philiſtines, *Dauid* returned backe againe to Bethlehem his owne countrey, which was about eight miles. There he fed his fathers ſheepe, 1. *Sam.* 17.

From thence he went to Socho and Aſecha, and killed *Goliah*, which was 4 miles.

From thence he carried the head of *Goliah* to Ieruſalem, which was 8 miles.

From

From thence he went with king *Saul* to Gibeah, which was 4 miles.

From Gibeah he went 12 miles into the land of the Philistims: and to performe the promise which hee made, put to the sword 200 of them.

From thence hee returned and brought their foreskins vnto *Saul*, in recompence of which noble exploite, he was married to *Sauls* daughter, which was 12 miles.

A while after he made an incursion vpon the land of the Philistimes, and in a sharpe and cruell war got a famous victorie, and returned with glorie to Gibeah, which was at the least 24 miles.

But when *Dauid* perceiued that *Saul* went about to take away his life, and that (he was so narrowly pursued) he had no way to escape, but to be let down by a cord through a window: he made hast and went from Gibeah to Arimathia, where he complained vnto *Samuell* of the iniuries of *Saul*, and layd before him, in what a miserable condition he was, & to what straits brought. Wherefore *Samuell* to comfort him, brought him to Naioth; which seemeth to be so called, of the faire scituation and pleasantnesse of the place: for NABAH, signifieth *a laudable and comely place*: this was a Colledge of such as were professors of that sacred studie of Diuinitie. Now *Saul* hearing that *Dauid* was in this place, came with some of his seruants on purpose to take him captiue: But at the sight of *Samuell* he began to sing psalmes and hymnes, after the maner of the Prophets.

From thence *Dauid* returned backe vnto Gibeah, 12 miles: where (at the stone of Ezel not far from Gibeah towards the south) *Ionathan* went to *Dauid*, and councelled him to depart with all speede, for that his father meant euill towards him. So they tooke leaue either of other with teares, 1. *Sam.* 20. EZEL, signifies an *Angle*, and was a stone full of angles or corners.

From thence he went to Nob, which was 12 miles.

From thence he went to Gath, a citie of the Philistimes, where he fained himselfe mad, because of *Achis* whom he feared, 1. *Sam.* 21. which was 24 miles.

From thence he went to the caue of Odullam, which was 24 miles; And thither resorted vnto him many of his kindred, and

ſuch as were indebted, and in danger, to the number of 40 perſons. In this place he wrote the 57 and 142 pſalmes, as may appeare by their titles.

From thence he went to Mizpah, in the land of the Moabites, where at this time the king kept his court: and there he carefully commanded his frends & followers to his ſafe protection, til ſuch time as the furie of *Saul* was aſſwaged, 1. *Sam.* 22.

From thence by the counſell of the prophet *Gad*, he returned by the wilderneſſe of Hareth, to Kegila, and reſcued it, 40 miles. Here *Abiather* the prieſt came to him, 1. *Sam.* 23.

From thence (fearing the comming of *Saul*) he went into the wilderneſſe of Zipih, whither *Ionathan* came to him, 1. *Sam.* 22, which was 4 miles.

From thence hee went to the towne of Moan, which were 4 miles.

From thence he went to the hold of Engedi, which were 36 miles.

From thence hee went 6 miles to Carmell in Iudea, where hee determined to haue deſtroied *Nabal* for his churliſhneſſe, 1. *Sam.* 25.

From thence he went to Hackilah, 2 miles.

From Hackilah he went to Gath, where *Achis* king of the Philiſtimes kept his court, which was 16 miles. This *Achis* was verie courteous, and bountifully minded, he intertained *Dauid*, and gaue him freely the citie of Ziclag to inhabit in, 1. *Sam.* 27.

Wherefore *Dauid* went thence to the towne of Ziclag, which was 12 miles, 1. *Sam.* 27. and there he inhabited one yeare and 7 moneths.

From thence *Dauid* went often towards the ſouth, and made incurſions vpon the Amalekites, waſting and deſtroying their land, which lay in the deſart of Sur, about 80 miles diſtant from Ziclag, and one hundred and twentie miles from Ieruſalem towards the ſouthweſt.

From the deſart of Sur, hee returned backe againe vnto Ziclag, which was 80 miles, and ſent part of they prey which he had gotten, to the king of the Philiſtimes: of which you may read more, 1. *Sam.* 27.

From

From Ziclag *Dauid* went with the armie of the Philiſtimes to fight againſt king *Saul*, 88 miles, euen to Sunem: for the Philiſtimes pitched betweene Iezreel and Sunem, 1. *Sam.* 28. 29.

But becauſe the princes of the Philiſtimes durſt not truſt him, therefore by the conſent of *Achis* their king, he returned back to Ziclag, 88 miles, 1. *Sam.* 29.

Whiles *Dauid* was gon with the Philiſtimes to fight againſt Iſraell, The Amalekites inuaded Ziclag, tooke it, and burnt it with fire; and caried away *Ahinoam* and *Abigaile* (*Dauids* wiues) captiues. Wherefore when *Dauid* came to Ziclag and perceiued what had happened, with all ſpeed purſued the enemie: and in the way as he went he found an Ægyptian, who a little before the Amalekites had left there, becauſe he was vnable to follow them. This Ægyptian guided *Dauid* to the tents of the Amalekites, who ſuſpecting no ſuch euill, were making merie with the bootie that they had taken. But *Dauid* with the reſt of his companie, ſo manfully behaued themſelues, that they gaue the Amalekites a ſoden ouerthrow. And as it often happeneth to ſuch as are negligent and careleſſe, hee tooke away from them their former booties, and put moſt of them to the ſword. This battell was fought ſome 8 or 12 miles from Ziclag, as by the circumſtance of the hiſtorie may appeare.

From this ſlaughter he returned backe to Ziclag, which was 12 miles, and repaired it: to euery neighbouring citie ſending a part of the prey. Here hee had certaine intelligence of the ſucceſſe of the Iſraelites in their warres againſt the Philiſtimes, and of the death of *Saul* and *Ionathan*, which hee bitterly bewailed, 1. *Sam.* 30. 2. *Sam.* 1. Theſe things happened in the tenth yeare after *Samuel* had annointed *Dauid* king.

From Ziclag he went to Hebron, a Metropolitan citie of the tribe of *Iuda*, being a towne of refuge belonging to the Leuites, which was 16 miles.

At this time *Dauid* was about the age of thirtie yeares, and was annoynted king by the tribe of *Iudah*, in the yeare of the world 2891, and before Chriſt 1077: Here hee kept his Court ſeuen yeares and ſix moneths. From hence alſo he ſent meſſengers to Iabes in Giliad, 44 miles, to ſignifie his gratious accep-

tance of that fauour which they ſhewed vnto *Saul*, in burying of his body there, 2. *Sam.* 1. 1. *Cron.* 12.

From Hebron *Dauid* went to Ieruſalem, 22 miles, which then was called Iebus, being poſſeſſed of the Iebuſites: but he wan it with ſtrong hand, and thruſt them out of it; and in mount Sion, ſet vp the citie Millo, which was after called the city of *Dauid*, and ſignifies *a place of plentie*. He began his raigne in Ieruſalem in the 38 yeare of his age, and 7 of his raigne. In this place alſo hee ſet vp his houſe, made of Cædar wood; of which, *Hyram* the king of Tyrus ſent him great plentie from mount Libanus, diſtant from thence 104 miles, 2. *Sam.* 5. 1. *Cron.* 12.

From thence he went to the valley of Rephaim, ſome three miles from Ieruſalem in the way that leadeth to the citie of Bethlem, where he fought a memorable fight againſt the Philiſtimes, and ouercame them; for which cauſe it was alſo called Baal-Perizim, becauſe by the helpe and aſſiſtance of God hee had conquered the armie of the Philiſtimes, 1. *Sam.* 5.

After he had diſperſed the enemies, he returned to Ieruſalem, which is 4 miles.

The Philiſtimes came the ſame yere into the valley of Rephaim againe, and pitched their tents within three miles and a halfe of Ieruſalem. And the Lord gaue *Dauid* a ſigne, that when hee heard a noiſe in the mulburie trees, hee ſhould ſet vpon the enemie: ſo *Dauid* went forth, and cloſe by the towne of Gæba and Kiriathiearim, about 2 miles from Ieruſalem Weſtward, hee ſet vpon the enemie, and gaue them the ſecond ouerthrow, 2. *Sam.* 5. 1. *Cron.* 15.

From thence *Dauid* followed the enemie to Gaza, which was 18 miles, 2. *Sam.* 5. In the tenth yeare of his raigne from his firſt beginning in Hebron, *Dauid* aſſembled all the princes, prieſts and chiefe men of Iſraell, to the number of 30000, which inhabited from Secher till you come to Chæmah, a citie of Nepthaly, at the foot of mount Libanus, euen 163 miles off. Theſe men aſſembled themſelues in the citie of Ieruſalem, and from thence they with *Dauid* went to Kiriathiearim, which was about a mile, to fetch the arke of the couenant from thence into the citie of *Dauid*. 1, *Sam.* 6. 1. *Cron.* 14.

From

From Kiriathiearim, *Dauid* and all his traine returned backe againe to Ieruſalem, which was about a mile: and they placed the Arke of the Lord in a new Cart, and cauſed it to be drawne with Oxen, which turned out of the way to the threſhing floure of *Nachon*; where *Vza* raſhly and inconſiderately touching the Ark of God, contrarie to the Diuine law, was preſently ſlaine by the Lord in the way; and that place was called *Pæri-vza*, that is, *the breach of Vza*. For he was not of the Tribe of *Aaron*, to whom it was onely lawfull to touch the Arke, and therefore the Lord ſtrucke him, that he died miſerably: wherefore *Dauid* being terrified by this example of Gods ſeueritie, would not that day bring the Arke of the Lord into Ieruſalem, but carried it to the houſe of a certaine Nobleman, called *Obed-Ædom*, a Gittite, who dwelt not farre from Ieruſalem; but when it was told *Dauid* that the Lord bleſſed the houſe of *Obed-Ædom*, & all his family, becauſe the Arke was there: *Dauid* went from Ieruſalem with a great multitude of people to the houſe of *Obed-Ædom*, which (as is aforeſaid) dwelt not farre from Ieruſalem: yet there are ſome that ſay he was an excellent Muſitian in Ieruſalem, & dwelt in mount Acra, that is, in the lower citie; and from thence *Dauid* fetcht the Arke of the Lord into the vpper citie, which ſtood vpon mount Sion: but I hold the other opinion to be the more probable.

When the Arke was carried by the Prieſts, *Dauid* girt himſelfe with a linnen Ephod, (which kind of garment the Prieſts of the inferior order vſed to weare) & danced before it, ſinging Pſalmes and himmes in the praiſe and glorie of God, and with great ſtate brought it to the citie of Ieruſalem with the ſound of Trumpets and inſtruments of muſick, and placed it in the middle of the Tabernacle, which they had curiouſly erected in mount Sion in the vpper citie, which was alſo called the citie of *Dauid*. This hapned in the tenth yeare of his raign; at which time *Michal*, *Sauls* daughter deſpiſed him in her heart, and laughed at him, but God gaue her a due recompence, as you may reade 2. *Sam.* 6. and him a iuſt reward: for he promiſed by the Prophet *Nathan*, That of his poſteritie and blood, the King of kings and Sauiour of the world ſhould be borne.

In the yere following *Dauid* inuaded the land of the Philiſtines, and

and the citie Gath, which with ſtrong hand he wan; this was 34 miles from Ieruſalem.

From thence he returned backe to Ieruſalem, 34 miles.

In the twelfth yere of his raigne he afflicted the Moabites with cruell warre, deſtroyed two of their armies with the ſword, and the reſt of the multitude made tributaries; which was 24 miles, 2. *Sam.* 8. 1. *Chron.* 19.

He returned thence to Ieruſalem with great triumph and ioy; 24 miles.

In the thirteenth yeare of his raigne, which was in the yeare of the world 2903, and before Chriſt 1065, he made an expedition vnto Soba, which *Ioſephus* calleth Sophenam; and is in Armenia neere to Maſia or mount Taurus, 600 miles from Ieruſalem towards the North, of which you may reade before. *Dauid* in this place wan a memorable battell againſt *Hadad-Ezer* the king thereof, neere to the riuer Euphrates: he tooke 700 horſe and 20000 foot, burnt their Chariots, tooke 100 Caſtles, conquered all the townes and countrey round about, and went away with a great bootie as well of gold as ſiluer, braſſe, and other things; which braſſe for the excellencie thereof, was like vnto gold, and (as *Ioſephus* ſaith) afterward *Solomon* made the molten Sea of it. When *Gadarezer* king of the Syrians (he that built that famous citie of Damaſcus) heard of the ouerthrow of *Hadad-Ezer*, hee ſent a great armie to his aid; which King *Dauid* (neere to the riuer Euphrates) ſmote with the ſword, ſo that 20000 of them were ſlain, and he carried away a glorious victorie: extending his gouernement from Ieruſalem 600 miles towards the North, that is, into Armenia, and beyond the riuer Euphrates, and made theſe two nations tributarie vnto him, 2. *Sam.* 8. 1. *Chron.* 19.

After *Dauid* had wan theſe two memorable victories neer Euphrates, he went thence with all his armie towards the South, and inuaded the land of Syria. In which iourney, *Ioram* the ſonne of *Tohi* king of Antiochia, (which citie at this time was called Hemath) met *Dauid* with gifts and preſents, in the name of his father, returning him many thankes becauſe he had deſtroyed the common enemie, *Hadad-Ezer*, and by ſtrong hand ſubdued and quelled the furie of that mightie tyrant, who was alſo a trouble

and

and vexation to the Kingdome of Antiochia. *Dauid* entertained this meſſage kindly, and thankfully receiued his gifts (which was of gold, ſiluer, and fine braſſe) and ſo gaue *Ioram* an acceptable diſpatch. And from thence with his armie went to Damaſcus, the Metropolitan citie of Syria; where in the valley of ſalt, he got a great victorie, in which 18000 Syrians were ſlaine, and ſoone after the citie of Damaſcus taken; in which *Dauid* placed a garriſon, and compelled them to pay tribute, 2. *Sam.* 8. This was diſtant from the kingdome of Soba 520 miles.

From Damaſcus he went with his armie into the land of the Ammonites, 100 miles, in the way that leadeth out of Syria to Ieruſalem; all which he conquered, and all the cities and townes thereabouts, and compelled them to pay tribute, 2. *Sam.* 8.

From thence he returned to Ieruſalem, which was 60 miles; and all the bootie that he had gotten in this iourney, he dedicated vnto the Lord, 2. *Sam.* 8.

A while after, he with his armie made an incurſion into the land of Idumæa, and compelled the inhabitants to pay tribute. Moreouer he deſtroyed the citie of Midian, the Metropolitan of that country, of which you may reade before: it was diſtant from Ieruſalem 160 miles towards the South. So that the extent of *Dauids* kingdom from the North to the South, was eight hundred miles, euen from the kingdome of Soba to the Red ſea: and from the Eaſt to the Weſt, 120 miles; from Tyrus & Sydon reaching to Damaſcus. Thus (by the ſingular bleſſing of God) he obtained a ſpacious and powerfull Empire. 1. *Sam.* 8 1. *Reg.* 11. 1. *Chr.* 19. He made his expedition into Idumæa about the 14 yeare of his raigne.

From Midian in Idumæa, hee returned with great glorie and praiſe to Ieruſalem, which was 160 miles.

In the 14 yeare of his raigne, & in the yeare of the world 2904, and before Chriſt 1064, *Nahas* king of the Ammonites died, and *Haron* his ſonne ſucceeded him. This man contemptuouſly abuſed the meſſages of *Dauid*, 2. *Sam.* 10: and to iuſtifie that iniurie, he gathered an armie out of Soba, Syria, and Meſopotamia, euen a mightie Hoſt to oppoſe *Dauid*; who in the 15 yeare of his gouernement met him with his armie at Helam, ſome 20 miles from

from Ieruſalem, where he obtained a notable victorie, and deſtroyed 700 Chariots, and 40000 horſe, 1. *Chr.* 20.

Dauid after this with great applauſe of the people was entertained into Ieruſalem, which was 20 miles diſtant; where being puft vp with proſperitie, he forgot his former pietie and ſanctitie, & by degrees fel into vnlawfull actions & vniuſt deſires: whence it hapned that ſoone after he committed adulterie with *Bathſeba*: after that, to hide his fault, cauſed her husband to be ſlaine. This was kept ſecret till the Lord by *Nathan* ſharpely reprehends him, layes before him what he was, what his preſent eſtate is, from whence that came, & then concludes, that he was moſt vnthankfull, careleſſe, and negligent, towards God and man, in committing thoſe inſolencies; neither left he there, but told him that God would ſeuerely puniſh him for that offence: which after hapned, as you may reade 2. *Sam.* 11. 12. 17. 14. *Dauid* being nipt in his conſcience with this ſharpe reprehenſion, fell into great lamentations, the extremitie of whoſe paſſions may verie well appeare in the penitentiall Pſalmes, which at this time and ſoone after he wrote, and left to future ages.

After this, about the end of Summer, hee gathered an armie and went into the land of the Ammonites, ſome 64 miles; where he tooke the Metropolitan citie (which at this time was called Rabba, becauſe of the multitude of citizens that were in it; but after being reſtored by *Ptolomeus Philadelphus* king of Egypt, he called it after his owne, *Philadelphia*) and there tooke the crowne from the head of the king of the Ammonites, which weighed a Talent of* gold: being (as *Ioſephus* ſaith) richly adorned with faire Sardonick ſtones; of which you may reade in 2. *Sam.* 12.

* How much this was, you may reade after in the quantitie of weights.

From thence he returned back to Ieruſalem, which is 64 miles; where he married *Bathſeba*, and by her had foure ſonnes, *Simeon*, *Sobab*, *Nathan*, and *Solomon*, 1. *Chron.* 3. Soone after this, *Ammon* defloured his ſiſter *Thamar*: not long after that, his ſonne *Abſolon* killed his brother *Ammon*, being then about 18 yeares of age; which *Dauid* tooke ſo haſtily, that he would not ſuffer him to come into his ſight for three yeares, 1. *Sam.* 13, then *Ioab* by the ſubtiltie of the woman of Tekoa, reconciled him to the king his father: yet neuertheleſſe he came not to his Court of two yeares after.

after. This *Abſolon* was a goodly man, and affable, for which cauſe euen at this time the people began to affect him.

Afterward in the yeare of the world 2920, and before Chriſt 1408, *Abſolon* being then about 25 yeares of age, moued ſedition againſt his father. A matter remarkable, That although he had ſlaine his owne brother, being diſgraced, and abſent from the Court almoſt fiue yeares; yet within a ſhort time after, hee ſo ſtrongly vnited the affection of the people to him, that hee conſtained *Dauid* ſtanding in feare of his greatneſſe (all his former acts and worthie victories notwithſtanding) to forſake his owne citie, and for ſafetie flie to the mount of Oliues, being three quarters of a mile from the citie.

There he ſtaied a while to ſee the condition of the tumult, but neceſſitie conſtrained him to take his way to Bahuzim. And as he was going, *Simri* the ſonne of *Geza* of the houſe of *Saul*, curſed him. Euery man enemie, then making themſelues apparant when he is in aduerſitie, and his beſt friends commonly forſake him.

From thence he went to Iordan, 14 miles: where the Prieſts *Ionathan* and *Ahimaaz* brought him certaine intelligence of that wicked and peruerſe councell of *Achitophel*; a man in thoſe times famous for his wiſedome, but perfideous in his actions, as commonly ſuch are that hope after honours, or ſeeke to benefit themſelues by innouation and change.

After he had intelligence hereof, he went ouer Iordan, with thoſe few men that he had, and with all poſſible ſpeed went to Bethabara, ſome 16 miles from Ieruſalem towards the North-eaſt. At this place *Ioſua* led the children of Iſraell through Iorden on drie ground, *Ioſ.* 3. 4. and here *Iohn* the Baptiſt taught, and baptiſed Chriſt, *Mat.* 1. *& Luke* 3.

From thence hee went to Makanaim, which was 28 miles, where he ſent forth his armie by bandes againſt *Abſolon*, who at this time had aſſembled a great hoaſt neere the wood Ephraim, not far from that place, where *Ioſuah* woona memorable battell againſt the Canaanites. And that the place might be made more famous, *Dauids* men, though few in number, gaue *Abſolon* and his hoaſt as great. Thus *Abſolon* being left in danger to ſaue himſelfe fled: but in his flight, the haire of his head being long and

b!owne

blowne with the wind, tooke hold of the branch of a tree, by which he hanged betwixt heauen & earth, as vnworthy of either. And *Ioab* who but a little before was his frend, in that very place, with three darts put him to death, a iuſt end for ſo vniuſt a man, 1. *Sam.* 18.

Dauid notwithſtanding tooke the death of *Abſolon* maruelous heauily; till by *Ioab* he was recalled from that griefe. And then in the companie of *Barzillai*, and of his ſonne *Chimea*, of *Mephiboſeth* the ſonne of *Ionathan* and *Zeba* his ſeruant, *Shimei* alſo that before curſt him, who (to leaue a memorable token of a baſe ſichophant) after this victorie came firſt downe to craue pardon for his offence, with many others, went along with him from Makanaim to Bathabara, which was 28 miles. To this place there came a great multitude of people to meet *Dauid*. 2. *Sam.* 19. This *Barzillai* was one of the eighteene that held the principalitie of the citie of the Giliadites, & had a ſon called *Chimea*, whom *Dauid* tooke with him to Ieruſalem, that he might make euident his thankfulneſſe towards him for that curteſie which hee had receiued of his father.

From Bathabara *Dauid* paſſed Iordan, and went backe to Gilgal, which was 4 miles, 2. *Sam.* 19.

From thence he went to Ieruſalem, which was 12 miles, in the ſame yeare that he was exiled by his ſonne, which was about the thirteeneth yere of his raign. The next yere *Sæba* the ſonne of *Bicri*, taking example of *Abſolon*, and obſeruing the mutabilitie of the peoples affections, moued a ſedition againſt *Dauid*, but *Ioab* his captaine ouercame him, 2. *Sam.* 20. After this, there followed three yeares of famine. About the end of the third yeare of famine, and in the 34 yeare of his raigne, *Dauid* went to Iabes Gilead, which was 52 miles, to fetch the bones of *Saul* and *Ionathan*, to burie them in the ſepulchre of his fathers, 2. *Sam.* 21.

From Iabes in Giliad *Dauid* brought the bones and reliques of king *Saul* and *Ionathan* his ſonne, to Gibeah of *Saul*, which was 52 miles: and there hee honorably buried them in the ſepulchre of his father *Kiſh*, 2. *Sam.* 21.

From thence *Dauid* returned to Ieruſalem, which was 4 miles.

In the 35 yeare of his raigne, he went forth to fight againſt the Phi-

Philistimes, neere to the Leuiticall town of Nob, or Nobe, which is 12 miles from Ierusalem, vpon the borders of the countries of the Philistimes, in the tribe of Dan.

From thence he returned backe againe to Ierusalem, which is 12 miles.

So all the trauels of *Dauid* were 2904 miles.

The description of the places to which Dauid *trauelled.*

OF the cities of Socho, Asekah, Gibeon, Gibeah of *Saul*, Nob, Ziph, Moan, Engædi, Arimathia, Gath, the Caue of Odullam, Kegila, Paran, Apheck, and Makanaim, you may read before in the trauels of *Saul*, and the Iudges of Israell.

Of Ziclag.

ZIclag was a towne in the kingdome of Iuda, neere to the riuer Besor, 40 miles from Ierusalem towards the Southwest, not far from Gaza, a citie of the Philistimes. In saint *Ieromes* time it was but a small towne, 1. *Sam.* 27.

Of Sur.

SVr is a desart in the wilderneſſe of Arabia Petræa, extending it selfe from the vtmost borders of Iudæa, to the Red sea, euen vnto Ægypt: and signifieth a *Bulwarke*, or, *place of defence*; and is deriued of SCHOR, which signifies, *to see*, or *contemplate*: because from Bulwarks men may see into neighbouring countries. This was a place of defence of the Ægyptians, *Gen.* 16. 20. 25. *Ex.* 15. 1. *Sam.* 15. 17.

Of Sunem.

THis was a citie in the tribe of Issachar, 48 miles from Ierusalem towards the North, not far from Naim, where Christ raised the widdowes sonne to life, *Luc.* 7. So did *Elizæus* the prophet also, 2. *King.* 4. And seemeth to take the name of a *purple*, or *scarlet colour*; being deriued of SCHANAM, which signifies, *he hath changed and iterated a colour.*

Of

Of Gazer.

GAzer is a towne lying vpon the borders of the Philiſtimes, not far from Ekron, 16 miles from Ieruſalem Eaſtward. Of this you may read before.

Of Sichor.

The riuer of Sichor was in the deſart of Sur not far from Rhinocura (of which it tooke the name) and runneth thence into the Mediteranean Sea: from whence alſo it is called the riuer of Ægipt 1. *Chron.* 13. It is 72 miles from Ieruſalem ſouthweſt ward. Of the Hebrewes it is called SCHICHOR, or SICHOR, becauſe of the blackneſſe of the water.

Of Bahurim.

BAhurim was a town in the tribe of *Beniamin*, a mile and ſomething more from Ieruſalem towards the Northeaſt. To this place *Phaltiel* followed his wife *Michaell*, 2. *Sam.* 3. Here alſo *Shimei* curſed *Dauid*, 2. *Sam.* 16. At this time it is a faire caſtle ſtrongly fortified, ſtanding in a high place. Neere vnto it in the valley iuſt in the kings way, there is a ſtone called Bohen, taking that name of *Bohen* the ſonne of *Reuben*, and is of an extraordinarie greatneſſe, ſhining like vnto marble: of this you reade in the 15 of *Ioſuah* Bahurim or Bachurim, ſignifies *a citie of electors*, being deriued of BACHAR, *to elect or chuſe*.

Of Dauids *name.*

D*Auid* is as much to ſay as, *my deere, my beloued, my choſen one*: being deriued of DOD, which ſignifies, *a friend*, or *beloued*. For which cauſe, he was ſaid to be a man after Gods owne heart.

How Dauid *was a type of Chriſt.*

D*Auid* repreſented Chriſt diuers waies. Firſt in his name, (hee was beloued) ſo God teſtifies of Chriſt, *This is my beloued ſonne in whom I am well pleaſed*. Secondy, in the place of his birth, he was borne at Bethlem, ſo was Chriſt. Thirdly in his imploy-

ment,

ment, he was a ſheepheard: ſo was Chriſt, *I am the true ſheepheard. For a good ſheepheard giueth his life for his ſheepe &c.* Fourthly, in his muſicke; *Dauid* was cunning vpon the Harpe, and by that comforted the afflicted ſpirit of *Saul*: ſo Chriſt by the muſicke and harmonie of his doctrine (the glad tidings of ſaluation) comforteth the afflicted members of his Church. Fiftly, *Dauid* got his glorie and preferment by the death of *Goliah*: ſo Chriſt was glorified by conquering death, and the Diuell. Sixtly, *Dauid* was perſecuted by *Saul*, and purſued from one place to another, ſo that he had not where to hide his head with ſafetie: Chriſt alſo was perſecuted by his owne countrey-men the Iewes, ſhut out from the ſocietie of man; and as he ſaid, *Matth.* 8, *The Foxes haue holes, and the birds haue neaſts, but the Sonne of man hath not where to reſt.* Seuenthly, in the dangers that *Dauid* ſuſtained, yet by Gods prouidence mercifully deliuered: ſo Chriſt was incloſed, and in danger of the Iewes at Nazareth, *Luc.* 4; in Ieruſalem; in the Temple alſo, *Ioh.* 8; but he eſcaped them all, *becauſe then his time was not come, Ioh.* 7. 8. Eightly, as *Abſolon* rebelled againſt *Dauid* being his father: ſo the Iewes rebelled againſt Chriſt, although he was their creator, according to that of *Eſa.* 61, *I haue fed and brought vp children, but they haue forſaken me.* Ninthly, as *Dauid* fled to mount Oliuet for refuge, being brought to a ſtraight: ſo Chriſt vpon mount Oliuet (his heart being preſt with an intollerable agonie) fled to his father by prayer, for comfort in that extremitie. Tenthly, as all the friends and familiars of *Dauid* forſooke him at ſuch time as *Abſolon* rebelled againſt him, and followed him with perſecutions, mockes, and taunts: ſo Chriſt at ſuch time as *Iudas* betrayed him into the hands of the Iewes, was forſaken of all his followers; and many of thoſe which a little before he had done good vnto, mocked and derided him as he was vpon the Croſſe. Laſtly, as *Dauid* was reſtored, notwithſtanding the former miſeries and troubles, to his auncient glorie and eminencie: ſo Chriſt after he had ſuffered the due puniſhment for ſinne, death, and (before that) extreme miſerie; yet at length conquered both, and by his diuine power reſtored himſelfe to his former eſtate, eternall glorie.

The trauels of Abner, *one of* Sauls *Captaines.*

HEe went with king *Saul* from Gibeah to the wilderneſſe of Ziph, which was 22 miles: here he was rebuked by *Dauid* for his negligence.

From thence he returned to Gibeah, 22 miles 1. *Sam.* 31.

From thence he returned to the hill Gilboa, where *Saul* killed himſelfe, 40 miles.

From thence he went to Machanaim, where he made *Iſhboſeth* (*Sauls* ſonne) king, who kept his Court there 7 yeares, which was 16 miles, 2. *Sam.* 2.

From thence he went to Gibeon, where he ſlew *Aſahel, Ioabs* brother, in battell; which was 44 miles, 1. *Sam.* 2.

From thence he went ouer Iordan to Bythron, 28 miles.

From thence he went backe to Machanaim, 16 miles, 2. *Sam.* 2.

Laſtly. he went thence to Hebron to *Dauid*, and made a couenant with him; where he was trecherouſly ſlaine by *Ioab*, which was 68 miles. So all the Trauels of *Abner* were 256 miles.

Of Bithron.

BIthron, or Betharan, was a towne beyond Iordan in the tribe of Gad, ſome 28 miles from Ieruſalem Northeaſtward, lying betweene Dibon and Iordan: it taketh the name from *a houſe of ſinging*; being deriued of BAITH, vvhich ſignifieth *a houſe*, and RON, *he ſung ioyfully.*

The trauels of Ioab.

IOab *Dauids* Captaine was the ſonne of *Zeruiah Dauids* ſiſter: for he had two, *Zeruiah* and *Abigaile*; *Zeruiah* had *Ioab*, *Abiſai*, and *Aſahel*: *Abigaile* had onely *Amaſa*; all theſe were great men in king *Dauids* time. Now vvhen *Ioab* heard that *Abner* had brought downe his armie to Gibeon, he went from Hebron thither, which was 24 miles; and there his brother *Aſahel* vvas ſlaine, 2. *Sam.* 2.

From

From thence he went to Bethlehem, 16 miles, where he buried his brother, 2. *Sam.* 2.

From thence he returned to Hebron, 20 miles; here vnder the gates of the citie he traiterouſly killed *Abner*, 2. *Sam.* 3.

From thence he went with *Dauid* to Ieruſalem, where he wan Sion, and draue thence the blind and the lame, being 82 miles.

From thence he went with his armie againſt the Amonites & Syrians, whom he conquered in a cruel fight, 60 miles, 2. *Sam.* 10

From thence he returned backe to Ieruſalem, 60 miles.

From thence hee went with *Dauid* into Idumæa, 160 miles from Ieruſalem ſouthward: there he wan the towne of Midian, and conquered the Idumæans or Edomites, 2. *Sam.* 8.

From thence he returned to Ieruſalem with his armie, which was 160 miles.

From thence he went and beſieged Rabba the Metropolitan citie of the Ammonites, being 64 miles from Ieruſalem Northeaſtward: here *Vriah* was ſlaine, 2. *Sam.* 11.

From thence he returned to Ieruſalem with king *Dauid*, which was 64 miles.

From thence he went into the kingdome of Geſur, which lieth beyond Iordan vpon Mount Libanus, by the towne of Cæſaria Philippi, ſome 80 miles from Ieruſalem Northeaſtward. This countrey was called Trachonites. From this land *Ioab* brought *Abſolon* againe to Ieruſalem, 2. *Sam.* 14.

From thence he returned backe againe with *Abſolon* to Ieruſalem, 88 miles.

From thence he went with *Dauid* (when he fled from his ſonne *Abſolon*) to Machanaim, which was 44 miles: not far from hence he ſlew *Abſolon*, 2. *Sam.* 18.

From thence he came againe with king *Dauid* to Ieruſalem, 44 miles, 2. *Sam.* 10.

From thence he went to Gibeah where he killed *Amaſa*, which was 4 miles.

From thence he went to the town of Abel-Bethmaacha in the the Tribe of Nepthali, which was about 88 miles: this towne he ſtraightly beſieged.

From thence he went againe to Ieruſalem, 88 miles.

Afterward he went (as *Dauid* commaunded him) to number the people to Aroer, a towne beyond Iordan, which was twentie foure miles, 2. *Sam.* 24.

From thence he went to Iaezer, which is 16 miles.

From thence going through the land of Gilead, and passing by the territories of the lower countrey of Hadsi, he came to the towne of Dan, neere to the place where the fountaines of Iordan are, which is accounted 116 miles.

From thence he went to that famous Mart town Sidon, which was 24 miles.

From that great towne Sidon, he went to the walls of Tyre to which place great multitudes of shipps resorted, which was sixteene miles.

From thence hee went towards the South till hee came to the citie Persaba, which was the vtmost bounds of the Holy land towards the Southwest, and was reckoned 132 miles.

From thence he returned backe to Ierusalem, where he deliuered vnto *Dauid* the number of those that were chosen souldiers, 2. *Sam.* 24. But the Lord strooke the countrey and citie of Ierusalem with a great plague, because he did contrarie to his commaund, 2. *Sam.* 24.

So all the Trauels of *Ioab* were 1348 miles.

The Description of the places to which he trauelled

Manie of those cities which are mentioned in the Trauels of *Ioab*, are alreadie described and set forth; therefore I account it needlesse in this place again to repeat them: only of such townes which as yet haue not beene mentioned.

Of Gesur.

GEsur was a countrey neere to Cæsarea Philippi, in the land of Basan beyond Iordan neer Libanus, in the Tetrarchi of *Trachonitides*, 88 miles from Ierusalem towards the Northeast: with the king of this countrey, *Absolon* remained in banishment for the space of three yeares, after he had slaine his brother *Ammon*; and with vs may be termed, The valley of Oxen, 2. *Sam.* 13.

Of

Of Hadſi.

THe lower countrey of Hadſi ſtood neer vnto the citie of Corazin, in the halfe tribe of Manaſſes, 52 miles from Ieruſalem towards the Northeaſt; and ſignifieth a *new land*, being deriued of CHADASCH, that is, *new*.

Of the fountaine Rogel.

THis was neere Ieruſalem towards the Eaſt, to which place *Ionathan* and *Ahimaas* (*Dauids* intelligencers) brought him newes of *Abſolons* councels and intentions, 2. *Sam.* 17. It ſeemeth that trauellers vſually waſhed their feet in it, from whence it was called *the well of feet*; being deriued of RAGAL, which ſignifies *a foot*. Neere to this place was the ſtone *Zochæleth*, where *Adoniah* (at ſuch time as he affected the kingdome contrarie to his fathers liking) called an aſſembly and made a great feaſt, 1. *Reg.* 1.

The trauels of Bæna *and* Rechab.

THeſe two went out of the Tribe of Beniamin ouer Iordan to Machanaim, which was 40 miles: there they murthered their Maſter king *Iſhboſeth* in his chamber, as he lay vpon his bed, and after cut off his head.

The head they brought to king *Dauid* to Hebron, 68 miles; but *Dauid* was not pleaſed with their trecherie, wherefore he cauſed them both to be put to death.

So all their trauels were 108 miles.

The trauels of Abſolon.

Abſolon was borne in Hebron, and went with his father to Ieruſalem, 22 miles, 2. *Sam.* 13.

From thence he went to Baalhazor, 8 miles; where he cauſed his brother *Ammon* to be ſlaine.

From thence for feare of his father he fled into the land of Geſur, 88 miles, 2. *Sam.* 14.

From thence he came backe with *Ioab* to Ieruſalem, which was 88 miles, 2. *Sam.* 14.

From thence he went to Hebron, 22 miles, and made himſelfe king, and rebelled againſt his father.

From thence he went backe againe to Ieruſalem, which is 22 miles; there he lay with his fathers concubines, 2. *Sam.* 16.

From thence he purſued his father to Machanaim, 40 miles, and there was hanged by the haire in an Oake tree, where *Ioab* put him to death, 2. *Sam.* 18.

So all the Trauels of *Abſolon* were 290 miles.

Of Baal-hazor.

IN this citie *Abſolon* made a great feaſt for his Sheepe-ſhearers, and inuited all his brothers to it, where he cauſed *Ammon* to be ſlaine becauſe he had abuſed his ſiſter *Thamar*. It lyeth in the way (ſome 8 miles from Ieruſalem towards the Northeaſt) as you goe to Iericho, neere to mount Ephraim, 2. *Sam.* 13: and is deriued of BAAL, which ſignifieth *a Lord*, or *husband*; and CHAZIR, a *Den* or *Caue*.

Of the name ABSOLON.

ABSOLON ſignifieth a *father of peace*; although he was the author of all diſcord and ſedition againſt his owne father.

The trauels of the wiſe woman of Thecoa.

THis woman went from Thecoa to Ieruſalem, 8 miles, and ſpake with king *Dauid*; & with her ſweet words ſhe perſwaded him that he would recall his ſonne out of exile, who then remained in Geſur. 2. *Sam.* 14.

Of Thecoa.

THecoa was a citie in the Tribe of Iuda, ſome 8 miles from Ieruſalem towards the Southeaſt: neere this citie *Ioſaphat* by praier and the ſound of Trumpets, without drawing ſword, got a memorable victorie; and for that cauſe it ſignifieth the *ſound of a Trumpet*

Trumpet. In this place the Prophet *Amos* dwelt, and there lyeth buried; whoſe ſepulchre was to be ſeene 400 yeares after Chriſt, as S. *Ierom* obſerueth: it was from Bethlehem Iuda 6 miles. Neer to Thecoa was the lake Aſphar, where *Ionathan* and *Simon* (*Iudas Macchabeus* brothers) pitcht their Tents, 1. *Macchab.* 9. Of this citie you may reade *Ierem.* 6. *Amos* 1. 2. *Chr.* 11.

Of Achitophel.

THis perfidious and wicked man was borne in the towne of Gilo, not farre from Hebron and Debir, in the Tribe of Iuda, *Ioſh.* 15. 2. *Sam.* 15, twentie miles from Ieruſalem towards the Southeaſt: who when his councell would not take place, he went home to his owne citie, and there deſperately hanged himſelfe, 2. *Sam.* 17.

The trauels of wicked Shemei.

SHemei went from Bahurim (where he curſed king *Dauid*) to Bethabara vpon the riuer of Iordan, which was 18 miles, and there he got pardon of *Dauid*, 2. *Sam.* 19.

From thence he went backe with king *Dauid* to Gilgall, which was 4 miles, 2. *Sam.* 19.

From thence he went with king *Dauid* to Ieruſalem, 12 miles, 2. *Sam.* 19.

From thence he went to Bahurim, 3 miles.

From Bahurim king *Solomon* ſent for him againe to Ieruſalem, which was thre miles: there he was conſtrained to build him a houſe, and not to depart thence vpon paine of death, 1. *Reg.* 2.

But *Shemei* tranſgreſsing this commaundement of the King, went to Gath a citie of the Philiſtines, whch was 12 miles.

From thence he returned back againe to Ieruſalem, 32 miles, where at the commandement of king *Solomon* he was ſlaine, *Solomon* hauing then raigned three yeares, 1. *King.* 2.

So all the Trauels of *Shemei* were 104 miles.

The Bookes of the KINGS and CHRONICLES.

Of Abishag *the Virgin, who lay with* Dauid.

THis maid was accounted the faireſt in all Iſrael, and for that cauſe was brought to Ieruſalem for king *Dauid*, that ſhee might lie with him in his old age, and procure heat. She was borne at Sunem, a town ſome 44 miles from Ieruſalem, 1. *Reg.* 1. Of Sunem you may reade before in the trauels of *Dauid* & *Saul*.

The trauels of King Solomon.

Solomon the ſonne of *Dauid* King of Iſrael entred vpon the full gouernement of the kingdome of Iſrael *anno mundi* 2931, and before Chriſt 1037, when he was about 20 yeares old. After, he went from Ieruſalem to Gilgal, 4 miles; and there offered vpon the altar which *Moſes* had made (being in the wilderneſſe) 1000 burnt offerings, 1. *Reg.* 3. 2. *Chron.* 1.

From thence he went backe to Ieruſalem, which was 4 miles, and built a Temple to the Lord in mount Moriah, 1. *Reg.* 6. This was begunne about the fourth yeare of his raigne, and the 480 yeare after the children of Iſrael came out of Egypt, in the moneth Ziph, which anſwereth to our May; ſo that the Temple began to be built in *anno mundi* 2934, and before Chriſt 1034: To the building whereof, *Hyram* king of Tyre ſent Cædar trees from Mount Libanus 120 miles, to Ieruſalem, 1. *Reg.* 5. 2. *Chr.* 2. This Temple, *Solomon* within plated ouer with pure gold, and ſet with pretious ſtones, and finiſhed it in the moneth of Nouember about the eleuenth yeare of his raigne, 1. *Reg.* 6. The dedication thereof was about the twelfth yeare of his raigne, and in the 32 yeare of his age, *anno mundi* 2942, and before Chriſt 1026. The

Temple

Temple being finiſhed, he began to build his owne houſe, which was 13 yeares a building; and was finiſhed about the 44 yeare of his age, and 24 of his raigne, 1. *Reg.* 7. 8.

After 20 yeares, in which time he had finiſhed the houſe of the Lord, and his own houſe in mount Sion; that he might manifeſt his thankefulneſſe to the king of Tyre, he went to Cabul (a citie in the Tribe of Aſhur, ſome 80 miles off Northward) where he gaue to the aforeſaid *Hiram* 20 towns or cities, with all the countrey round about: wherfore king *Hiram* called this CABVL, that is, *diſpleaſant or dirtie*, 1. *Reg.* 9. You may reade of Cabul, *Ioſ.* 19.

From thence he returned to Ieruſalem, 88 miles.

From thence he went to Hazor, and reſtored the citie, which was 44 miles.

From thence he returned to Ieruſalem, 44 miles.

From thence he went to Megiddo, which is not farre from Iezreel in the Tribe of Manaſſes, 44 miles from Ieruſalem towards the North: this citie *Solomon* fortified, 1. *Reg.* 9. And *Ioſia* king of Iuda a long time after was there wounded vnto the death 2. *Reg.* 9.

From Megiddo he returned to Ieruſalem, 44 miles.

After that *Pharaoh* king of Egypt had conquered Gaſer, and deſtroyed it with fire, he gaue it to his daughter the wife of *Solomon*, who rebuilt it. This towne was ſcituated in the Tribe of Ephraim 28 miles from Ieruſalem Northward. 1. *Reg.* 9.

From Gazer *Solomon* returned back againe to Ieruſalem, being 28 miles.

From thence he went to the higher Bethoron, which he fortified; and ſtood 28 miles from Ieruſalem Northward, 2. *Chr.* 8.

From thence he went to the lower Bethoron, which was 16 miles from the vpper, towards the South, 1. *Reg.* 9. 2. *Chron.* 8.

From the lower Bethoron he went to Ieruſalem, which was eight miles.

Afterward *Solomon* built the citie Belath, which was 12 miles from Ieruſalem Northweſtward, 1. *Reg.* 9. 2. *Chron.* 8.

From thence he returned backe to Ieruſalem, 12 miles. And it is verie like that *Solomon* oftentimes viſited thoſe townes that he had built and reſtored.

From

From Ieruſalem he went to Hemath (afterward called Antiochia) which was 320 miles, and compaſſed it about with a wall, fortified it; and afterward conſtrained all the kingdomes thereabout to be obedient to his gouernement, 2. *Chron.* 8.

From thence he went with great ſtate into the kingdome of Zoba, which is 600 miles; and fortified all the great cities and caſtles of that countrey, that with the greater facilitie they might oppoſe the inuaſions of neighbouring countries.

From thence he returned to that famous citie Thamar, which was alſo called the citie of the Palmes, 400 miles; this he rebuilt and fortified, 1. *Reg.* 9. 2. *Chron.* 8.

From thence he went to Ieruſalem, which is 388 miles.

From thence he went to Eziongaber, neere the Red ſea in the countrey of Idumea; where he built a companie of ſtately ſhips, and ſent them to India to fetch gold; which was 176 miles from Ieruſalem Southward, 1. *Reg.* 9.

From thence he returned to Ieruſalem, which is 176 miles. But of his great proſperitie and aboundance of riches he grew proude (for he exceeded all the kings neere him) and gaue himſelfe to vnlawfull pleaſures. Hee tooke vnto him 300 Concubines, and 70 wiues, by whoſe perſwaſion he began to worſhip the gods of the Gentiles, which Idolatrie was euill in the ſight of the Lord. And after he had raigned 40 yeares (which was about the 60 of his age) he died, and was buried by his father *Dauid* in mount Sion, the citie of *Dauid*, *anno mundi* 2770, and before Chriſt 998.

So all the Trauels of *Solomon* were 2544 miles.

The Deſcription of the places to which he trauelled

Of Gazer.

Of this you may reade before in the Trauels of *Dauid.*

Of Bethoron.

THe vpper and the lower Bethoron were two cities in the Tribe of Ephraim, built by *Saara* the daughter of *Ephraim*, 1. *Chr.* 7. The inferior Bethoron was not farre from the Caſtle

of

of Emmaus, 8 miles from Ieruſalem towards the Northweſt. The ſuperior was 20 miles diſtant towards the North. Theſe townes *Solomon* repaired. Neere to the lower Bethoron the Lord put the enemies of *Ioſhua* to flight with thunder and haile, *Ioſ.* 10 Here alſo *Iudas Macchabeus* ouercame the armie of *Antiochus*, 1. *Macc.* 3. Here alſo he put *Nicanor* to death, 1. *Macc.* 7. And ſignifieth *a white houſe*; being deriued of BETH, which ſignifieth a *houſe*; and CHOR, *he hath made white*.

Of Baælath.

THis is a citie 12 miles from Ieruſalem towards the Northweſt, in the Tribe of Dan. This citie *Solomon* repaired at ſuch time as he fell in loue with manie women: from whence it ſeemeth to take the name; for BAÆLETH ſignifieth, *his beloued Ladie*.

Of Thamar.

THamar, Tadmor, or Palmira, ſtood partly in the deſart of Syria, and partly in a fruitfull ſoile: being compaſſed about on the one ſide with a wood, on the other with faire and pleaſant fields. It was the Metropolitan citie of all Syria, not farre from Euphrates, ſome 388 miles from Ieruſalem towards the Northeaſt: and as *Pliny* ſaith, *lib.* 5 *cap.* 25, that although it lay betweene two mightie Empires (Rome and Parthia) yet it was ſubiect to neither; fairely ſcituated, a free citie, adorned with faire and ſumptuous buildings, and contented with their owne gouernement. The wilderneſſes that are called after this townes name (*Palmarinæ*, or the deſarts of the Palmes) extend themſelues to Petra, the Metropolitan citie of Arabia Petræa, and to the borders of Arabia fælix, one dayes iourney from Euphrates, two from the vpper part of Syria, and ſixe from Babylon, as *Ioſephus* obſerueth, *Antiq. lib.* 8. *cap.* 5. This citie *Solomon* made tributarie to him, and fortified it with ſtrong walls, 1. *Reg.* 9.

Of *Eziongaber* you may reade before.

The typicall ſignification of SOLOMON.

SOLOMON is as much as **Frederick** in high Duch, which ſignifieth *a peace-maker*; being deriued of the Hebrew word

SCHE-

SCHELOMOH, or SCHALOM, *to bring glad tidings of peace*: Typically repreſenting Chriſt the Prince of peace, who hath reconciled vs with his heauenly father, and merited an eternall place of peace and happineſſe for all ſuch as truſt in him, *Iſa.9.* And as *Solomon* built vp the Temple of the Lord, with great maieſtie and glorie: ſo Chriſt hath built vp that heauenly Temple the Church of God, and adorned it with the gifts and graces of his holy ſpirit in this world, that ſo it might be capable of eternall glorie in the world to come, 2.*Cor.6.*

The trauels of Solomons *ſhips.*

THis Nauie of *Solomons* went vnto Ophir, that is India; which was accounted from that Mart towne, 4800 miles.

From India they returned back againe, 4800 miles. So all their trauels were 9600 miles.

This iourney was finiſhed in three yeares too and again: ſo that euerie yeare they went 3200 miles, & brought home plentie of gold, ſiluer, pretious ſtones, Eboni, &c.

Of India.

MOſes called this countrey Hauilah, *Geneſ.*2. and *Ioſeph. lib. Antiq.*8.*cap.*7. Ophir: which name, ſaith he, it tooke of two brothers (ſo called) which inhabited and gouerned that countrey, all along the riuer Ganges. But more moderne writers deriue it from Indus, a riuer that paſſeth through it. It is a ſpacious and fruitfull countrey, pleaſant to inhabite; and, as *Pomponius* ſaith, hath in it 5000 cities, being deuided into two parts, the outward and inward.

The trauels of the Queene of Saba.

FRom Saba in Æthiopia ſhe came to Ieruſalem, 964 miles. From Ieruſalem ſhe returned backe againe, which was 964 miles. So all her Trauels were 1928 miles.

of

Of Æthiopia.

THis countrie by the Hebrewes is called Chus, of *Chus* the ſonne of *Cham*, who was the ſonne of *Noah*: And after Æthiopia, *(ab æſtu torrida)* becauſe of the great heate wherewith oftentimes both the habitable land and people, and alſo the wilderneſſe, were ſorely ſcorched and burned: for it is ſcituated in the third part of the world called Africa, lying vnder *Zona torrida*, and the *Æquator*, which two by common experience are found to be extreame hot.

Of Saba:

SAba is a Metropolitan citie in Æthyopia, lying beyond Ægypt, 946 miles from Ieruſalem towards the South: and took the name from a certaine pretious ſtone called Achates, wherein might plainly be diſcerned in certaine diſtinct colours, the riſing of fountaines, the channels of riuers, high mountaines, & ſometimes of charrets and horſes drawing them. It is reported that *Pirrhus* king of the Epirots had one of them, wherein was liuely repreſented the nine Muſes, and *Apollo* playing on the viole, portrayed by naturall ſtaines and colours, ſo artificially, as if they had beene done by ſome curious workman: Of this ſtone you may read more in *Plin. lib.* 37. *cap.* 1. 10. It was firſt found in Achates, a riuer of Scicilia, whence it tooke the name: Afterward in India and Phrigia, and of the Hebrewes was called Schæba or Saba. In this citie that queen dwelt that came to heare *Solomons* wiſedome, and gaue him for a preſent 120 tallents of pure gold, which at three pounds the ounce commeth to 270000 pounds ſterling. Afterward *Cambiſes* king of Perſia ouercame it and all the countrie round about it, and after his ſiſters name called it Meroes. It is a ſtately citie to this day, ſcituated in a plaine countrie, & compaſſed about with the riuer Nilus, like an iſland, being now called Elſaba, hauing ſome affinitie to the auncient name Saba.

The inhabitants of this towne goe naked, all but their priuie parts, which they couer either with ſilke, cotton, or ſome more coſtly matter, and are of a blacke colour, which as ſome thinke, hap-

hoppeneth by reaſon of the extreame heate: The land alſo is maruelouſly ſcortched, and turned in many places to ſand and duſt; ſo that the countrie is thereby wonderfull barren, about Meroes or Saba, which is made fruitfull by the inundation of Nilus) There is found plentie of ſalt, braſſe, yron, and ſome pretious ſtones in it. Their ſheepe, goates, oxen, and other cattell are of a leſſe ſtature then in other countries. Their dogs are very fierce and cruell.

In times paſt there were mightie princes that had the gouernment and commaund of it, and the countrie round about. But after as *Plinie* ſaieth, *lib. 6. cap. 29.* it was in the iuriſdiction and gouernment of queenes, who for their noble reſolutions and courage, were called Candaces: One of which name in *Tiberius* the Emperours time was famous, both for the extent of her dominions (in which ſhee exceeded all the reſt of her predeceſſors) as alſo in regard of her manlie preſence and noble ſpirit: the Eunuch which *Philip* baptiſed *Acts* 8. was treaſurer or chamberlain to this queene. And it is to be thought by him, the doctrine of the Goſpell of Chriſt was firſt made knowne in Saba, and in the countrie of Æthiopia, which after was more largely propagated and diſperſed, by the Euangeliſt ſaint *Matthew*, who taught there.

This citie lyeth to the longitude 61 degrees, and 30 ſcruples, and in the eliuation of the Pole Articke to the latitude 16 degrees and 25 ſcruples: ſo that it ſeemeth the inhabitants haue two Winters and two Summers; or rather a continuall Summer, becauſe their Winter is much hotter then our Summer. But when the Sunne attaineth to the 15 degree of *Taurus*, and *Leo*; and in the dog daies, it then lies perpendicular ouer that countrie, and neither their bodies nor houſes giue any ſhadowes.

In the 61 of *Iſay* it is ſaid, *They ſhall come from Saba and bring gold and frankinſence to praiſe the Lord:* From whence ſome haue conluded, that thoſe wiſe men which came vnto the child Ieſus, and brought gold, frankinſence, and mirrh, were Æthyopians, and came thence: But this agreeth not well with the wordes of *Matthew, cap. 2.* where it is written, That the wiſe men came out of the Eaſt, that is, from the riſing of the Sunne, to Ieruſalem. For

Saba

Saba, according to the words of our Sauiour, *Mat.* 12. lyeth towards the South; for he ſayeth, *The queene of the South* (that is of Saba) *ſhall come forth in the day of iudgement againſt this generation, and condemne it, for ſhee came from the end of the world to heare the wiſedome of Solomon &c.* But if Saba lie vpon the South, as here it plainely appeareth, then it muſt neceſſarily follow, that they came not thence, but rather from Perſia, which from Ieruſalem lies Eaſtward. For at Suſa (the Metropolitan citie of that countrie) there was an Academy for the whole kingdome, In which were principally ſtudied Diuinitie, the Mathamatickes, and Hiſtorie; ſo that it is likely by their art they might attaine vnto the knowledge of this diuine Myſterie, and from thence come to Ieruſalem, which was 520 miles from thence towards the Eaſt. Wherefore this place of the Prophet *Eſay*, is rather to bee referred to the propagation of the Church through the whole world, where ſome of euerie nation ſhall bring preſents vnto the Lord.

There is alſo another *Saba* in Arabia Fœlix, and was ſo called from *Zæba* the ſonne of *Chus*, the ſonne of *Cham*, the ſonne of *Noah*; and it is diſtant from Ieruſalem 1248 miles towardes the *South*eaſt. In Hebrew it ſignifies, the citie of *Drunkenneſſe*, or of *Mirth*; but with the *Syrians* *Antiquitie*. Some would haue it in the Arabian tongue to ſignifie a *Myſterie*. But ſaint *Ierome* interpreteth it *to ſound their conuerſion*. It is the Metropolitan citie of Arabia Fœlix, and by *Strabo lib.* 6. called Meriaba, being ſcituated in a high and pleaſant mountaine, full of fruitfull trees. There inhabiteth in it the king of that countrie (a mighty prince) his gouernours, and moſt of ſuch as haue authoritie vnder him. The land is called the kingdome of the *Sabæans*: but in generall Arabia Fœlix, becauſe of the fertilitie of the place: for it yeeldeth twice euery yeare great plentie of frankincenſe, myrrh, cynamon, balſum, and other odiferous hearbes. The tree out of which this myrrh commeth is fiue cubits high, hard and full of prickles, and when you cut the barke there commeth forth a bitter gum, wherewith if you annoint a dead bodie, it will continue long without rotting. The frankincenſe alſo that is found there, droppeth from Cædar trees, like a glewy ſubſtance, and ſo congealeth into a gum: This happeneth twice euerie yeare, and

accor-

according vnto the ſeaſon it changeth colour. In the Spring it is red, in the *S*ommer it is white: This is the beſt frankincenſe in all Arabia Fœlix. Through the whole countrie there is a very delectable ſmell, by reaſon of the myrrh, frankincenſe, and cynamon that is found in it; In ſo much as if the wind bloweth among the trees, it carrieth the ſmell vnto the Red ſea, and ſuch as ſaile there, can eaſily diſcerne the ſweetneſſe of the ayre. There is gold alſo found there, very fine and pure, inſomuch as for the goodnes thereof, it is called Arabian gold. The Phœnix is found there, of which kind there is but one in the world. *Plinie* in his 9 booke, *cap.* 35. diſcribes her to be in quantitie as big as an Eagle, with a liſt of feathers like gold about her necke, the reſt are of a purple colour: Therefore from Phœnicia, and the purple colour of her wings, ſhe is called a Phœnix. She hath a tuft of feathers vpon her head like vnto a crowne. *S*he liueth 660 yeares, at the end of which time ſhe buildeth her a neſt of Caſſia, Cinamon, Callimus, and other pretious gums and hearbes, which the *S*unne by the extremitie of the heat, and the wauing of her wings, fiers, but ſhe taking delight in the ſweetneſſe of the ſauour, houers ſo long ouer it, that ſhe burnes herſelfe in her owne neſt. Within a while after, out of the marrow of her bones, and the aſhes of her bodie, there groweth a worm, which by little and little increaſeth to ſome bigneſſe, and after to a purple bird. Then her wings extend themſelues to full greatneſſe, vntill ſuch time as ſhe commeth to be a perfect Phœnix.

This bird doth liuely repreſent our ſauiour Chriſt, who onely and alone is the true Meſſiah, and through whom we muſt expect euerlaſting life, who in the fulneſſe of time offered himſelfe a ſacrifice vpon the croſſe, ſuſtaining the puniſhment for ſinne at the time of his paſſion, putting on a purple roabe, being all beſprinkled with his owne bloud, *Ioh.* 19. And as the Phœnix is burnt in her owne neſt, ſo likewiſe was he conſumed in the fire of Gods wrath, according to that in the 22. *Pſal. My heart is become like melting wax in the middeſt of my body*: And as the Phœnix of it ſelfe begetteth another of the ſame kind; ſo Chriſt by the power of his dietie, raiſed vp his body from the duſt of the earth, and aſcended vp into heauen, a glorious bodie, to ſit at the right hand

of

of his father in that euerlasting kingdome of glorie.

Thus (gentle Reader) I thought fit to describe vnto you these two townes, that when you shall reade of them in the holy scripture (the one being in Æthiopia towards the South, the other in Arabia *fœlix*, and called Seba) you might discerne the one from the other: of both which there is mention in the 72 Psalme, *The kings of the Sea and of the Isles shall bring presents; the kings of Saba, and Seba, shall giue gifts.*

The trauels of king Pharaoh *out of Egypt, when he ouercame the Towne of Gazer, 1. Reg. 9.*

IN the 16 yeare of king *Dauid, anno mundi* 2906, & before Christ 1062, *Chabreus* king of Egypt began to raigne, and raigned 56 yeares, *Diod. lib. 2. cap. 2. Herodotus* calleth this man *Chephrines* in his second booke; and *Eusebius, Nepher Cherres.* He went from Memphis the chiefe citie of Egypt, with a great armie, 268 miles, euen vnto the Tribe of Ephraim, and there tooke Gazer, a citie of the Leuites, and burned it with fire, 1. *King.* 8. *Iosh.* 21.

After he came to Ierusalem, which is 28 miles. And this citie which he had thus destroyed he gaue to his daughter, the wife of *Solomon*, 1. *King. 9.*

From thence he returned to Memphis in Egypt, 244 miles. So all the Trauels of king *Pharaoh* were 540 miles.

Of Memphis.

MEmphis is a great citie in Egypt, where commonly the kings of that countrey keepe their courts; and lyeth from Ierusalem 244 miles Southwestward. This citie was built a little before the floud, but repaired and inlarged by a king called *Ogdoo*, who in loue of his daughter (after her name) called it Memphis. You may reade of it in the ninth of *Hosea*, called there by the name of Moph: for thus he saith, *The people of Israel are gone out of the land of Ephraim, because of their Idolatrie, into Egypt: but Egypt*

ſhall gather them vp, and Moph (that is, Memphis) *ſhall burie them.* MOPH, or MAPHETH in this place ſignifieth, *a prodigious wonder:* but the reſt of the Prophets call it *Noph*, for the fertilitie and pleaſantneſſe of the countrey, as you may reade *Iſa.* 19: *The Princes of Zoan are become fooliſh, & the Princes of Noph* (or of Memphis) *are deceiued.* See alſo *Ierem.* 2. 44. 46. *Ezech.* 30. in which places you may finde it called after this name. Zoan is that citie Tanis, where *Moſes* wrought all his miracles: but Noph, or Moph, is this Memphis; a beautifull towne, large and ſpacious, ſcituated in the ſtrongeſt and profitableſt place of Egypt; deuided into two parts by the riuer Nilus, ſo that any kind of commodities or merchandiſe might with eaſe be brought thither by water: for which cauſe, the kings of that countrey (for the moſt part) kept their abiding there. *Strabo* ſaith, *lib.* 17, That vpon the Eaſt part of this citie there ſtandeth a tower or caſtle called Babylon, built by certaine Babylonians, who leauing their owne countrey, by the permiſſion of the kings of Egypt dwelt there. In after times there was placed a Garriſon in it, one of the three which were for the defence of Egypt, and by *Ptolomy* was called Babylon, through both which *viz.* Memphis and Babylon, Nilus paſſed; the one ſtanding vpon the Eaſt ſide, the other vpon the Weſt. Zoan or Tanis ſtood about ſome foure miles from this towne, and was a faire and ſpacious citie alſo, ſcituated towards the South vpon the Eaſt ſide of Nilus, to which the kings of that country often reſorted. and Heliopolis, another faire citie, ſtood ſome ſixe miles off that towards the Northeaſt. All theſe foure townes were ſo wonderfully inhabited (by reaſon of their pleaſant and profitable ſcituation) that in proceſſe of time they became all one citie; and in this age is called Alcaire, containing in circuit 60 miles: ſo that it ſeemeth to the ſpectators, to be like a countrey repleniſhed with nothing but faire houſes, goodly churches, and ſtrong towers; exceeding all the reſt of the cities of Egypt, as well for the beautifulneſſe of the place, as the extent and largeneſſe of it. It is reported, that in the yeare of our Lord 1476 there was ſuch an extreame peſtilence in it, that there died 20000 a day; from whence may be gathered, how infinitely it is peopled. Neere to this towne ſtood the Pyramides, which are held

held to bee one of the wonders of the world (as *Strabo* ſaith, *lib.*17.) The heigth of one of them was 625 foote, and ſquare on each ſide 883 foot; it was twentie yeares a building, and a hundred thouſand workemen imploied about it: whence it may be eaſily gathered, how hard and difficult it was in thoſe times to get ſtone (it being for the moſt part brought from Arabia) and at what an exceſſiue charge they were that ſet them vp.

Of Gazer.

This citie is deſcribed in the Trauels of *Solomon.*

The trauels of Hadad *king of Idumæa.*

WHen *Dauid* conquered Idumæa, *Hadad* the king of that countrey with ſome few of his courtiers, being then but young, fled from Midian to Paran the Metropolitan citie of Arabia Petræa, which was eightie foure miles, 1. *Reg.* 11.

But becauſe he thought himſelfe ſcarce ſafe in that place, he fled thence to *Cheopes*, that impious and tyrannicall king of Egypt that built the greateſt of the three Pyramides at Memphis. He (hating king *Dauid*) gaue him kind entertainment, aſsigned him a part of the kingdome of Egypt to dwell in, and after married him with his ſiſter *Tachpenes*, by whom he had a ſonne called *Genubath*, who was brought vp in *Pharaohs*, or king *Cheopes* court, where he continued all the life of *Dauid*, being 27 yeares; which was 120 miles.

Dauid being dead, he returned into his owne kingdome of Idumæa, which was 200 miles.

From thence he went to Damaſcus, which was 240 miles, where he was created king of the Syrians by *Reſon* and other fugitiues, which had conſpired againſt *Solomon*; by which meanes he grieuouſly troubled that kingdome, and became an vtter enemie to the Iſraelites all the life of *Solomon.* And of him is the originall and ſtocke of the kings of Syria. So all the Trauels of *Hadad* were 644 miles.

Of *Midian* and *Paran* you may reade before: in the one dwelt *Iethro*, *Moses* father in law; in the other *Ishmael*, that being the chiefe citie of his dominions, as you may reade *Gen.*21. *Exod.*2.

Of Reson, Solomons *aduersarie.*

AFter *Dauid* had conquered *Hadad-Ezer* king of Zoba, *Reson* his chiefe Captaine gathered vp the dispersed souldiers of his armie, and fled from him to Damascus, which was 120 miles, and besieged it: the citizens whereof (when neither *Dauid* nor *Solomon* could suppresse his rebellion) entertained him for their king, which principalitie he held.

The Trauels of the Kings of Israel; *and first of* IEROBOAM.

THis man was the sonne of *Nebat*, and borne at a towne called Zared, not farre from Bethlehem Ephrata; some eight miles from Ierusalem: from whence he came to *Solomon*, who made him Captain that he might collect the tribute of Manasses and Ephraim, 1. *Reg.*11; which was 8 miles.

From Ierusalem as he went to Shilo (which is 4 miles) he met the Prophet *Ahijah* the Shilonite, who told him that he should be king of Israel, 1. *Reg.*11.

From thence he went to Memphis in Egypt, which was 224 miles, (because *Solomon* sought his life) where he remained with *Sesak* king of Egypt, all the life of *Solomon*. *Eusebius* calleth this king *Osochores*, who that same yeare succeeded *Macrenius* (*Solomons* father in law) in that gouernement.

From thence he returned into the towne of Sichem in Israel, which was 280 miles: where the Israelites made him chiefe captaine against *Rehoboam*, *Solomons* sonne. Wherefore *Ieroboam* the sonne of *Nebat*, began to raigne ouer Israel *ann. mundi* 2971, and before Christ 997, and raigned 22 yeares, 1. *Kin.*12. His first seat was at Sichem, which he repaired and enlarged.

From

From Sichem (in the firſt yeare of his raigne) he went to Penuell, and there ſet vp manie faire buildings, which was twelue miles, 1. *Reg.* 12.

From Penuel he went 24 miles to the town of Bethel, where he cauſed a golden Calfe to be ſet vp, for the people to worſhip.

From thence he went to Thirza, which is 16 miles. This citie he built, and there kept his court, 1. *Reg.* 14:

From thence he went to the mount Zemaraim, which is mount Ephraim, 18 miles; where he had a great battaile with *Abia* king of Iuda, and loſt 500000 of his ſouldiers, all choſen men of Iſrael, 2. *Chron.* 13. *ver.* 17.

Hauing loſt this battell, with all poſſible ſpeed that he could, went thence to Thirza, which is 18 miles: there the Lord ſtrucke him with a grieuous diſeaſe that hee died miſerably, 1. *King.* 14. 2. *Chron.* 13. So all the Trauels of *Ieroboam* firſt King of Iſrael were 632 miles.

The Deſcription of the townes and places to which Ieroboam trauelled.

Of Zemeraim.

THis was a certain Plaine in mount Ephraim, eight miles from Ieruſalem towards the North, neere to the towne of Bethel in the Tribe of Manaſſeh: for mount Ephraim is deuided into diuers parts and Tribes. It ſeemeth to take the name of certaine trees that abound neere that place, whereon cotten wooll groweth: for Zæmær, ſignifieth *wooll*, which by little and little, vpon ſuch trees doth increaſe and grow to perfection.

Of Thirza.

THirza was a faire and beautifull citie, ſcituated in a high and pleaſant mountaine, in the Tribe of Manaſſeh, ſome twentie foure miles from Ieruſalem towards the North. In this place, the kings of Iſrael vſed to keep their courts, vntill Samaria was built. It was ſo called becauſe of the excellencie and delectableneſſe of the place: for Thirza doth denote *an acceptable and thankfull citie*; being deriued of Razah, *he receiueth thankefully*.

Of the yeares of the iniquitie of Iſrael.

THe yeares of the iniquitie of Iſrael (mentioned in *Ezek.* 4.) is to be accounted from that day, wherein *Ieroboam* firſt erected the golden Calues: wherefore the greateſt part of the firſt yeare of iniquitie, agreeth with the ſecond yeare of *Ieroboams* raigne. From whence may be gathered, that from that time, till the deſtruction of Ieruſalem by *Nabuchadnezzer*, were 390 yeres fully ended.

Of Ieroboams *wife Queene of Iſrael.*

SHe went from Thirzo to Zilo, which was about 24 miles; there ſhe asked councell of *Abijam* the Prophet, concerning her ſonne *Abia*, for hee was ſicke: but he told her heauie tidings, 1. *Reg.* 14. 7. Wherefore being penſiue and troubled in her mind, ſhe returned backe again to her husband to Thirzo, which was 24 miles, 1. *Reg.* 14. So theſe two iournies were 48 miles.

The iourney of the man of God which came out of Iuda.

THis man of God (as *Ioſephus* writeth, *lib. Antiq.* 8.) came from Ieruſalem to Bethel, which was 8 miles; and was called by the name of *Iadon*, which ſignifieth, *the Iudge of the Lord.* When he came thither, he reproued *Ieroboam* with an extraordinarie ſpirit: of whom you may read more, 1. *Reg.* 13. But being deceiued, as he was returning a Lion met him in the way, where he was ſlaine, and after buried in a ſepulchre in Bethel.

The trauels of Nadab, *the ſecond king of Iſrael.*

NAdab, or *Bonifacius* ſucceeded his father *Ieroboam* in the kingdome of Iſrael, and was annointed while he was yet liuing; a liberall and free hearted Prince. He began to raigne in the ſecond yeare of *Aſa* king of Iuda, *anno mundi* 2992, and before Chriſt 977. He raigned during the life

life of his father, a yeare and somewhat more: but when he had raigned two yeares, he went from Thirza with a great armie, to the citie of Gibithon, which was 36 miles. This towne he besieged verie straightly, but at length was slaine by one of his Captaines called *Baesa*; so he lost both his life and kingdome in that place, 1. *Reg.* 15.

Of Gibithon.

THis was a citie of the Leuites in the Tribe of Dan, not farre from Ekron in the land of the Philistines, 16 miles from Ierusalem towards the West: and signifieth *a royall or loftie gift.*

The trauels of Baesa *king of Israel.*

BAESA is as much to say, as *an industrious and prompt man in doing any thing.* This man hauing slaine his Master *Nadab* neere vnto Gibithon; vsurped vpon the kingdome of Israel, about the end of the third yeare of *Asa* king of Iuda: and began his raign *anno mundi* 2992, before Christ 974, and raigned ouer Israel almost 24 yeares; two of which he raigned with his sonne, 1. *Reg.* 15. He went from Gibithon to Thirza, 36 miles; where he vtterly rooted out the whole stocke and family of *Ieroboam.* After, falling into Idolatrie, he was sharpely reprehended for it, by *Iehu* the Prophet the sonne of *Hanani:* of whom you may reade more, 1. *Reg.* 15.

From Thirza he went to Ramah, which was 16 miles: this towne he built and fortified verie strongly, 2. *Chr.* 29.

But when he heard that *Benhadad* king of Syria, had inuaded Israel, he left his building at Ramah, and with all possible speed that he could, went backe to Thirza; where he died and was buried, 1. *Reg.* 15. 2. *Chron.* 16.

So all the Trauels of *Baesa* were 68 miles.

Of Ramah.

Of this citie you may reade before.

Of Ella, *or* Elah *king of Iſrael.*

ELAH ſignifieth a *cruell man.* This was the ſonne of *Baaſha* king of Iſrael, who was crowned king (his father yet liuing) about the beginning of the 26 yeare of *Aſa* king of Iuda; at ſuch time as *Benhadad* king of Syria, inuaded and waſted Galile. He raigned two yeares, one of them during the life of his father; the other alone in Thirza, at the end of which he was ſlaine by *Simri* his ſeruant, 1. *Reg.* 15. 16.

Of Simri *king of Iſrael.*

SIMRI ſignifieth a *Singer*, & was Captain ouer king *Elahs* chariots: he raigned ſeuen daies in Thirza, in which time he put to death, and vtterly rooted out all the poſteritie of *Baaſha:* and then *Omry* beſieged the citie ſo ſtraightly, that he had no hope to eſcape; wherefore he ſet the citie and pallace on fire, in which he alſo periſhed, 1. *Reg.* 15. 16.

The trauels of Omri *king of Iſrael.*



OMRI ſignifieth *a Souldier, or one that deſerueth his pay.* He was made king by the Iſraelites in his Tent, while he was at wars neere to Gibithon: from whence hee went to Thirza, which was 36 miles, and beſieged the ſame, vpon the verie day that *Simri* had put the poſteritie of *Baaſa* to the ſword, and tooke it. He began to raigne in Thirza, *anno mundi* 3017, and before Chriſt 951, and raigned ouer Iſrael 12 yeares; the firſt ſixe of which was in Thirza, the latter ſixe in Samaria, 1. *Reg.* 16.

From Thirza he went to mount Semer, 6 miles: there *Omri* built Samaria, and made it the ſeate of his kingdome. He went thither about the ſeuenth yeare of his raigne, 1. *Reg.* 16. So theſe two iournies were 42 miles.

Of

Of Samaria.

SAmaria the chiefe ſeat and Metropolis of Iſrael, was built by *Omri* in mount Semer, thirtie two miles from Ieruſalem towards the North: and tooke that name of *Semer*, who was Lord of that mountaine, of whom king *Omri* bought it for two talents of ſiluer, which amounteth to 1200 crownes. In this citie fourteene kings of Iſrael kept their courts, *viz.* *Omri*, who was the firſt founder of it; *Ahab*, *Ahaſia*, *Iehoram*, *Iehu*, *Ioachas*, *Ioas*, *Ieroboam*, *Zacharias*, *Sallum*, *Menahem*, *Pekahia*, *Pekah*, & *Hoſea*, who was the laſt of the kings of Iſrael that raigned in this citie, and loſt it together with his libertie. Of all theſe kings, there were but fiue that died naturally: for the Lord being moued to wrath, by reaſon of their impietie and Idolatry, either gaue them vp into the hands of forreine enemies, or by ciuill warre amongſt themſelues, they cruelly murthered one another, vntill ſuch time as the Aſſirians deſtroyed the land, and led the people captiue. Thus the Lord puniſhed with a ſharpe and ſeuere puniſhment, this obſtinate nation, becauſe they contemned the admonitions and doctrines of the Prophets: amongſt which *Elias* and *Eliſæus* were the chiefe. So that although Samaria was a faire and beautifull citie, and the countrey for that cauſe was called the prouince of Samaria: yet notwithſtanding, that great God, the Iudge of all things, for the iniquitie of the people; cauſed this faire citie to be left deſolate, the inhabitants of the land to be diſperſed, and the earth for want of due vſage, to lie as a wilderneſſe, 2. *Reg.* 17. This citie in the old Teſtament (according to the Hebrew phraſe) is called *Schæmer*, of SCHOMRON, which ſignifieth *to keepe*, or *a tower of ſtrength*. You may reade of this 1. *Reg.* 2. 2. *Reg.* 1. 7. The Greekes and Latins call it *Samaria*, which ſignifieth *the caſtle of Iehouah*, or *of God*. You may reade more of this in the ſecond volume.

Of HIEL *that built Iericho againe.*

AFter the death of *Omri* king of Iſrael, when *Ahab* his ſonne began to raigne, *Hiel* a verie rich man in the town of Bethel, (that hee might leaue behinde him an eternall memorie of his name) went to Iericho which had bin formerly deſtroyed by

Ioſhua:

Ioshua the sonne of *Nun*, and had lien wast for the space of 536 yeares; where, contrarie to the commandement of the Lord and curse of *Ioshua*, he caused the said citie to be rebuilt (such was the impious securitie and incredulitie of this man:) but the Lord was angrie with him, and he strucke all his children that they died. The eldest sonne called *Abiram*, at the laying of the foundation: and his youngest sonne called *Segub*, at the hanging on of the gates, *Iosh.*6. 1.*Reg.*16.

The trauels of king Ahab.

AHab went from Samaria to the hil called Carmel, where *Elias* put to death the Priests of *Baal*, which was about 32 miles, 1.*Reg.*18.

From thence he went to Iezreel, which is 16 miles; there he told his wife how *Elias* had put the Priests of *Baal* to the sword, 1.*Reg.*8.

From Iezreel he went againe to Samaria, 18 miles; where being prest with a hard siege by *Benhadad* king of Syria, hee broke out of the citie for his better safetie, and (by Gods great prouidence and assistance) he assailed the Syrians; put a great multitude of them to the sword, the rest fled: and he went away with a noble victorie, as the Prophet of the Lord had formerly tolde him, 1.*Reg.*20.

From Samaria he went with his armie to Apheck, which was 14 miles: where he renued a second battaile, and therein had good successe; so that he tooke king *Benhadad* aliue, and put to the sword 100000 Syrians.

In this place the Prophet of the Lord reproued him for his ingratitude and obstinacie: wherefore *Ahab* being angrie, he went from Apheck to Samaria, which was 8 miles, 1.*Reg.*20.

From Samaria he went to Iezreel, 16 miles; where that perfidious Queene *Iesabel* caused *Naboth* to be put to death, and tooke possession of his Vineyard, 1.*Reg.*21.

From Iezreel he went to Ramoth Gilead, 24 miles: there in a in a fight that he had against the Syrians, was so sore wounded with

with an arrow, that hee was constrained to leaue the battell, 1. *Kings* 22.

And as he went back againe to Samaria, which was 24 miles, he dyed of his wound. Of this man you may read more, 1. *King.* 21.22.

So all the trauels of *Ahab* were 152 miles.

The description of Carmel, Apheck and Ramoth, you may read before.

Of Iezreel.

IEzreel is a citie in the tribe of Issachar, scituated vpon a rising ground, some 48 miles from Ierusalem towards the North, where *Ahab* sometimes kept his court. Here *Naboth* the Israelite dwelt; an honest and religious man, one of good esteeme and authoritie, that feared God, and would not suffer the inheritance of one tribe, to be transferred to another; because God had commanded the contrarie, *Nu. vlt.* For which cause he would not sel his vineyard to *Ahab*, wherefore *Iezebell* (that wicked woman) to satisfie the kings desire, caused him to be stoned. Iezreel signifies *the seed of God*, being deriued of SERA, *seed*, and EL, *the almightie God*. Though in former times this hath been a faire town, yet at this day, there is not past 30 houses in it, and is called Charety; standing at the foot of mount Gilboa: they shew at this day the field of *Naboth* the Iezrelite, lying towards the West, as you go into the citie, a little before you come at it: This towne standeth vpon a faire prospect; for you may see from thence, through all Galile, to Carmel, the mountaines of Phœnicia and mount Thabor; also from mount Gelead, by Iordan and mount Salem [where *Iohn* baptised] neere by mount Hermon, vpon the North side of mount Gilboa, there lies a faire and plaine way to the citie Iezreel; by which *Iehu* came, when he made wars vpon *Iehoram* king of Israell: of which you may read more the 2. *King.* 9. It stood not far from the riuer Kison, as you may read *Ios.* 17. 19. 1. *Sam.* 2. 1, *King.* 4. 18.

Of

Of Ahaziah *the ſonne of* Ahab.

A*Haziah* was crowned king of Iſraell during the life of his father: a cruell and wicked man; hee began his raigne in the 17 yeare of *Ioſophat* king of Iudah, *anno mund.* 3049, and before Chriſt 919, about ſuch time as *Ahab* went downe to Ramoth Gilead to recouer it from the Syrians: within a while after the death of his father; he fell through the lattice window, in his vpper chamber which was in Samaria: of which hurt he dyed. Of this man you may read more 1. *King.* 1.

The trauels of Iehoram *king of Iſraell.*

IEhoram ſucceeded his brother *Ahazia* in the kingdome of Iſraell; who began his raigne in the 18 yere of *Ioſophat* king of Iudah, and as *Ioſephus* ſaieth *lib. Antiq.* 9. about the 5 yeare of his raigne, went from Samaria to Ieruſalem, which was 32 miles. There he told *Ioſophat* how the king of Moab had rebelled againſt him, therefore diſired him to go along with him to the war, 2. *King.* 3. Then *Iehoram* and *Ioſophat*, and the king of Edom, went from Ieruſalem, and compaſſed about through the wilderneſſe of Idumæa, by the ſpace of 7 daies: ſo that they and their armie for want of water, had almoſt periſhed: but at the praiers of the Prophet *Eliſha*, they were miraculouſly preſerued. At length they came to Petra the Motropolitan citie of the Moabites, and is diſtant from Ieruſalem 172 miles, which they tooke, and conſumed it with fire and ſword, 2. *King.* 3.

From the citie of Petra, *Iehoram* king of Iſraell, returned back to Samaria, which was 104 miles: where within a while after, he was ſo ſorely beſieged by *Benhadad* king of Syria, that the famine grew very great within the towne, inſomuch as a certain woman eate her owne child, 2. *King.* 6.

From Samaria, he went to Ramoth in Gilead, with his armie, which is 24 miles, where he was ouercome by *Aſahel* king of the Syri-

Syrians,and wounded euen to the death,2.*King*.8.

From the fight of Ramoth Giliead,he was carried in his charriot backe to Iezreel, which was 24 miles,where he lay to bee cured of his hurts. But *Iehu* one of his chiefe captaines, rebelled againſt him, and as hee was in his charriot, ſhot an arrow, and wounded him the ſecond time,whereof he dyed in the field of *Naboth* the Iezrelite, 2.*Kings* 9. So all the trauels of *Iehoram* were 356 miles.

3063
1726
4789

The trauels of Iehu *king of Iſraell.*

IEHV,ſignifies *a conſtant man in himſelfe*, and was the ſonne of *Ioſophat*, the ſonne of *Nimſchi*, he was annointed king of Iſrael in the caſtle at Ramoth in Gilead,by *Eliſha*, *anno mun.*3063, and before Chriſt 905: he raigned 28 yeres,2.*Kin.*9. From Ramoth in Gilead, in his chariot he went to Iezreel,which was 24 miles: where in the field of *Naboth* the Iezrelite he killed *Iehoram* with an arrow. And when he came to the gates of the citie,he cauſed *Iezabel* to be thrown from a tower, whom hee trampled vnder his horſe feet: And after in that ſame place, ſhe was eaten vp with dogs. Then he ſent meſſengers to *S*amaria,commanding the *S*amaritans, that they ſhould put to death the 70 ſonnes of *Ahab*, which they immediatly did, and ſent their heads vnto them in baskets,2.*Kin.*10.

From Iezreel, he went to *S*amaria,which is 16 miles. In that iourney he cauſed to be ſlaine by his miniſters,the 42 brothers of *Ahaziah* king of Iudah, neere to the well which was beſide the houſe where ſheepe were ſhorne. And when he came to *S*amaria,he cauſed all the poſteritie of *Ahab*, to bee vtterly deſtroyed and rooted out. And to conclude the tragidie,by a cunning pollicie, put to death all the prieſts of *Baal*, 2.*King*.10. So all the trauels of *Iehu*,were 40 miles.

of

Of Iehoahas king of Iſraell.

Iohoahas was the ſonne of *Iehu*, and ſucceeded his father in the kingdome of Iſraell: he began his raigne in the 33 yeare of *Ioas* king of Iudah, in the yeare of the world 3091, and before Chriſt 876: he raigned ouer Iſraell 17 yeares. God ſtirred vp againſt this wicked king, *Aſahel* king of the Syrians, who with 10000 foot & fiue hundred horſe, beſieged Samaria very ſtrongly: put to the ſword many of his ſubiects, and got many cities and townes from him, as the Prophet *Eliſha* had before told him, 2. *Kings* 8.13.

The Trauels of Ioas king of Iſraell.

IOas ſucceeded his father *Iehoahas*, and while hee was yet liuing was annointed king of Iſraell, in the 37 yeare of *Ioas* king of Iudah, and raigned 2 yeares with his father, after his death 15: ſo all the raigne of *Ioas*, was 17 yeares. This man was a great ſouldier, and went from Samaria with an armie, againſt the citie of Apheck, which was 14 miles. There he ſmote the Syrians, and in three ſeuerall battels carried away the victorie: recouered the cities which his father *Iehoahas* had loſt, according to the propheſie of *Eliſha*, 2. *Kings* 17.

From Apheck he returned to Samaria, which was fourteene miles.

From thence, he went with an armie to Bethſemes, in the land of Iuda, where in a ſharpe and cruell war, he conquered *Amaſia*, and tooke him aliue. 2. *Kings* 14. which was 32 miles.

From Bethſemes, he went to Ieruſalem, and carried the king thereof with him captiue, which was 4 miles. He wan the citie, and broke downe the walles of it, from the gate of Ephraim till you come to the Angle gate, foure hundred cubits in length, 2. *King.* 14.

From the citie of Ieruſalem, *Ioas* the conqueror returned to Sama-

Samaria, with the ſpoile of the temple, and of the kings houſe, with many captiues, and a great prey, which was 32 miles. Where at the end of the ſeuenteenth yeare of his raigne, hee died, and was buried. In this mans time, *Eliſha* the Prophet dyed, 2. *Kings* 13.14. So all the trauels of *Ioas* were 96 miles.

Of Bethſemes.

Of this citie you may read before.

The trauels of Ieroboam *the ſecond of that name King of Iſraell.*

THis *Ieroboam* ſucceeded his father *Ioas* in the kingdome of Iſraell, and began his raigne *anno M.*3123, and before Chriſt 845, which according to the text of the Bible, happened about the 15 yeare of *Amaſia* king of Iudah, and hee raigned 41 yeres, 2. *King.*14. He kept his court at Samaria, where the prophet *Ionas* told him, that he ſhould recouer not only the townes and cities of the land of Iſraell which had beene loſt, but alſo the cities of Hemeth and Damaſcus: wherefore he gathered a great armie out of the citie of Samaria, and went thence vnto Hemeth or Antiocha in Siria, which was 248 miles. This citie he conquered, and all the country thereabout; ſo that he recouered all the ancient townes and cities that belonged vnto *Dauid* and *Saul*, euen from Hemeth in Syria, to Soba in Armenia, with all the cities, towns, caſtles, and countries neere adioining to them, 2. *King.*14.

From Hemeth or Antiochia, hee went to Damaſcus, which is 140 miles. This citie he alſo tooke, and all the countrie of Syria round about, he made tributorie to him, 2. *King.*14.

From Damaſcus he went to the Red ſea, euen 320 miles: and alſo recouered all that ſouth part, which in times paſt belonged vnto the kingdome of Iſraell, 2. *King.*14.

After this, he returned to Samaria his owne countrie, which was 192 miles: where, in the 41 yere of his raigne, he died, and was there buried. After his death, the kingdome of Iſraell was

oppreſſed

oppreſſed with tyrannie, vntill it was deſtroyed by forrein nations: and for the ſpace of 12 yeares there was no king that ſucceeded him. In the raigne of this king (a little before his death) there hapned a horrible earthquake, of which you may reade *Amos* 1; which, without doubt, did foreſhew ſome imminent changes that ſhould happen in that kingdome, as did afterward, *Zachar.* 14. So all the Trauels of *Ieroboam*, the ſecond of that name were 900 miles.

Of Zachariah *king of Iſrael*

TWelue yeres after the death of *Ieroboam*, *Zachariah* his ſonne began to raigne in Iſrael, in the 38 yeare of *Azaria* king of Iuda, which was *anno mundi* 3175, and before Chriſt 793: he raigned ſix moneths, and then was miſerably ſlaine by *Sallum* his friend, 2. *King.* 15. *Ioſep, lib. Antiq.* 9.

Of Sallum *king of Iſrael.*

Sallum began to raigne after he had ſlaine *Zachariah*, in the 39 yere of *Azaria* king of Iuda: and when he had raigned ſcarce a moneth, he was ſlaine by *Menahem*, looſing his life and kingdome together, 2. *Kin.* 15.

The trauels of Menahem.

Menahem was borne in Thirza in the Tribe of Iuda; who began to raigne in the ſame yeare that he ſlew *Sallum*: he raigned ten yeres, 2. *Kin.* 10. From Thirza he went to Samaria with his armie, which was 6 miles: where (hauing ſlaine *Sallum* his Lord and King) he vſurpt vpon the kingdome, 2. *King.* 15.

From thence he went to Thipſa, which was 6 miles. This town he cruelly deſtroyed with fire and ſword, and all the townes thereabout, becauſe they refuſed to open their gates vnto him.

From

From Thipsa this cruell Tyrant went backe againe to Samaria, which was sixe miles; where he grieuously afflicted the children of Israel for ten yeares: wherefore the Lord being offended with him for his exceeding crueltie, stirred vp *Phul Belochus* king of Assiria, who came from Babylon to Samaria (which was 624 miles) and put king *Menahem* to such an exceeding straight, that he was constrained to buy & procure his peace with a thousand *Tallents; which money hauing receiued, he suffered him to enioy his kingdome, and returned backe vnto Babylon with all his armie, 2. *King.* 15. So all the Trauels of king *Menahem* were eighteene miles.

* What this is in our money, you may reade after in the quantitie of monies.

Of Thipsa.

THipsa was a towne neere to that kingly citie Thirza, scituated in the Tribe of Manasses, 24 miles from Ierusalem towards the North. But because the inhabitants thereof denied to open their gates to this cruel Tyrant *Menahem*, therefore he vtterly destroyed it, euen to the ground. *Thipsa* signifieth the *Paschal lamb*, or a *Passeouer*; being deriued of PASACH, *he passed by.*

Of Pekahia *king of Israel.*

PEkahia raigned but two yeares after his fathers death; at the end of which tearme he was slaine by *Pekah*, the sonne of *Remalia*, who succeeded him in the gouernement. *Iosephus (lib. Antiq. 9.)* saith, that this murther was done at a banquet.

The trauels of Pekah *king of Israel.*

PEkah the sonne of *Remalia* began to raigne in Samaria, *anno mundi* 3189, and before Christ 779, in the 52 yeare of *Azaria* king of Iuda, and raigned ouer Israel 20 yeares, 2. *Reg.* 15. 16.

From the citie of Samaria he went with *Resin* king of Syria to Ierusalem, which was 32 miles, and besieged it, but could not

take it. Neuertheleſſe he ouercame *Ahas* king of Iuda in a great battaile, and put to the ſword in one day aboue 12000 ſouldiers that bore armor. In this warre were taken 200000 women, children & maides, all which he carried captiues to Samaria, 2. *Ki.* 16. 2. *Chron.* 28.

From Ieruſalem he returned to Samaria with a great bootie, which was 32 miles, and at the commaund of *Obed* the Prophet, ſet at libertie all his captiues. Afterward about the end of the 20 yeare of his raigne, he was ſlaine by *Hoſea* his chiefe captain, who ſucceeded him in the gouernement, 2. *Kin.* 15. So the Trauels of *Pekah* were 64 miles.

Of Hoſea the laſt king of Iſrael

Hoſea began to raigne in the fourth yeare of *Ahas* king of Iuda, *anno mundi* 3209, and before Chriſt 759. Hee kept his court in Samaria, and was a cruell and wicked king: wherefore God ſtirred vp *Salmanaſſer*, Emperor of the Aſſirians, who about the end of the ſeuenth yeare of his raigne came to Samaria and beſieged it, for the ſpace of three yeares: at the end of the third yeare, with great labour he wan it, and all the countrey round about; ſo that he tooke king *Hoſea* priſoner, and led him together with a great multitude of the Iewes (amongſt which were *Gabriel* and *Raphel* the friends of *Toby* the elder) thence to Niniueh captiues, being 652 miles. From Niniueh he ſent them to a place called Rages in Midia, which was 752 miles; and in that countrey peopled many towns and cities with them; ſo that there were manie of the Iſraelites which were led into captiuitie aboue 1396 miles: for ſo manie miles is Rages and the cities of the Medes from Ieruſalem towards the Northeaſt. This captiuitie of the ten Tribes hapned in the yeare of the world 3227, and before Chriſt 741.

Of the cities of *Rages* and *Niniueh* you may reade in the Trauels of *Toby*, and the Angel *Gabriel*.

The

The trauels of the people which Salmanasser *Emperour of the Asirians sent to dwell in the land of Israel.*

Almanasser after hee had carried the children of Israel away captiue into Assiria, sent (as is said) part of them into Medea, and part of them into Persia, and so dispersed them heere and there about the countrey. But because the land of Israel, by reason of this captiuitie, became desolate and without inhabitants, therfore he caused those people which dwelt about the riuer Cutha in Persia, to goe thence and dwell in Samaria, and in all the countrey round about, to till the land and dresse the Vines, lest some other people that were strangers to his gouernment, should vsurp vpon that kingdome, it being thus without inhabitants, *Iosep. lib. Antiq. 9.* You may reade of this also in 2. *Reg. 7.* In whose place, and neere to the said riuer of Cutha, a multitude of the Iews with great shame and griefe were constrained to dwell. He also gathered a great multitude of other people out of Babylon, Hamath or Antiochia, some out of his owne dominions of Assiria, also out of Medea, and the people of Aua and Sepharuaijm, which people are mentioned in *Isa.* 37; and sent them to inhabite in Samaria and all the cities and countries round about, because it was a fertile and pleasant countrey, and to defend it against the incursion of strangers. From whence may be gathered, that in this behalfe the policie of this Emperour was much greater then that of the Romanes, for the retaining of this kingdome; but especially then that of *Titus Vespasian*: for he, hauing conquered the land, wasted it and destroied it with fire and sword, put thence the inhabitants, and dispersed them here and there, left the countrey bare and naked, onely a few garrisons were placed in the strongest cities to preserue it to their vse; which not being able enough to oppose the incursions of the Sarazens that in great troupes broke out of the desarts of Arabia Petræa, they soone lost what they had got: and the Turkes ioining with them, they haue now gained into their possession that pleasant and fruitfull land

of Iudea, and inhabite therein euen to this day, to the great detriment and ſcandall of the Chriſtians.

But to returne to the people ſent to inhabite in this kingdome; which as they were of diuers nations, ſo they were of diuers religions, and euerie family had his particular god. Wherefore the Lord ſent a multitude of Lions amongſt them which daily vexed them: from whence it hapned, that *Salmanaſſer* was conſtrained to ſend backe vnto them a Leuite (one of the Prieſts that had beene carried away captiue) to ſhew them the true worſhip of God. He came to Bethel, and there taught them the doctrine of the Lord, and the cuſtomes and ceremonies of the Moſaical law; whereby it hapned, that they began to worſhip God and their Idols, in neither obſeruing their auncient cuſtome. For which cauſe they became ſo abhominable vnto the Iewes, that they refuſed their companie and familiaritie, (as that Samaritan woman confeſſed vnto Chriſt at *Iacobs* Well, *Ioh.* 4.) ſo that when the Iewes would call a man by anie ignominious or odious name, they would tearme him a Samaritan, *Ioh.* 8, *Doe we not ſay rightly, that thou art a Samaritan and haſt a diuell?* But of all the people which *Salmanaſſer* ſent into the holy land, thoſe that came out of the Eaſt part of Perſia from Cutha (called Cutheis) dwelt in Samaria, & got the chiefe command and gouernment ouer the reſt.

The Trauels of the kings of Syria that made warre vpon the kings of Iſrael.

The trauels or incurſions of Benhadad *king of Syria.*

BEnhadad king of Syria went from Damaſcus the chiefe citie of his kingdom, and came to Samaria, and ſtraightly beſieged it in the time of *Ahab* king of Iſrael, 1. *Reg.* 20; which was 132 miles.

From thence (being ouercome and put to flight by *Ahab*) he returned backe againe to Damaſcus, which was 132 miles.

The

The ſecond time he came from thence and inuaded the land of Iſrael, euen vnto the citie of Apheck, 124 miles, which he beſieged. But *Ahab* king of Iſrael ouercame him in a great battell, and put 100000 Syrians to the ſword, and when the reſt of the multitude would haue fled into the citie, the ruines of a wall fell vpon them, ſo that there died 27000. This put king *Benhadad* into ſuch a feare, that he was conſtrained to flie from one chamber to another to hide himſelfe; but at laſt was taken, and (not without the great wrath and indignation of God) by that wicked king *Ahab* pardoned and ſet at libertie, 2. *Reg.* 20.

Wherefore he went thence backe vnto Damaſcus, which was 124 miles.

Within three yeares after, he brought a great armie againſt Ramoth in Gilead, which was 104 miles from Damaſcus towards the Southeaſt: here he wan of *Ahab* a great battel, in which *Ahab* was ſlaine with an arrow, 1. *Reg.* 22.

From thence he returned back to Damaſcus, which was about 104 miles.

After that, he came againe from Damaſcus into the land of Iſrael with a great armie, 120 miles; and there he councelled with his Captaines and men of warre, ſaying, Here and there will we incampe our ſelues; but the Prophet *Eliſha* diſcouered their purpoſes, 2. *Reg.* 6.

Out of the land of Iſrael, he returned to Damaſcus, which was 120 miles.

From thence he returned againe with his armie to Samaria, being 132 miles; which the ſecond time he beſieged ſo ſtraightly, that an Aſſes head was worth foureſcore pieces of ſiluer. But yet the Lord (at the feruent praiers of *Eliſæus* the Prophet) ſtruck ſuch a feare and anguiſh amongſt the enemies, that *Benhadad* and his armie were conſtrained to flie, 2. *Reg.* 6.

Being ſore troubled becauſe he was thus put to flight, he went to Damaſcus, which was 132 miles, and there within a while after, died of griefe, 2. *Reg.* 9. So all the Trauels of king *Benhadad* were 1224 miles.

The trauels of the Captaines which Benhadad king of Syria sent to wast and destroy the land of Baesa King of Israel.

THis armie went from Damascus, & came to the town of Hion, 72 miles.

From thence they went to Dan, which is 4 miles.

From Dan they went to the citie of Abel-Bethmaacha, 12 miles.

From thence they went to the land of Chineroth, which was accounted 8 miles: there they tooke certaine cities of fruit, and spoiled and destroyed them.

From Chineroth in the Tribe of Nepthaly (when they had cruelly wasted and destroyed that countrey) they returned with a great bootie to Damascus; which was 88 miles, 1. *Reg.* 15. So all their trauels were 184 miles.

The Description of the places to which they trauelled.

Of Hion and Dan.

HIon and Dan, are two townes neere to mount Libanus, and the fountaines of Iordan, some 104 miles from Ierusalem towards the Northeast. HION signifies *a towne of the fountain*; because it standeth neere to the town or fountaines from whence Iordan issueth.

Of *Abel-Bethmaacha* you may reade before.

Of Chineroth.

THis Chineroth, or Cineroth was the Metropolitan citie of the Tribe of Nepthaly, 72 miles from Ierusalem Northward: it was scituated in a verie fruitfull and pleasant place, and for that cause was so called; for KINROTH being deriued of KINNOR, signifies *musicke, or mirth.*

The

The trauels of Naaman *the Syrian.*

Naaman came from Damascus to Samaria, which was 132 miles, to be cured of his Leprosie by *Elisæus* the Prophet, who commaunded him to goe to the riuer Iordan, and wash himselfe therein seuen times, and he should be cleansed.

Wherefore from Samaria hee went to Iordan, which was 16 miles, and there (according to the commaundement of the Prophet) he washed himselfe seuen times, and was cleansed, 2. *Reg.* 5.

From the riuer Iordan he returned backe againe to *Elisæus* the Prophet, to giue him thankes for that benefit, which was about sixteene miles.

From Samaria he returned back to Damascus, being 132 mile. So all the trauels of *Naaman* the Syrian were 296 miles.

The trauels of Hasael *king of Syria.*

HEe went from Damascus (where *Elisæus* tolde him that hee should succeed his Lord and Master king *Benhadad* in the kingdome) to Ramoth Gilead with his armie, which was 104 miles: there he ouercame *Iehoram* king of Israel, in a great battell, 2. *Reg.* 8.

From thence he returned to Damascus, 104 miles.

After he went from Damascus to the citie Aroer, which was 132 miles.

From thence hee went through the land of Gilead into the kingdome of Basan, vntill he came to mount Libanus, which is accounted 80 miles, and conquered all that part, 2. *Reg.* 10.

After he returned into his own kingdom to Damascus, which is 320 miles.

Within a while after he went againe to Damascus with his armie to Gath, which is reckoned 188 miles: this citie he wan.

From Gath he went to Ieruſalem, which is 32 miles, which he beſieged ſo ſtraightly, that *Ioas* king of Iuda, was conſtrained to giue him great aboundance of gold to raiſe his ſiege and be gon, 2. *King*. 12.

From Ieruſalem he went back to Damaſcus, which was about 160 miles.

The laſt iourney that he went againſt the Iſraelites, was when he beſieged Samaria, at which time he wan many cities & towns round about in that countrey, and made them tributaries to him, 2. *Reg*. 13; which was 132 miles.

Hauing finiſhed this expedition, he returned backe to Damaſcus, which was 132 miles, and there died and was buried. So all the Trauels of *Haſael* king of the Syrians, were 1384 miles.

The cities of *Aroer* and *Gath* are deſcribed before; therefore I ſhall not need to ſpeake of them againe in this place.

The trauels of Benhadad, *the ſecond of that name, King of Syria.*

THis *Benhadad* was the ſonne of *Haſael*, and ſucceeded him in the gouernement. He went from the citie of Damaſcus with a great armie to Apheck, which is 104 miles. This king was three times one after another ouercome by *Ioab* king of Iſrael, and loſt all thoſe cities which *Haſael* his father had formerly conquered, 2. *Reg*. 13.

From Apheck he returned to Damaſcus, which is 104 miles, and there died. So both theſe iournies were 208 miles.

The trauels of Reſin *king of Syria.*

REſin king of Syria went from Damaſcus, and ioyning his armie with that of *Pekah* king of Iſrael, they went to Ieruſalem, and ſtraightly beſieged *Ahab* king of Iudah, 2. *Reg*. 16; which was 160 miles. At this time (which was in the yeare

yeare of the world 3206, and before Christ 762) the Prophet *Isay* foretold of the birth of our Sauiour Christ, saying, *Behold a Virgin being great shall bring forth a childe, and shall call his name Emmanuel, Isa.7.*

From thence he brought his armie through Idumæa to Elath, a citie of the Red sea, some 160 miles from Ierusalem towards the South, and 16 miles from Eziongaber towards the North. This citie *Resin* wan and thrust the Iewes out of it.

From Elath hee went to Damascus, which was 280 miles, where he was slaine by *Tiglath Phulasser*, that mightie king of the Assirians; who carried a great multitude of the inhabitants of Damascus into the countrey of Cyren, where they endured a miserable exile, 2. *Reg.16.* So all the Trauels of king *Resin* were sixe hundred miles.

¶ The Trauels of the kings of Iuda which raigned in the citie of Ierusalem: and first *of the Trauels of* Rehoboam.

Rehoboam the sonne of *Solomon* succeeded his father in the kingdom, & began his raign the yere of the world 2971, and before Christ 977, who (by reason of his extreame crueltie and threats, following the councell of his young Courtiers, rather then of his graue Senators) the same yere lost ten of the Tribes that fel from him, and rebelled against him: so that hee raigned ouer Iuda and Beniamin seuenteene yeares, 1. *Reg.* 11. 14.

A little after the death of *Solomon* he went to Sichem, being 32 miles, where he was annointed & crowned king. But the people (perceiuing that he carried himselfe verie proudly & arrogantly) desired him that he would ease them of the burthen formerly imposed vpon them by his father (for *Solomon* had set a certaine tax on euerie man, because he was at extraordinarie charges as long as the Temple was building:) but he little regarding their request,

told them, That his little finger ſhould be heauier then the whole burthen of his father: wherefore they (diſliking this ſpeech) fell all from him, except *Beniamin* and *Iuda*.

Wherefore the king ſhunning the furie of the people, with all the poſſible ſpeed that he could, went from Sichem to Ieruſalem backe againe, which was 32 miles; then he fortified all the chiefe cities of Iuda and Beniamin, 2. *Chron.* 11. (So the trauels of *Rehoboam* were 64 miles.)

But he principally fortified fourteene cities in the Tribe of Iuda, that with the more ſafetie he might oppoſe his enemie *Ieroboam* king of Iſrael, *viz.* Bethlehem, Etam, Thecoa, Bethzura, Adullam, Gath, Mareſa, Ziph, Adoraijm, Lachis, Aſeca, Zarea, Aialon and Hebron; moſt of which townes, and the memorable actions done in them, are deſcribed in the former part of this Treatiſe. I will therefore ſpeake onely of ſuch townes which haue not beene heretofore ſpoken of.

Of Mareſa.

THis was a citie in the Tribe of Iuda, 16 miles from Ieruſalem towards the Weſt; which *Rehoboam* repaired and fortified, 2. *Cron.* 11. where king *Aſa* ouercame the Æthiopians in a cruel battaile, 2. *Chron.* 14. Here *Michaias* and *Eliæzer* the Prophets were borne, 2. *Chron.* 20. *Mich.* 1. 2. *Ioſh.* 15. *Gorgias* alſo fled into this citie, when he was ouercome by *Iudas Macchabeus*, 2. *Mac.* 12 It was ſcituated vpon the borders of the tribes of Iuda and Dan, as S. *Ierom* ſaith, in whoſe time the ruines therof were to be ſeene. MARESCA, ſignifieth *an inheritance*, being deriued of MORASCHAH, that is, *a poſſeſsion*.

Of Bethzura.

THis is a ſtrong caſtle (often mentioned in the hiſtorie of the Macchabees) ſcituated on a mountaine, ſome fiue furlongs from Ieruſalem Southward, and fel by lot vnto the Tribe of Iuda. This tower was as it were a Bulwarke for the citie of Ieruſalem, and ſtood in the way as you goe thence to Bethlem, & ſo to Gaza.

Of Zareah.

THis was a citie in the Tribe of Iuda, eight miles from Ieruſalem towards the Weſt: which *Rehoboam* did alſo repaire and fortifie,

fortifie, 2. *Cron.* 11. There was another citie of this name, ſcituated vpon the border of the tribes of Iudah and Dan, 18 miles from Ieruſalem towards the Weſt, of which you may reade in the trauels of *Sampſon.*

Of Adoraïm.

ADoraïm or *Adarah*, was a citie in the tribe of Iuda, 44 miles from Ieruſalem towards the Southweſt, which *Rehoboham* the ſonne of *Solomon* alſo fortified, 2. *Cron.* 11. It is ſcituated vpon the borders of Iudah and Arabia Petræa, betweene Cades and Caſmona. It ſignifies, *a glorious citie*, being deriued *of* ADAR, *hee was glorious.*

The trauels of king Abia.

ABijah or *Abia*, ſignifies, *the father of the Sea.* He began to raigne in the eighteenth yeare of *Ieroboam* his aduerſarie, *anno mundi* 2988, before Chriſt 980, and raigned ouer Iſraell 3 yeares, 1. *King.* 15. 2. *Cron.* 17.

He went from Ieruſalem to the mount Zemaraim, which was 8 miles. After that, hee went to Bethel, and conquered all the countrie from thence to Ephron, which was 36 miles.

From Ephron, he returned to Ieruſalem, which was 44 miles; there he tooke vnto him 14 wiues, and begat 20 ſonnes, and 16 daughters, 2. *Cron.* 13. So the trauels of *Abia* were 88 miles.

The trauels of Asa *king of Iudah.*

ASa ſignifies a *Phiſitian*: Hee began to raigne about the end of the 21 yeare of *Ieroboam* king of Iſrael, *an. M.* 2990, and before Chriſt 978. He gouerned Iudah with great commendations 41 yeares.

He went from Ieruſalem to Mareſa, 16 miles; where in the valley of Zephatha, hee ouercame the Æthiopians in a memorable battell, 2. *Cron.* 14.

From

From thence he purſued the Æthiopians to Gerar, which was 22 miles, & recouered manie cities which the Æthiopians dwelt in, 2.*Chron.*14.

From Gerar he went to Ieruſalem, which was 32 miles, and offered to the Lord of the ſpoiles which he had taken, 700 Oxen and 7000 ſheepe, 2.*Chron.*15. Theſe trauels of king *Aſa* make ſeuentie miles.

The iourney and expedition of Særah *king of Ethiopia, whom* Aſa *king of Iudah ouercame in the Valley of Zephatha.*

SÆrah, or *Sarach*, ſignifieth *a noble and puiſſant Lord.* This was a mightie and warlike Prince, who gouerned Lybia and Æthiopia. The king of which countrey at this day we call *Presbyter Iohn*, or rather *Petro Iohannes*, who holdeth his court in a faire and goodly citie called Hamarich, the Metropolitan of all Æthiopia, and extendeth his gouernement beyond Meroes in Affrica. Manie (though ignorantly) ſuppoſe he is a Prieſt, becauſe he is called *Presbyter*, though indeed he is not ſo, but rather a mightie and puiſſant Emperor. But to returne to *Sarah* or *Sarach*, who in hope to extend his Empire into theſe parts, went with a great armie out of Æthiopia to the valley of Zephatha in Iuda, to fight with *Aſa* king of Iuda, 1200 miles, but he loſt the day, and returned with great ſhame, 2.*Chr. n.*15.

It ſeemeth that this king was the mightieſt of all his predeceſſors, and a Prince of no vulgar eſtimation, becauſe of the multitude and great aboundance of ſouldiers that he brought in his armie: for it is reported that there were 1000000 that bore armor and 300 chariots: but this great armie was diſperſed, and moſt of them died miſerably; as did that great armie of *Xerxes* which conſiſted of 1700000. From whence may be concluded, That it is not the ſtrength of man that deliuereth him, but the Lord.

The

The Trauels of Iehosophat *king of Iuda.*

IEHOSOPHAT, signifies, *the Iudge of the Lord.* He began his raign in the fourth yere of *Ahab*, 1. *Kings* 22. The greatest part therefore of the first yeare of this king, happened in the yere of the world 3033, and before Christ 935, hee raigned ouer Israell 25 yeares, that is, from the 35 of his age, till the 60. In the 7 yeare of his raigne, hee went from Ierusalem to Samaria, which was 32 miles, to visit his kinsman *Ahab*, king of Israell; for *Ioram* his sonne, some ten yeares before, had maried *Athalia* king *Ahabs* sister, 2. *King.* 8.

From Samaria, hee went with *Ahab* to the war of Ramoth in Gilead, which was 24 miles, where *Ahab* was slaine, 2. *Kings* 22. 2. *Cron.* 18.

From Ramoth, he went safe from the wars to Ierusalem, which was 48 miles.

From Ierusalem, he went to the citie of Beersæba, the vtmost bounds of his kingdome, towards the South, to instruct his people in the law of the Lord, which was 42 miles from Ierusalem towards the South.

From Beersæba, passing through all his kingdome, he came to mount Ephraim, which was 48 miles, And the vtmost bounds of his kingdome towards the North, being som 8 miles from Ierusalem, 2. *Cron.* 19.

From mount Ephraim, he went to Ierusalem, which was eight miles. Thus *Iehosophat* went through all his dominions, to instruct his subiects in piety and the true worship of God: In euerie citie ordaining Iudges, and Gouernours, Magistrates, Procurators, and Assessors, committing to their discretion the disciding of all controuersies: saying to them, *Take heed what you doe, for the office which you haue taken vpon you is not humane but diuine: and as you iudge, so shall you bee iudged, for the Lord is with you in iudgement, wherefore doe all things with diligence, and in the feare of the Lord; for with the Lord there is no iniquitie nor respect of persons, neither taketh he any bribes,* And he himselfe remained chiefe Iudge in Ierusalem,

ſalem, to whom any might appeale from the inferior Iudges, that ſo there might be a iuſt end of controuerſies, 2 *Cron.* 16.

Afterward *Iehoſophat* went forth with his armie to Tecoa, ſixe miles from Ieruſalem, where, by feruent prayers, the ſounding of trumpets, and other muſicall inſtruments, hee obtained a memorable battaile againſt the Moabites, Amonites, and Idumæans; for the Lord turned the weapons of them one againſt another, and they wounded one another to the death. This fight happened in a faire valley, betweene Tecoa and Engædi. So *Iehoſophat* purſued the enemie for three daies with great ſlaughter, and returned with a mightie ſpoile. This was called the valley of bleſſing, becauſe of this great victorie at Tecoa, and began 8 miles from Ieruſalem towards the Southeaſt, and extended itſelfe to the tower of Engædi, neere to the banke of the Red ſea, 20 miles.

From Engædi, out of the *valley of bleſſing*, *Iehoſophat* and his armie returned to Ieruſalem, which was 20 miles, and went into the temple with ſhalmes, harpes, timbrels, and great ioy, thankfully acknowledging Gods mercifull fauour towards him, in giuing him ſo great a victorie, 2. *Cron.* 20. But as there is nothing in this life that can be ſaid permanent, ſo likewiſe the felicity of *Iehoſophat* changed on a ſudnen, the froward and aduerſe frown of miſerie ſeiſing vpon his proſperity: for ioyning with that wicked and impious king of Iſraell. *Ahaziah*, vpon condition to build a certaine nauie of ſhips, at Eziongaber, to fetch gold from Tarſhiſh, and other places in India, he diſpleaſed the Lord; for which cauſe, there aroſe a great tempeſt, which brake downe the works, and deſtroyed the nauie.

From Ieruſalem he went with *Iehoram* king of Iſraell, to war againſt the Moabites; & with them went the king of Idumea: ſo paſſing through the deſarts of Edom, they came to mount Seir, and ſo went to Petra, the chiefe citie of the king of the Moabites, which is diſtant from Ieruſalem 72 miles, 2. *Kings* 3.

From Petra *Iehoſophat* returned to Ieruſalem, which was 72 miles, and there he dyed and was buried, 2. *King.* 22. 2. *Cron.* 21. So all the trauels of *Iehoſophat* king of Inda were 372 miles.

The

The typicall ſignification of Iehoſophat.

AS *Iehoſophat* by prayer, and the ſound of trumpets, and other inſtruments of muſicke, ouercame and diſperſed his enemies, without drawing his ſword: ſo Chriſt alſo by the ſound of his word and doctrine, without drawing weapon, ouercame the enemies of his church.

The trauels of Ioram *king of Iudah.*

IORAM ſignifies, *the exalted of the Lord*. Hee was crowned king, his father yet lyuing, at ſuch time as hee made his expedition againſt *Meſa* king of the Moabites; which happened about the 5 yeare of *Iehoram* king of Iſraell, *anno mundi* 3055, before Chriſt 913. He raigned with his father *Iehoſophat* two yeares, and after his deceaſe ſixe: ſo *Ioram* raigned eight yeares ouer Iudah, and when he was fortie yeares old, died miſerably, 2. *Kings* 8.9. About the beginning of the ſecond yere of this kings raigne (which was the 6 of *Iehoram* king of Iſrael) *Elias* the Prophet was taken vp into heauen. About the beginning of his raigne, he went from Ieruſalem to mount Seire, which was 28 miles towards the South; where he vſed ſuch extreame crueltie towards the Edomites (that at this time were his ſubiects) that of a ſudden they fell from him, and choſe them a choſe them a king of their owne. 2. *Kings* 8.

From the mountaine of Seire, he returned to Ieruſalem, which is eight and twentie miles, and there cruelly put to death his own brothers. But God ſtirred vp againſt him the Phelliſtines, and Arabians, who broke into Iudah, and deſtroyed it with fire and ſword: They alſo went to Ieruſalem, and tooke thence all his ſubſtance and riches, put his children to the ſword all but *Ioachas*, which was alſo called *Ahaziah*, or *Ochorias*; and carried away his wiues captiues into Arabia Fœlix, which is neere vnto Æthiopia, one thouſand and two hundred miles. Then the Lord

ſtroke

ſtroke him with an extreame paine in his bowels, of which, after two yeares he died, and was buried without any funerall pomp, or honorable reſpect, neere to the kings tower; a man vnworthie to be buried in the ſepulchre of the reſt of the kings, becauſe hee ſo much degenerated from *Dauid* his predeceſſor, 2. *Kings* 8. 2. *Cron.* 28. So all the trauels of *Ioram* were fiftie and ſixe miles.

The trauels of Ahaziah king of Iudah.

AHaziah (which was alſo called *Iohoachas*) ſucceeded his father *Ioram* in the gouernment of Iudah, and began his raigne in the twelfth yeare of *Iehoram* king of Iſraell, *anno mundi* 3062, and before Chriſt 906, and raigned one yeare, 2. *Kings* 8. Hee went from Ieruſalem to Ramoth in Gilead, which is accounted 48 miles, there hee went to battell with *Iehoram* king of Iſraell againſt the Syrians, 2. *King.* 8. 2. *Cron.* 22.

From Ramoth in Giliad, he returned to Ieruſalem, eight and fortie miles.

Within a while after, hee went backe againe to viſit his kinſman *Iehoram* king of Iſraell, to Iezreel (for he was wounded in the battell againſt *Hazael*, and lay there to be cured) which was 48 miles.

With *Iehoram*, he went to meet *Iehu* the captaine of the hoaſt, who ſhot an arrow, and wounded *Iehoram*, that hee died in the field of *Naboth* the Iezreelite: wherefore *Ahaziah* to ſaue his life, fled with all poſſible ſpeed, taking his way to the kings garden, that ſtood cloſe by the vineyard of *Naboth* the Iezreelite, which ſtood not far from the citie and tower of Iezreel. But *Iehu* followed him ſo cloſe, that he wounded him, as he aſcended vp to a place called Gvr, which ſignifies a *Lions whelpe*, neere vnto the towne which is called Iiblea. Therefore *Ahaziah* feeling himſelfe hurt, he went to Megiddo, foure miles from Iezreel, and neere to Apheck vpon the Weſt: There, as *Ioſephus* ſaith, *Lib. Antiq.*

Antiq.9.) he cauſed his wounds to be ſearched and bound vp. This citie of Mediddo is 48 miles from Ieruſalem Northward.

From Megiddo hee went to Samaria, which was 14 miles: there he lay hid for a while, flying from one place to another, to ſaue himſelfe, 2. *Chro.*22.

But being found out, he was carried backe to the citie of Megiddo, which was 14 miles; and at the commaundement of *Iehu* was there ſlaine, 2. *Reg.*8.

From Megiddo his carkaſſe was carried to Ieruſalem, which was 48 miles, and there buried, 2. *Reg.* 8. 2. *Chron.*22. So all the Trauels of *Ahaziah* king of Iudah were 224 miles.

Of that idolatrous and wicked Queene Athalia.

ATHalia was ſiſter to *Ahab*, and daughter of *Omri*, married to *Ioram* ſonne of that good king *Iehoſophat*, when he was but 17 yeares of age; and after the death of *Ahaziah* (who was ſlaine about the 23 yeare of his age) ſhe vſurped vpon the kingdom of Iſrael (*An. M.* 3063, before Chriſt 905) and raigned with great tyrannie almoſt 7 yeares. So ſoone as ſhe had obtained the gouernment, ſhe cruelly and miſerably put to death all the children of *Ahaziah*, and all thoſe that were next heires to the kingdome; onely *Ioas*, who was ſaued by the policie of *Iehoſhabeath* ſiſter to *Ahaziah*, that ſtole him from amongſt the reſt of the kings ſonnes, and put him to nource in her bed-chamber: and he was with them in the houſe of God ſix yeares, all which time *Athalia* raigned ouer the land. And in the ſeuenth yeare, *Iehoiada* waxed bold and proclaimed *Ioas* king, as being next heire to the crown, and annointed him in the Temple; who, after *Athalia* was ſlaine, ſucceeded in the gouernment, 2. *Reg.*11.4. 2. *Chron.*22.

Of Ioas *king of Iudah.*

IOas began to raign ouer Iudah when he was almoſt 7 yeares of age, and about the middle of the ſeuenth yeare of *Iehu* king of

Israel, *anno mundi* 3069, and before Christ 899, and raigned ouer Iudah 40 yeares. He did that which was acceptable in the sight of the Lord all the dayes of *Iehoiada* the Priest, who crowned him king: but after his death he fell into euil courses, and caused (that good Priest *Zachariah* (the sonne of *Iehoiada*, who was the author of all his preferment, to be stoned to death in the vpper court of the Temple; which act argued that he was verie vnthankefull and tyrannicall. But the Lord (displeased with this crueltie) within a yeare after the death of *Zachariah*, stirred vp the Syrians, who inuaded Iudea, and spoiled the citie of Ierusalem: in which warre all those that stirred vp the king to idolatrie were cruelly slaine. To conclude, within a while after some of his courtiers conspired against him, and as he lay sicke of a grieuous disease in his bed, put him to death; and buried him in Millo, the citie of *Dauid*. Thus God iustly punished this tyrant for his vnthankefulnesse, apostasie, and crueltie, when he had liued 47 yeares, 2. *Reg.* 12.

The trauels of Amasiah *king of Iudah.*



Masias, or *Amasiah* signifies *the strength of Iehouah*. This man was 25 yeares of age when he was enthronised by his father, about the second yeare of *Ioas* king of Israel, *anno mundi* 3108, and before Christ 806. He ruled the kingdome while his father was sicke one yeare, and after his decease 28: so all the yeares of his raigne were 29.

He went with an armie from Ierusalem to Sælag, that is, to the tower or rocke of mount Seir, 40 miles towards the South: here in the valley of Salt he put to death a multitude of the Idumæans. And although this towne was verie strongly scituated, yet he wan it, and called it *Ioctel*, that is, *the eare of the Lord*; because God in that place heard his prayers: being deriued of IAKAH and EL, which is, *God hath heard*. Neere to this Tower *Amasiah* commaunded ten thousand Idumæans which he had taken in warre, to be cast downe headlong from the top of a high rocke into a deepe valley, in which fall their bones were shattered all to pieces,

pieces,and they died miſerably, 2. *Reg.* 14.

From Selag Ioctiel he returned to Ieruſalem, which was 40 miles; where he began to worſhip the gods of the Idumæans that he brought along with him, 2.*Chron.*25.

From Ieruſalem he went to Bethſemes, & there was ouercome by *Ioas* king of Iſrael,which was 4 miles,2.*Chron.*25.

From Bethſemes *Ioas* led *Amaſiah* backe againe to Ieruſalem captiue,which was 4 miles,2. *Reg.*14.

From Ieruſalem hee fled to the citie of Lachis,which was 20 miles,and there was ſlaine by his owne ſeruants,2.*Chron.*25.

From Lachis his carkaſſe was carried backe againe to Ieruſalem,20 miles,where it was buried in the citie of *Dauid*,2.*Reg.*14. 2.*Chron.*25. So all his Trauels were 128 miles.

The trauels of Azariah,*or* Vzziah *king of Iudah.*

THis man ſucceeded his father *Amaſia* (in the yeare of the world 3138,and before Chriſt 830)when he was but 16 yeres of age,and raigned 52 yeres: his mothers name was *Ieeoliah* of Ieruſalem. He did thoſe things that were vpright in the ſight of the Lord,therefore the Lord bleſſed him. And after the death of his father built Elah, and reſtored it to Iudah.

He therfore went from Ieruſalem to Elah,160 miles towards the South,and rebuilt that towne (it being a famous Mart town, ſcituated vpon the Red ſea) and fortified it,becauſe *Reſin* king of the Syrians in times paſt for want of due fortifications wan it,and deſtroyed it,2.*Chron.*26.

From Elah he returned to Ieruſalem, 160 miles.

After he went from Ieruſalem to Gath,a citie of the Philiſtins, which was accounted 34 miles: this towne he wan, beat downe the walls,and deſtroyed the Bulwarkes thereof.

From thence he went to Iabnia, which 24 miles, and broke downe the walls thereof,2.*Chron.*26.

From thence he went to Azotus or Aſdod, which was eight miles,2.*Chron.*26.

From Asdod he went againe to Ierusalem, being 22 miles.

Within a while after, he gathered an armie, and went from Ierusalem to Gur-Baal, that is, Gerar; where he ouercame the Arabians in a great battell, which was 32 miles, 2. *Chron.* 26.

From Gerar he returned to Ierusalem, being 32 miles.

He went from Ierusalem the third time into the land of the Amonites, 60 miles; which people he conquered, and made tributarie to him: so that he was made famous through all the countries thereabout, euen to the vtmost part of Egypt, because of his often victories and triumphs, 2. *Chron.* 26.

Out of the land of the Ammonites he returned to Ierusalem, which was 60 miles. But now being lift vp with the prosperitie of fortune, and not content with his regall dignitie, he endeuoured to haue chiefe authoritie ouer the Priests also: for which cause he went into that part of the Temple where the altar of sweet incense stood (where it was lawfull for none to goe but the Priests) and there tooke vpon him to offer sweet incense; but as he was offering the Lord strucke him with Leprosie, so that he was constrained to dwell in a house by himselfe, seperated from the congregation: and his sonne *Iotham* gouerned in his stead all the dayes of his life. But within a while after he died of this disease, and was buried in the kings garden at Ierusalem, and not in the sepulchre of the kings, 2. *Reg.* 15, 2. *Chron.* 26. So all the Trauels of *Azariah* king of Iudah were 592 miles.

Of the places to which he trauelled.

Of Elah.

THis was a citie scituated vpon the Red sea, 160 miles from Ierusalem towards the South; betweene Eziongaber and Midian. This citie *Resin* king of the Syrians conquered; but *Azariah* king of Iudah droue thence the Syrians, and made it so strong, that it seemed impossible to be conquered. It tooke the name of aboundance of Oakes which (as it seemeth) grew about that place: for ELAH or ILIX, signifies *a kind of Oake tree*, (of which there is great plentie in the Holy land) so called because of their strength and hardnesse.

Of

Of Iabnia.

THis was a citie neere to Ioppa and Lidda, 16 miles from Ieruſalem towards the Northweſt. This citie taketh the name of *wiſedome* and *prudence*, being deriued of BIN, *to vnderſtand.*

Of Gur-Baal.

THis towne is alſo called Gerar, where *Abraham* and *Iſaac* ſometimes trauelled; it is diſtant from Ieruſalem 32 miles towards the Southweſt, and ſixe miles from Hebron. Here the Iewes and neighbouring Arabians afterward worſhipped the Idol Baal: and therefore this citie which in the times of the Patriarches, was called Gerar, *a Peregrination*; was after, called Gur-Baal, that is, *the peregrination of the idoll Baal*, being deriued of GOR which ſignifies, *he hath trauelled.*

The trauels of Iotham *king of Iudah.*

IOtham ſignifies *whole and perfect*. He ſucceeded his father *Azariah* when he was about 25 yeares of age, *anno mundi* 3190, and before Chriſt 778. He raigned ouer Iudah 17 yeares, vntill the 41 yeare of his age. His mothers name was *Ieruſcha*, ſo called from an inheritance or poſſeſsion. He began his raigne in the ſecond yeare of *Pekah* king of Iſrael, and continued it vntill the 17 yeare of his gouernement, 2. *Kin.* 15. 17.

When this noble Prince had rebuilded and richly adorned the porch of the houſe of the Lord, he went from Ieruſalem and inuaded the countrey of the Ammonites (which was 60 miles,) conquered their king, and made the whole land pay him tribute, euen a hundred talents of ſiluer of the common waight, & 10000 meaſures of Wheate, and 10000 of Barley yearely. This tribute continued three yeares.

From the land of the Ammonites he went back to Ieruſalem, which was 60 miles; where, after he had adorned the citie and Temple with manie Princely buildings, hee died, about the 41 yeare of his age, 2. *Reg.* 15. So all his Trauels were 120 miles.

Of Ahaz king of Iudah.

AHAZ ſignifies *apprehending*, or a *poſſeſſor*. He began to raign after the death of his father *Iotham*, about the end of the 17 yere of *Pekah* king of Iſrael, *anno mundi* 3206, before Chriſt 762. He raigned wickedly 16 yeares, 2. *Kin.* 16. 2. *Chron.* 28. For he was a notorious hypocrite, who out of a peruerſe zeale worſhipped manie Idols; and burnt his ſonne in the valley of Gehinnon, as an offering vnto Moloch. Wherefore he was vnhappie in his gouernement; for God ſtirred vp mightie enemies againſt him, euen *Reſin* king of Syria, and *Pekah* king of Iſrael, who waſted and deſtroyed his kingdome, and (ſtraightly beſieging Ieruſalem) conquered *Ahaz* in a great battell, and put to the ſword 120000 of his men. After that, *Reſin* returned to Elath, & tooke it: ſo that hee loſt more then his father had gotten. Where being ſtrucke into a great feare by reaſon of theſe aduerſities, hee ſent to craue the aide of *Tiglath Phulaſſer* king of the Aſſirians, who at his requeſt ſent a great armie from Niniueh to Damaſcus, 520 miles, and there ouercame *Reſin*, and put him to death, and took captiue 242000 of the people of Damaſcus, and ſent them into Cyren a countrey of Africa, 2. *Reg.* 16.

The trauels of Ahaz.

KIng *Ahaz* went from Ieruſalem to Damaſcus, which was 160 miles, to meet *Tiglath Phulaſſer* king of the Aſſirians, to reioyce with him for his happie victorie, and giue him thanks for his aid and aſsiſtance: where when he ſaw the Altar at Damaſcus to be verie glorious, he ſent for *Vrija* the chiefe Prieſt, who tooke a patterne therof, and carried it with him to Ieruſalem, where he made an Altar like vnto it, 2. *King.* 16.

From Damaſcus he returned backe againe 160 miles. (So his trauels were 320 miles.)

But yet *Ahaz* continued in his peruerſe impietie and idolatry, without

without any regard or feare of God: therfore he ſtirred vp other enemies againſt him, *viz.* the Idumæans, who tooke a great multitude of them captiue; and the Philiſtines, who with their armie broke into the South part of the Tribe of Iuda, and tooke theſe cities following, *viz.* Bethſemes, Aialon, Timnath, Socho, Gederoth, and Gimſo, with their villages. Theſe cities for the moſt part, are mentioned in the precedent Treatiſe, except Gederoth, and Gimſo. Gederoth, commonly called Gederothaim, is diſtant from Ieruſalem eight little miles towards the Northweſt, and ſtands neere to the caſtle of Emaus, being compaſſed about with a hedge, from whence it ſeemeth to take the name: for GADAR is as much to ſay, as *he hath hedged about.* Gimſo was alſo in the Tribe of Iuda, but in what place it is not certainly knowne. Thus king *Ahaz* all the daies of his life did euil in the ſight of the Lord, for which God puniſhed him and all the land: and in the ſixteenth yeare of his raigne he died, and was buried with his fathers in the citie of *Dauid.*

The trauels of Ezekias *king of Iuda.*

EZEKIAS (which ſignifies the *Champion of Iehouah*) was borne when his father was but 13 yeares of age: which made manie queſtion whether he ſhould ſucceed him as his lawfull heire in his kingdome, becauſe they doubted whether he was lawfully begotten. For if you doe obſerue the order and courſe of the yeares and cronologie in the Scripture, you ſhal find, that from the beginning of the thirteenth yeare of the age of *Ahaz*, to the firſt yere of the raigne of this king *Ezekias*, make iuſt 25 yeares. *Ezekias* therefore began to raigne after the death of his father *Ahaz*, about the end of the third yeare of *Hoſea* king of Iſrael, 2. *Kin.* 18; *ann. mundi* 3222, before Chriſt 746, being then about 25 yeares of age, a little before Eaſter, as it appeareth, 2. *Chron.* 29. He gouerned that kingdome with great commendations 29 yeares. The firſt iourney that he tooke, was from Ieruſalem to Gaza, which was 44 miles: there he ouercame the armie of the Philiſtines, and recouered all thoſe cities which

his father *Ahaz* had loſt, according to that in the Prophet *Iſay*, *cap.*15. 2.*Reg.*18.

From Gaza he returned to Ieruſalem, which was 44 miles: there he broke downe the places for idolatrie, and the braſen Serpent made by *Moſes* in the wilderneſſe, and called it *Nehuſhtan*, a braſen thing that hath in it ſelfe nothing of the diuine nature; and could neither profite nor hurt, therefore ought not to be worſhipped. This braſen ſerpent was kept in memorie of that ſigne which God ſhewed vnto the children of Iſrael in the deſart, when they were bitten and ſtung to death by fierie ſerpents; for looking vpon this braſen ſerpent, they were healed. But now becauſe of the abuſe thereof by the Iewes, which turned it into idolatrie, it was broken to pieces, *Num.* 21. 2.*King.*18. So the Trauels of *Ezekias* were 88 miles.

In the 14 yeare of the raigne of *Ezekias*, and in the 38 of his age, *Senacharib* (that mightie Emperour of the Aſſirians) hauing taken many townes and cities in the Holy land, would haue alſo beſieged Ieruſalem; & for that purpoſe ſent from Lachis (which was 20 miles diſtant from Ieruſalem) *Thartan*, *Rabſarim*, and *Rabſacha*, three mightie Princes Embaſſadors, with a great traine to attend them. Theſe men went about the citie to ſee in what part it was moſt ſubiect to batterie, and might eaſilieſt be got: ſo when they came to the conduit of the vpper poole, which is by the path of the Fullers field, betweene the Fiſh gate and the Old gate, in that place where they might eaſilieſt be heard, they called vnto the king. But *Eliakim* the ſonne of *Hilkiah* (which was *Ezekias* Steward,) *Shebnah* the Chancellor, and *Ioah* the ſonne of *Aſaph* the Recorder went vpon the wall: then *Rabſacha* vttered blaſphemous words againſt the Lord. But *Ezekias* when he had heard what the enemie had ſaid, called all the Elders of Ieruſalem together, and ſent for *Iſaiah* the ſonne of *Amos* the Prophet, and they went into the Temple of the Lord and praied. Wherefore the Lord heard their prayers, and ſent his Angell into the armie of the Aſſirians, & loe in one night there were ſlaine 185000 men, as they lay in their Tents before Gibeah (which at this time they beſieged) being diſtant from Iernſalem ſome ten miles towards the Southweſt. This great deliuerance hapned in the yere

of

of the world 3235, and before Chriſt 733. About the end of the 38 yeare of the age of *Hezekiah* he fell into a dangerous diſeaſe, which ſo farre forth as could be gathered by all likelyhoods was the plague; (for God doth oftentimes trie the patience of his Saints with ſundrie afflictions) but yet at his feruent prayers he was reſtored to health, and his dayes were lengthened fifteene yeares: at which time the Sunne went backe ten degrees, according to the variation of the ſhaddow in the Diall of Ieruſalem, 2.*King*.20. *Iſa*.38. 2.*Chron*.32. But at the end of the 15 yeares, which was about the 54 yeare of his age he died, and was buried with his fathers.

The trauels of Manaſſes.

Manaſſes or *Manaſſeh*, ſignifieth *forgetting*, or *he hath forgotten*. This man was 12 yeres old when he ſucceeded his father *Ezekiah* in the kingdom of Iuda: he began to raigne *anno mundi* 3251, before Chriſt 717. This king was a great Idolater, & one that put the Prophets of the Lord to death; ſo that it was wonderfull to ſee what tyrannie and miſchiefe he wrought in Iſrael: wherefore the Lord ſtirred vp the Aſſirians againſt him, who ouercame him in a great battell, and took him captiue, carrying him bound in chaines from Ieruſalem to Babylon, euen 680 miles.

But after being humbled by his afflictions, he came to a knowledge of himſelfe, and repented for his former euill, humbling himſelfe with prayer and faſting vnder the hand of God: wherfore the Lord tooke compaſsion of him, and ſtirred vp the mind of the king of Babylon to mercie, ſo that he looſed his bands and ſent him backe againe to Ieruſalem, 680 miles. From that time forward he left off idolatrie, and worſhipped the true God, adorned the Temple of the Lord with many faire and beautifull buildings; and in the 55 yeare of his age died, and was buried in the kings garden, 1.*Reg*.21. 2.*Chron*.33. So all the trauels of *Manaſſes* were 1360 miles.

Of

Of Amon *king of Iuda.*

AMon signifieth *true and faithfull:* he succeeded his father *Manasses* when he was but 22 yeares of age, *anno mundi* 3307, before Christ 661. He raigned two yeres, and then because of his exceeding idolatrie the Lord cast him off, when he was about 24 yeares of age, neere which time some of his seruants conspired against him and put him to death.

The trauels of king Iosiah.

IOsiah signifies *a sacrifice of the Lord:* he succeeded his father *Manasses* in the gouernment, when he was but 8 yeres of age, *anno mundi* 3309, before Christ 659. He gouerned Israel with great commendations 31 yeares, 2. *King.* 22: his mothers name was *Iedidah*, and dwelt in a towne called Bozkath; but how farre this town stood from Ierusalem it is not set downe by anie author.

This good king went from Ierusalem to Bethel, which was 8 miles: there he burnt vpon the altar (which *Ieroboam* built) the bones of the Priests of *Baal*, as the man of God (that came from Iuda) had told *Ieroboam* 350 yeares before, 1. *Reg.* 13. 2. *Reg.* 23.

From Bethel he returned back againe to Ierusalem, which was 8 miles: there he celebrated the Passeouer, with a solemne feast and great attendance, 2. *Reg.* 23. 2. *Chron.* 35.

In the last yeare of his raigne, he went with his armie from Ierusalem to Megiddo, which was 44 miles, against *Pharaoh Necho* king of Egypt; in which battel he was slain with an arrow, about the 39 yeare of his age, 2. *Chron.* 35.

From Megiddo his bodie was carried in a chariot back againe to Ierusalem, which was 44 miles; and there with great lamentations honourably buried, 2. *Reg.* 23. 2. *Chron.* 35. So all his Trauels were 104 miles.

The

The trauels of Iehoahas *king of Iudah.*

IEhoahas signifies *the knowledge of God*: he succeeded his father *Ioſiah* in the 23 yeare of his age, *anno mundi* 3340, which was 628 yeares before Chriſt; and raigned only three moneths, 2. *Reg.* 24, 2. *Chron.* 36. *Ieremy* (*cap.* 22.) calleth this man SCHALLVM, that is, *a recompence.*

He went from Ieruſalem to Riblah, a citie in the tribe of Nephthaly, which is accounted 80 miles; where he was taken priſoner by *Pharaoh Necho*, 2. *Reg.* 23.

From Riblah *Pharaoh Necho* led him captiue bound in chaines back again to Ieruſalem, which was 80 miles; and there appointed *Iehoiakim*, his elder brother, to raigne in his place, 2. *King.* 23, 2. *Chron.* 36.

From Ieruſalem he carried *Iehoahas* to Memphis, the Metropolitan citie of Egypt, which was 244 miles, 2. *King.* 23. So all the Trauels of *Iehoahas* were 404 miles.

Of Iehoiakim *king of Iudah.*

IEhoiakim was the eldeſt ſonne of *Ioſiah*, that good king, and ſucceeded his brother *Iehoahas* in the kingdome *anno mundi* 3341, before Chriſt 627: he gouerned Iudah 11 yeares. *Pharaoh Necho* made him king when he was 25 yeres of age, to whom he was conſtrained to pay 100 talents of * ſiluer, and a talent of gold. This money being paied, he obtained the kingdome, and continued in great impietie and idolatrie; for which cauſe he was ſharpely reprehended by *Ieremiah* the Prophet: but he being offended at his wordes, ſought to put him to death; wherefore the Lord ſtirred vp *Nabuchadnezzer* the ſecond of that name, Emperour of the Aſſirians and Babylonians, who in the 11 yere of this kings raigne came to Ieruſalem, and tooke him captiue, tyed him in two chaines, and would haue carried him to Babylon; but

* What this is in our money, you may reade after in the quantitie of monies.

but his mind changed, wherfore he cauſed him to be put to death and caſt out into the fields of Ieruſalem for a prey to wild beaſts, *Ier.*22. 2.*Reg.*23.

Of Iehoiachin *king of Iudah.*

IEhoiachin ſignifies *the preparation of Iehouah.* This man ſucceeded his brother *Iehoiakim*, and began his raigne about the end of the 3351 yeare of the world, and raigned onely 3 moneths and 10 daies, which was about the 8 yeare of *Nabuchodonoſor* the great; at which time he was led captiue from Ieruſalem to Babylon, together with *Mordochæ* and manie other Nobles, which was 680 miles. This captiuitie hapned 617 yeares before Chriſt, 2.*Reg.*24. 2.*Chron.*36. *Eſter* 2. *Ier.*52.

The trauels of Zedekiah *the laſt king of Iudah.*

AFter *Iehoiachin* ſucceeded *Zedekiah*, which ſignifieth *the iuſt man of God.* (This was the ſonne of that good king *Ioſiah*, yet an impious tyrant:) who, by the permiſsion of *Nabuchodonoſor* the great, was ſuffered to be king of Iudah after his brother, when he was 21 yeares of age. He began to raign about the beginning of the 3352 yeare of the world, and before Chriſt 616: he gouerned tyrannically 11 yeares, 2.*Reg.*24.

In the 11 yeare of this king Ieruſalem was taken by *Nabuchodonoſor* the great Emperour of the Babylonians: wherefore *Zedekiah*, to eſcape the brunt of warre, fled from Ieruſalem with all poſſible ſpeed to Iericho, which was 12 miles, *Ierem.*39.52.

From the plaine neere the citie of Iericho, where he was ouercome by the Princes of the Chaldeans, he was led to Riblah to *Nabuchodonoſor*, which was 68 miles.

From Riblah (after the Emperor *Nabuchodonoſor* had cauſed all his children to be put to death before his face, and had put out both his eyes) he led him captiue to Babylon, which was 600 miles, where he died miſerably, 2.*Reg.*25. So all the Trauels of *Zedekiah* king of Iudah were 680 miles.

of

Of the destruction of Iernsalemlem by Nabuchadonosor.

IN the ninth yeare of this *Zedekiah* (which was the last king of Iudah) *Nabuchadonosor* began to besiege Ierusalem, it being then Winter, *anno mundi* 3360, vpon the tenth day of the tenth moneth Tebeth, which answereth to the 27 day of December, which day the Iewes, till now, obserue as a fasting day. The siege continued euen till the 11 yeare of this king, *Ierem.* 39. 52. 2. *Kings* 25. And vpon the 9 day of the 4 moneth Thamus, (which agreeth with the tenth day of Iuly) the citie was taken, and *Zedekiah* was put to flight. Vpon the 7 day of the 5 moneth, Ab, *Nabusaradan* chiefe captaine of the armie, was sent backe by *Nabuchadonosor* into Iudea, where he destroyed and burned the houses and buildings of the citie of Ierusalem, *Ierim.* 52. vpon the tenth day of the fifth moneth Ab, which answereth to the ninth day of August, being the Sabbath day, the temple of Ierusalem was set on fire, *Ierim.* 52. *de bello Iudai lib.* 6. *cap.* 26. 27. This first captiuitie and destruction of the citie of Ierusalem by *Nabuchadonosor* that great Emperor, happened *anno M.* 3362, and before Christ 606. Three hundred and ninetie yeares being then fully compleat and ended, from the first yeare of *Ieroboam* king of Israell, who set vp the golden calues, and caused them to bee worshipped. For after the end of these yeares, according to the prophesie of *Ezekiel cap.* 4. the sinnes of *Ieroboam* should be grieuously punished vpon the people of Iudah. In like maner, from the end of the 13. yeare of *Iosiah*, wherein *Ieremie* first began to prophesie, vntill this yeare, in which the children of Israell were carried away captiue into Babilon, are numbred 40 yeares: which by *Ezek. cap.* 4. are called the yeares of the iniquitie of Iuda, because so long the Iewes did contemne and dispise the admonition of Prophet *Ieremie*.

Of Babylon.

HOw far this citie stood from Ierusalem, you may read before, whieh by the Chaldeans is called *Shinear*, or *Sinear*, and signifies, *to strike vpon the teeth*, being deriued of SCHEN, *a tooth*, and NABB, *to strike*. It may also be taken for that, whern a man endea-

endeauoured with all ſpeed to execute a thing, which ſeemes to reſemble the condition of *Nimrod*; for that in this place hee endeauoured to ouercome and conquere all his neighbours: from whence this land was called CASDIVS, that is, *the countrie of the deſtroyer*. So changing M into L, it was called Chaldeus or Chaldea. The chiefe and metropolitan citie of which countrie, was this Babylon, built ſome thirtie yeares after the flood by *Nimrod*, or the Babylonian Saturne, the firſt great commaunder of the world, according to *Beroſus lib.* 4. who writeth after this maner: *Nimrod*, which was accounted the ſonne of *Iupiter Belus*, being angry with the holie Prieſts of that great God Iehouah, came with his colonie and people into the field of *Sinear*, where hee built a citie, and laid the foundation of a great tower, 131 yeares after the flood; and raiſed this tower to ſuch a hight, and withall of ſuch a hugeneſſe, that it ſeemed as if it had beene ſome great mountaine; becauſe he would haue the Babylonian people accounted the chiefeſt and greateſt in the world; alſo their gouernor the king of kings. A little after he ſayth, hee built this tower, but before he could finiſh it died, in the 56 yeare after hee began it: wherefore the citie and tower of Babylon, according to the opinion of *Beroſus*, was begun in *anno mundi* 1788, which was 131 yeares after the flood, and before Chriſt 2180. There were two cauſes wherefore the children of men built vp this tower; firſt, that they might get them a name; ſecondly, that they might be ſafe in caſe there came another flood to drowne the world. It was made of bricke and bittume, leaſt the water ſhould looſen it. But the Lord turned their enterpriſes into euill, and deuided their language, ſo that they could not vnderſtand one another [whereby they were conſtrained to leaue off their bui'ding:] from whence it happened that their minds, manners, vnderſtandings, ſtudies, and principall actions were vtterly changed, and is the foundation of all diſcord and ſedition, where the feare of God, and the true knowledge of Chriſt doth not preuent it. From this diuiſion of tongues, it is called the citie of Babylon, that is, *the citie of diuiſion*, being deriued of the word BALAL, *hee hath confounded or mingled together*. Of this citie you may read in *Ioſephus lib.* 1. *cap.* 9. where he bringeth in a ſaying of the Sibels, which

was,

was, *That when all nations were of one language, they built an exceeding high tower, as though they would haue aſcended by it into heauen; but the Lord, with great tempeſts, and deuiding their tongues, ſubuerted their enterpriſe, from whence it was called Babylon.* This citie was the faireſt in thoſe times of all others, ſcituated in a ſpacious plaine, vpon euery ſide whereof, there ſtood pleaſant orchards and gardens: it was built foure ſquare, compaſſed about with wals of an incredible ſtrength and greatneſſe, being 50 cubits thicke, and 200 high, beutified within with goodly buildings, faire temples richly guilt with gold, and wonderfull to looke vpon. It was in compaſſe 380 furlongs, as *Strabo* ſaith, which make 48 miles. Through it ran the riuer Euphrates, by which all things neceſſarie were conueyed to the citie: without, it was compaſſed with faire ditches fild with water, like riuers, and in the wall their ſtood a hundred gates. *Herodotus* ſaith, that it was 480 furlongs about, which makes 60 miles Engliſh, but that is not ſo credible.

The firſt founder of this citie was *Nimrod*, who in thoſe times was the chiefe commaunder of the world. It is thought that hee was the ſonne of *Cham*, the ſonne of *Noah*; whoſe name ſignifies *a cruell gouernor*, or *an vnmercifull tyrant*. And that his actions might be according to the ſignification of his name, he is branded with moſt perſpicuous note of crueltie, omitting no violent action whereby he might inlarge his dominions; incroaching vpon other mens gouernments, through a thirſtiy and ambitious deſire of renowne, without either reſpect of equitie or humanitie. And to add euill to euill, committed many outrages vpon ſuch as were accounted good men, and the Prieſtes of the great God Iehouah, from whence there grew in him a more than humane reſolution, accounting himſelfe in this world a god, and through this opinion grew into contempt of all good things; compelling ſuch as were his ſubiects and vaſſals, to do him worſhip and reuerence, as to a diuine power; which, being ingraffed into the hearts of ſuch as followed in ſucceeding ages, they countenanced it with authoritie: from whence it came to paſſe, that he was inrolled into the number of their principall gods, giuing him the name of Saturne, whom the Hebrewes calleth Sudormin, which eligantly implyeth Saturne.

Beroſus

Beroſus ſaith, that the Babylonian Iupiter ſucceeded this *Nimrod*, whoſe authoritie I am willing to follow to auoid prolixitie. This man ſo much inlarged the citie, that many in ſucceeding ages haue attributed the foundation thereof vnto him. Hee ruled ouer it ſixtie and one yeares.

After him ſucceeded *Ninus*, or as ſome will haue it *Nimrod* the ſecond, who began his raigne *anno mundi* 1909, before Chriſt 2061: he did many worthie acts during his life, and added to the Empire of Babylon many prouinces: and after hee had raigned 50 yeares dyed, and was buried in Babylon.

After him ſucceeded *Semirimis* his wife, who tooke vpon her the gouernment of the Aſſirian Empire, her ſonne *Ninus* (being then within age; and ſhe began her gouernment *anno Mundi* 1959, before Chriſt 2009. She was one of the manlieſt and reſolute women that wee read of, and performed as many worthie and memorable actions. This queene built her ſepulchre ouer the moſt eminent gate of Babylon, in a publique and perſpicuous place, vpon which ſhe cauſed to be written in golden letters, *If there bee any king of Babylon that ſhall come after me, and ſtand in need of money, let him open this ſepulchre, and what ſoeuer he wanteth he ſhall finde: but before, it will not bee good for him to touch it.* This notwithſtanding, it continued till the raigne of *Darius*, who opened this monument in hope to find what the ſuperſcription imported; but no money was there to be had, onely within might plainely be ſeene ingrauen other letters, to this effect: *vnleſſe thou haddeſt beene vnſatiably couetous, thou wouldeſt neuer haue opened the graues of the dead, in hope of gaine.* This woman beautified Babylon with many goodly buildings; built vp the wals thereof, ſet a bridge ouer Euphrates, made a beautifull Orchard and Garden in it, beautified it with many goodly towers & fortifications, added vnto it many prouinces and gouernments: and after all, becauſe of her owne laſciuious appetite (as *Salluſt* ſaieth) was murthered by her ſonne *Ninus*, who ſucceeded her in the gouernment.

There were many other memorable things within this citie, that were built before and after her time (as *Heroditus* ſaith) as that great and mightie tower before remembred, in which ſtood

the

the Temple of *Belus*, and his ſepulchre. Not farre from that ſtood a Chappell, wherein was the ſtatue of *Iupiter* all of pure gold, worth 800 * Talents of gold: without that Chappel there ſtood an altar of pure gold, vpon which they yerely offred 100000 talents of frankincenſe. There was another alſo ſomething leſſe, vpon which they vſed to offer their ſacrifices; for it was not lawfull for them to offer anie thing that had life vpon the greater altar. There ſtood alſo another ſtatue, twelue cubites high, all of pure gold in that place.

* What this was in our mony you may ſee after,

This citie was after taken by *Cyrus*, the firſt Emperour of the Perſians, *anno mundi* 3432, before Chriſt 536, in the ſeuentieth yeare after the captiuitie of Iſrael and Iudah, according to the propheſie of *Ieremie*; at which time the citie was ſo great, that they which dwelt in the middle of it did not know that the enemie had entred within the walls at the further end: which might happen, becauſe vpon that day when it was taken, the Babylonians celebrated a feaſt vnto *Venus*, in which, vſing extraordinarie diligence, they were leſſe mindfull of ſuch things as hapned vnto them.

Thus this citie that with great tyrannie had triumphed ouer the nations of the earth, for the ſpace of 1600 yeares (being ſo plentifully furniſhed with all things neceſſarie for the maintenance of life, that the inhabitants thereof contemned all other people) was by Gods permiſſion (for their pride and preſumption) waſted and conſumed by *Cyrus*, as you haue heard. And within a while after vtterly deſtroyed by *Xerxes*, which was the fourth Emperour of the Perſians; and ſo continueth to this day, as *Strabo* ſaith. Where then O world is thy proſperitie? or riches thy glorie? ſince in the one thou art conſumed, in the other left deſolate.

Of the ruines of old Babylon *that are extant at this day.*

BAbylon (which, as you haue heard, raigned ouer the nations of the earth like a Queene) at this day hath nothing to preſent you withall, but a heape of ſtones; out of the ruines wherof, there was built a little towne cloſe by where it ſtood, called Elugo, or

Felugo, ſcituated vpon the banke of the riuer Euphrates: not farre from which it ſeemeth there is a profitable harbour for ſhips, where Merchants oftentimes goe a ſhore, and trauell thence thorough certaine woods and deſart places, vnto Seleucia, which at this day is called by the Turkes Bagadeth, diſtant thence ſome 36 miles; and is the vtmoſt towne of the Turkiſh and Perſian Empires, towards the Eaſt: being deuided in the midſt by the riuer Tygris. Some Merchants haue reported, that the place where Babylon ſtood is become ſtonie, vnfruitfull, and vnpleaſant, becauſe of the ruines and deſtroied buildings that lies in the earth: alſo that there is found a tower built of black ſtone, which to outward apparance ſeemeth to haue been a verie goodly houſe, high and eminent; ſo that vpon the top thereof a man might haue ſeene through the whole citie. This tower the inhabitants of Felugo call, The tower of *Daniel*; in which was the chamber where he vſed to pray vnto the Lord, three times a day; the windowes whereof looked towards Ieruſalem, *Dan.* 6. There is alſo to be ſeene diuers arches of the bridge which *Semiramis* built, ſtanding vpon the riuer Euphrates; and the foundation of that great tower, whoſe top ſhould haue reached to heauen, being in compaſſe two miles, but not verie high: within the ruines whereof, there are found certaine ſerpents verie noiſome and venemous, about the bignes of a Lizard, hauing three heads, and ſpect with diuerſe colours, which the inhabitants call Eglones: there are ſuch a multitude of them, that no man dares to approach within halfe a mile of it at no time, but in the Winter ſeaſon, nor then neither, but for the ſpace of a moneth; in which time, theſe ſerpents for the extreamitie of the cold, are conſtrained to keepe their holes. Thus as this tower was hatefull vnto God in the beginning; ſo likewiſe hath he made it hurtfull vnto man euen vnto this day.

The Trauels of the Babylonian and Aſſirian kings and Emperors that fought againſt ISRAEL and IVDAH.

The trauels of Phul Belochus, *king of the Aſsirians.*

PHul Belochus (that is, *he returned waſting*) began to raigne among the Babylonians *ann. mund.* 3149, before Chriſt 819; and gouerned 48 yeares.

This king or Emperour came from Babylon to Samaria, which was 660 miles: there hee ſo ſtraightly beſieged *Menahem*, king of Iſrael, that he was conſtrained to giue him a thouſand Talents of * ſiluer to raiſe his ſiege and depart, 2. *Reg.* 15.

* What this was in our mony you may ſee after.

From Samaria he returned backe againe to Babylon, 660 miles. So the trauels of *Phul Belochus* were 1320 miles.

The trauels of Tiglat Phulaſſar *king of the Aſsirians.*

TIglat Phulaſſar ſignifies *the Aſsirian conquerour*: he was alſo called *Tiglath Philaſſer*, 2. *Reg.* 15; which name is attributed to him, either becauſe he carried away the children of Iſrael captiue: or elſe becauſe of the conqueſt that he had of all Galilie, and ouer the Tribe of Nepthaly, which he carried into Aſſiria. He ſucceeded his father *Phul Belochus*, in the gouernment of the Aſſirians *Ann. M.* 3197, before Chriſt 771, and raigned 25 yeares.

When *Reſin* k. of the Aſſirians (ioyning his armie with *Pekah* ſonne of *Remalia* k. of Iſrael) had ſtraightly beſieged Ieruſalem, *Ahaz* was conſtrained to craue the aide of this *Tiglath Phulaſſar* & ſent him great preſents, which he accepted kindly, & brought his armie from Niniueh to Damaſcus, which is 520 miles; there he put *Reſin* and the whole citie to the ſword, 2. *Reg.* 16.

From Damaſcus he came with his armie into the land of Iſrael, which was 120 miles, where he ouercame *Pekah* in a great battaile, conquered all the land of Gilead, and the Tribe of Nepthaly, and put a great multitude of the Iſraelites into perpetual exile. 2. *King.* 15.

From thence he went back to Niniueh, which was 640 miles.

A little while after this, king *Tiglath Philaſſer* went from Niniueh to Ieruſalem, which was 680 miles, where he ſo ſtraightly beſieged that wicked king *Ahaz*, that he was conſtrained to giue him great aboundance of gold and ſiluer to raiſe his ſiege and be gon, 2. *Chron.* 28.

From Ieruſalem he turned backe to Niniueh, which was 680 miles. So all his Trauels were 6640 miles.

Of the citie of *Niniueh*, you may reade after in the Trauels of *Ionas* the Prophet.

Of Kyr, which is commonly called Cyrene.

KYr, or Cyrene, is ſcituated in Africa, 816 miles from Ieruſalem towards the Weſt: in which countrey *Simon* that bore the Croſſe of Chriſt, was borne, *Mat.* 27. *Luc.* 23. It ſignifieth in Hebrew *a ſtrong wall*, and in Latine *a Hart.*

The trauels of king Salmanaſſer.

SAlmanaſſer, ſignifieth *the Aſsirian Peace-maker.* This man *Ptolomæus* (that excellent Mathematician) calleth *Nabonaſſarus*, that is, *the Prophet of the Aſsirians.* Hee began to raigne vpon the ſixe and twentieth of Februarie, *anno mundi* 3221, before Chriſt 747, and raigned ten yeares or thereabout.

This man went with his armie from Niniueh to Samaria, which is 652 miles, where he compelled *Hoſea* the laſt king of Iſrael to pay him tribute, 2. *King.* 16.

From thence he returned back againe with his armie to Niniueh, which was 652 miles.

After, when *Hoſea* k. of Iſrael (conſpiring with *So* k. of Egypt) denied

denied to pay him tribute, he returned backe againe the ſecond time to Samaria, which was 652 miles, and after three yeres ſiege he tooke and deſtroyed it with fire and ſword, and conquered all the countrey round about.

From Samaria he returned backe againe to Ieruſalem, 652 miles. So the Trauels of *Salmanaſſer* king of the Affirians were two thouſand ſix hundred and eight miles.

The trauels of Senacharib, *king of the Aſsirians.*

Enacharib, as *Melanchthon* expoundes it, ſignifieth *a two edged ſword*: he ſucceeded his father *Salmanaſſar, ann. mund.* 3231, before Chriſt 737: he raigned ſeuen yeares. This man (imitating his father) endeuoured to carrie away the reſt of the people of God into captiuitie; for which purpoſe he brought an armie from Niniueh to Lachis, which was 700 miles, which towne he beſieged and ſent his Princes to Ieruſalem, which was 20 miles, where he blaſphemed the Lord: of which you may reade more in the Hiſtorie of king *Hezekia*.

From Lachis he went to Libnah, which was eight miles: this was a ſtrong hold, but he beſieged it ſo narrowly, that within a while after he had begun the ſiege he tooke it. Whiles he was before this towne, there came newes that *Taracha* (a king of the Æthiopians) had inuaded his country: wherfore he ſent the ſecond time meſſengers to Ieruſalem. But the Lord was offended with their blaſphemie, wherefore he ſent his Angell, and in one night deſtroyed 185000 of his armie.

This ſudden and vnexpected euill falling vpon him, in a great feare he returned to Niniueh, which is 692 miles, where he was ſlaine by his ſonnes in the Temple. The fame of theſe things was ſo divulged abroad, that *Herodotus (lib. 2.)* makes mention of them. So theſe three iournies make 1400 miles.

Of *Lachis* and *Libnah* you may reade before.

Of Assarhaddon *king of the Assirians.*

Assarhaddon (his father *Senacherib* being slaine) succeeded in the gouernement *anno mundi* 3238, which agreeth with the 730 yeare before Christ; and raigned ten yeares in Niniueh, the chiefe citie of the Assirians. Here againe, the mutation & change of kingdomes may be obserued; for *Merodach*, a Chaldean, rebelling against *Senacharib*, continued his gouernment in Babylon 11 yeares, that is, during a part of the raigne of *Senacharib*, and all the raigne of *Assarhaddon* his sonne: in which time he conquered the Assirians, and made them subiect to the Empire of the Babylonians.

Of Merodach *the first Emperor of the Babylonians.*

Merodach signifieth a *bitter repentance*. He was the sonne of *Baladan* Prince of Babylon, who ruled at such time as *Senacharib* had that grieuous ouerthrow in Iudah; wherefore taking aduantage of the time, and the necessitie of this Prince, he rebelled against him and his sonne *Assarhaddon*; taking vpon him the absolute commaund of the cittie and whole Empire. the beginning of whose raigne hapned in the yeare of the world 3236, before Christ 732. This *Merodach* sent to Ierusalem wise and learned men with gifts and presents to king *Ezekiah*, iust in that yeare when the Sunne went backe ten degrees, to find out the truth of this miracle. For it was a custom amongst the nations round about Ierusalem (if any thing happened beyond the expectation of man) to send thither to enquire the truth thereof. such and so wise a people were the Iewes esteemed in those times, as may appeare out of manie places of the Scripture. In the beginning of the twelfth yeare of this king, *Assarhaddon* (Emperor of the Assirians) died; after whose death he became Emperor of all Assiria and Chaldæa. He began to raigne ouer that spacious Empire, *anno mundi* 3247, before Christ 721, and raigned after that, 40 yeares.

of

Of Ben-Merodach, *Emperor of Babylon.*

BEn-*Merodach*, that is, the ſonne of *Merodach*, ſucceeded his father, *anno mundi* 3287, and before Chriſt 681: he raigned one and twentie yeares.

Of Nabuchadnezzer (*firſt of that name*) *Emperour of Babylon.*

NAbuchodonoſor, or *Nabuchadnezzer*, ſignifieth *a diuine Iudge*. He was the moſt potent king of all the Babylonians. This man obteined the chiefe commaund ouer the Empire of the Babylonians, *anno mundi* 3309, and before Chriſt 659: hee raigned 35 yeares, and held his Court ſomtime in Babylon, ſomtime in Niniueh, *Iud. cap.* 1: he made warre with *Pharaoh Necho* king of Egypt (of which battell you may reade 2. *King.* 25. and 2. *Chron.* 35.) in the valley of Megiddo, where *Ioſiah* was ſlaine. *Herodot. lib.* 2, doth alſo make mention of this battell, and calleth the place by the name of Magdalum: of which *Ieremy* alſo ſpeaketh; but they were townes in the Tribe of Manaſſes, ſcituated neere to the plaine where this battell was fought. In which countrey *Marie Magdalen* was borne.

The trauels of Nabuchadnezzer *the ſecond of that name, Emperour of Babylon.*

NAbuchadnezzer, or *Nabuchodonoſor* the great, which *Ptolomie* calleth *Nabupollaſſer*, about the end of the third yeare of *Ioachim* king of Iudah (being a little before created Emperor, his father yet liuing) came to Ieruſalem, which he beſieged ſo ſtraightly, that he conſtrained *Ioachim* to pay him tribute for 37 yeares. *Beroſ.* ſaith, *lib.* 3, a little after, that is, *ann. mundi* 3344, before Chriſt 624, he was ſent againſt the Syrians, Phænicians and Egyptians, that rebelled: ſo he went with his armie from Babylon to Carchemis, a citie of Syria; ſcituated

tuated neere the riuer Euphrates, which was 280 miles: here he ouercame *Pharaoh Necho* king of Egypt in a great battell, *Ier.*46. *Herodot. lib.*2.

From Carchemis he went to Ieruſalem, which was 400 miles; there he tooke *Daniel* and his companions captiue, and brought them to Babylon.

After he went with his armie to Peluſio, being 132 miles; this he tooke, conquered all the land of Egypt, put to death *Pharaoh Necho*, and made *Pſammetichus* his ſonne king in his place. *Ieremy* the Prophet foretold of this warre, *cap.*25.26.

From Peluſio he returned to Babylon, which was 800 miles. Within a while after his father died, and he ſucceeded in the gouernment, and raigned 43 yeares.

In the 11 yeare of *Ioachim* king of Iudah, he went againe from Babylon to Ieruſalem, which was 680 miles, and by policie took that citie, and put *Ioachim* the king thereof to death, according to the prophecie of *Ieremy*, *cap.*22. 2.*Reg.*24.

From thence (after he had made *Iechonias* his ſonne king) he returned backe againe to Babylon, 680 miles.

About three moneths after he went the third time back to Ieruſalem, which was 680 miles: for he feared that *Iechonias* would rebell and reuenge the death of his father *Ioachim*, 2.*Reg.*24.

In the 8 yeare of his raigne he tooke *Iechonias*, *Mardochæ*, and 3000 other Iewes of the Nobilitie, and carried them captiue to Babylon, which was 680 miles, 2.*Reg.*24. 2.*Chron.*36. *Eſt.*2.

Nine yeares after he came the 4 time to Ieruſalem, which was 680 miles, and beſieged the citie, becauſe of the impietie and rebellion of *Zedekiah* king thereof. During this ſiege he took diuers townes, but chiefly Lachis and Aſeca, *Ier.*34.

But when he vnderſtood that *Pharaoh* was comming with an armie out of Egypt to reſcue *Zedekia*, he raiſed his campe & went about 80 miles into the countrey of Egypt; which *Pharaoh* hearing was abaſhed, and turned back againe. In the abſence of this Emperor, *Ieremy* the Prophet being then within the citie, hauing foretold the deſtruction thereof, would haue fled thence, for his better ſafetie, into the Tribe of Beniamin: but as he was going, he was taken in the gate of Beniamin and caſt into priſon, *Ier.*7.

Within

Within a while after (according to the propheſie of *Ieremie*) *Nabuchadonoſor* returned out of the deſart of Sur, whither hee went to meet the Ægyptians, which was 80 miles, and vtterly deſtroyed the citie of Ieruſalem, carrying thence the veſſels and ornaments of the temple to Babylon, 2. *King.* 25. 2. *Cron.* 36.

From Ieruſalem he went to Riblah, a citie in the tribe of Nepthali, which was 80 miles; where he put out *Zedekiahs* eies, and kild his children, 2. *Kings* 25.

From Riblah he caried *Zedekiah* to Babylon, which was 600 miles, where he dyed miſerably in priſon, 2. *King.* 25.

Afterward *Nabuchadonoſor* went from Babylon with his army to Tyrus, which hee wan, and pittifully waſted with fier and ſword, according to the propheſie of *Ezekiel cap.* 26. which was 600 miles.

From Tyrus, he went into Ægypt, and paſſed 480 miles through that kingdome, coquering all the countries and prouinces as he went along, euen the Amonites, the Moabites, Philiſtins, Idumæans, and Ægypt it ſelfe, all which countries he made tributorie to him, *Iſa.* 15. 16. 19. *Ierim.* 46. 47. 48. 49. *Ez.* 25. 29.

From Ægypt, he returned to Babylon, which was 960 miles. From that time till his death, he was Emperor of all thoſe kingdomes. In the ſecond yeare of his Empire *Daniel* expounded vnto him his wonderfull dreame, vnder the ſimilitude of an image, ſetting forth the condition of the foure monarchies of the world, *Dan.* 2. Not long after, he cauſed *Sidrake, Miſack, and Abednego,* to bee caſt into a fierie fornace, becauſe they refuſed to worſhip the golden image which he had ſet vp, *Dan.* 3. Alſo this *Nabuchadonoſor* for his extreame pride and arrogancie, was by God ſtroke madde, and into a deepe mellancholie; in which diſeaſe he continued for the ſpace of ſeuen yeares, lyed in bonds and chaines, running vp and downe like a beaſt, and feeding vpon graſſe and rootes; vntill hee came to vnderſtand that God the gouernour of heauen and earth, had the diſpoſing of kingdomes and gouernments, giuing them to whom he liſt, and againe taking them away. At the end of which time, he was reſtored to his vnderſtanding and Empire. And after, beautified the city of Babylon with many goodly buildings, faire orchards, and pleaſant places, as

Ioſeph

Ioſephus ſaith, *lib. Antiq.* 10. And when he had raigned 43 yeares died, and was buried by his father in Babylon, *anno mundi* 3387, and before Chriſt 581. So all the Trauels of *Nabuchodonoſor*, or *Nabuchadnezzer*, were 7892 miles.

The Deſcription of the cities and places whereof there hath as yet beene no mention made.

Of Carchemis.

THis was a citie in the countrey of Syria, neere Euphrates, 400 miles from Ieruſalem towards the North: and ſignifieth *a ſacrificed Lamb*; being deriued of C A B, which ſignifieth *a Ram*, or *a Lamb*; and M O S C H, *he hath cut in pieces*. It may alſo be taken in the third coniugation, for a Lamb ſacrificed to the Idol *Chemoſch*, or *Chamos*, the god of meetings, or nightly ſalutations.

Of Peluſio.

THis citie Peluſio was built by *Peleus*, the father of *Achilles*, from whence it tooke the name. It ſtandeth in Egypt, ſome 172 miles from Ieruſalem towards the Southweſt, neere to the gate of Nilus called *Peluſiacus*, where it falleth into the Mediterranean ſea. Not farre from this citie in the mountaine Caſius, vpon the borders of Arabia Petræa (where the Temple of *Iupiter Caſius* ſtood) is to be ſeene the tombe of *Pompey* the great, beautified and adorned by *Adrianus Cæſar* (as *Capitolinus* ſaith.) At this day this citie is called by the name of Damiata. You may reade of it *Ezek.* 30.

Of Tyrus or Zor.

TYrus ſignifieth *Cheeſe*, or *to congeale together* as Cheeſe doth of Milke; ſomthing alluding to the Hebrew word Z O R, which ſignifieth *to make ſtraight*, or *a rocke hauing a ſharpe and ſtraight edge*. It was the Metropolitan citie of Phænicia; now, the Hauen or paſſage of Sur: but in auncient time it was called Sarra, *Aul. Gell. lib.* 14. *cap.* 6. It was ſcituated vpon a verie high rocke, compaſſed about with the Mediterranean ſea, 100 miles from Ieruſalem Northward, and a famous Mart towne for all the Holy land. By the deſcription of *Ezekiel*, it ſeemes to haue bin like vnto Venice, both

both in ſcituation and dignitie, *Ez.* 72.28. *Ierem.* *Iſa.*27.28. and many other Prophets propheſied againſt this towne, ſaying, Out of the land of Kithim (that is, from Macedonia, the deſtroyer of Tyrus ſhould come; as after happened. For *Alexander* the great (king of Macedon) beſieged that towne, and in the ſeuenth moneth after, tooke it, for the obtaining whereof, he was conſtrained to fill vp that part of the ſea (contayning 700 paces) which compaſſed it about; and made it firme land for his armie to paſſe vpon, to the wals of the citie. In this countrie that famous Ciuilian *Vlpian* was borne, as he writeth *lib.*1. *ff. de Cenſibus*. And vpon the borders of Tyrus and Sydon, Chriſt cured the daughter of a Cananitiſh woman, of a diuell, *Matt.*15. wherefore you ſhal read more of it in the ſecond tombe.

Of Euill-Merodach *Emperor of the Babylonians and Aſſirians.*

Amilinus Euill Merodach, ſonne of *Nabuchadonoſor* the great, ſucceeded his father *anno mundi* 3388. before Chriſt 580. In the firſt yeare of his raigne, he ſet at libertie *Iechonias* king of Iudah, and attributed to him the title, dignitie, and maintenance of a king, *Iechonias* being then 55 yeares of age, and 37 after he had beene in captiuitie, 2. *King. vlt. Ier. vlt.* From whence it is concluded by moſt, That this Emperor did alſo imbrace the doctrine of *Daniel*, concerning the true God, as did *Nabuchadonoſor* his father; who had before by publicke edict profeſſed it to the whole ſtate, and cauſed it to be publiſhed through his dominions, and therefore ſhewed fauour and mercie towards king *Iechonias*. And from thence it is thought that thoſe which were impious princes about him, called him *Amelinus*, that is, *the circumciſed*, being deriued of Mol, which ſignifies, *to circumciſe*, and Evill, that is, *ſimple and fooliſh Merodach*. His wiues name was *Nitocris* (according to *Herodotus lib.*1.) ſhe was a very magnificent and wiſe woman, ſet vp many faire and goodly buildings in Babylon, and was the mother of *Balthaſar*, the laſt Emperour of the Aſſirians, *Dan.*5.

Of

Of Niriglisſoroor *Emperor of Babylon.*

NIrigliſſoroor, whoſe ſirname was *Regaſſar*, ſonne in law to *Nabuchadonoſor* the great, hauing ſlaine *Euill-Merodach* his wiues brother, raigned ouer the Babylonians and Aſſirians 4 yeares, as *Beroſius* ſaith.

Of Labaſſardach *the laſt Emperor of the Babylonians.*

LAbaſſardach the ſonne of *Niriglisſoroor*, ſucceeded his father. He raigned only 9 moneths, and dyed without heire male.

Of Balthazar Nabonidus *the laſt Emperor of the Babylonians and Aſſirians.*

ANno Mundi 3415, and before Chriſt 553, *Balthazar Nabonidus*, whoſe ſirname was *Labynitus*, the ſonne of *Euill-Merodach* and *Nitocris*, obtained the Empire, and raigned 17 yeares, according to *Beroſus* with *Ioſep. contr. App. Alexand. Polyh. apud Euſebium præp. lib. 9. cap. 4. Alphæ. hiſtor.* with *Euſeb.* calleth this king *Nabinidochus*. This is that *Balthazar* (ſaith *Ioſephus lib. Antiq. 10. cap. 13.*) which *Daniel* in the 5 chapter calleth the ſonne of *Nabuchadonoſor*, though in deed he was but his ſonnes ſonne, as may be gathered from that of *Ierem. cap. 25.* All nations ſhal ſerue *Nabuchadonoſor* and his ſonne, and his ſonnes ſonne.

Balthazar ſignifies, *the hoaſt of the Lord deſtroying his enemies. Labynitus* ſignifies, *a ſhaken ſword.* This man, as hee was celebrating a great feaſt vnto Venus (whom they called in the Aſſyrian tongue, Myleta) amongſt a great multitude of his nobilitie; and in that vſing extraordinarie exceſſe, and blaſphemy againſt the Lord, In the midſt of his feaſt and all his meriments, hee ſaw a hand writing vpon the wall, which left theſe words, *Mene Mene Tekel Vphraſin*, of which you may read more *Dan. 5.* Some ſay that at this very time, the citie was taken by *Cyrus* Emperor of the Perſians, and he put to the ſword in thoſe ſports and paſtimes.

But

But certaine it is, that he was ſlaine at a banquet, loſt his Empire, and was the laſt of the Aſſirian Emperours: but whether at that time, I referre it to the opinion of the Reader.

¶ The Trauels of the kings of Egypt that fought againſt the kings of Iudah; and firſt of *Siſack*, who made warre vpon *Rehoboam* the ſonne of SOLOMON.

THat proude and preſumptuous Prince *Siſack*, (which ſignifieth *a garment of ſilke*) in the laſt yeare of his raigne (which was the fift of *Rehoboam* the ſonne of *Solomon*) came with 1200 chariots, and 60000 horſe, from Memphis to Ieruſalem, which was 244 miles, bringing in his armie a great multitude of people of diuers nations, as Lybians, Æthiopians, &c. With this companie he beſieged Ieruſalem and tooke it, waſted the cities, ſpoiled the temple, and tooke thence the golden ſhields which *Solomon* had made, and deſtroyed the faire and beautiful houſe that *Solomon* had builded; from whence that ſaying of his owne was verefied, *Eccl. That it is a great euil vpon the earth for a man to take care to lay vp riches and treaſures in this world, yet knowes not who ſhall inherit it*: for thoſe things which a little before hee had with great labour and paines builded and beautified, within leſſe than twentie yeares after were deſtroyed and made deſolate by this king.

From Ieruſalem *Siſack* returned with the ſpoiles of the temple and the citie, to Memphis in Ægypt, which was 244 miles; and in the yeare following, hee was ſtroken by the Lord with a grieuous diſeaſe, of which he died miſerably. So theſe two iournies are 488 miles.

The trauels of Pharaoh Necho *king of Egypt, who made warre vpon* IOSIAH *king of Iudah.*

NEcho ſignifies *an enemie*, or *inuador*. This man was one of the greateſt of all the Egyptian kings, who in the thirteenth yeare of his raigne made warre vpon *Nabuchadnezzer* the firſt, and in the valley of Megiddo neere to Magdala (which was 244 miles from Memphis) fought a great battell: in which battell *Ioſiah* king of Iudah was wounded to the death.

From the valley of Megiddo, *Pharaoh Necho* went to the riuer Euphrates, which was 360 miles, where he fought a ſecond battell with *Nabuchadnezzer* vpon a plaine neere to Carchemis, where he loſt the day and was put to flight.

From Carchemis he fled to Riblah in the land of Iſrael, which was 320 miles, where (in the land of Chæmath, neere to the Lake Samachonites) he ouercame *Ioachas* king of Iudah, and tooke him priſoner.

From Riblah *Pharaoh Necho* led *Ioachas* bound to Ieruſalem, which was 80 miles, and made *Ioakim* his brother king in his place.

From Ieruſalem he returned to Memphis, which is 240 miles.

Within foure yeares after, he went the ſecond time with a great armie from Memphis to the riuer of Euphrates, which was 640 miles.

But there he was the ſecond time ouercome by *Nabuchadnezzer*, and conſtrained to flie thence backe againe to Memphis in Egypt, (being 640 miles:) but *Nabuchadnezzer* followed him with an armie of choſen men, and conquered all Egypt, took *Pharaoh Necho*, and made his ſonne *Pſammetichus* king in his place, who was the ſecond of that name. Of this battell there is mention *Jerem. cap.* 25. & 26. So all the Trauels of *Pharaoh Necho* were 2524 miles.

¶ The Trauels of the holy Prophets; and *first of the Prophet* ELIAH.

ELiah the Prophet went from Thisbe (which was in the land of Gilead) to Samaria, 24 miles; where he told the wicked king *Ahab*, That there ſhould be neither dew nor raine for the ſpace of ſeuen yeares, 1. *Reg.* 17.

From Samaria he went to the riuer Kerith, which was 24 miles, where he was fed by a Rauen.

From Kerith he went to Sarepta, which was 100 miles; there he ſoiourned with a poore widow that found him neceſſaries, whoſe ſonne he reſtored to life, 1. *Reg.* 17.

From Sarepta he went to mount Carmel in the land of Iſrael, being 60 miles; & by the way as he went he met *Obediah* (which ſignifieth *the ſeruant of the Lord*) and king *Ahab*, whom, becauſe of his idolatrie, hee ſharply rebuked: alſo vpon this mountaine hs put all Baals Prieſts to death; and prayed to the Lord, who ſent raine vpon the earth in great aboundance, 1. *Reg.* 18.

From mount Carmel he ran by king *Ahabs* chariot to Iezreel, which was accounted 16 miles.

After, when Queene *Ieſabel* threatned his death, he departed thence, and went to Beerſæba, which was 84 miles, 1. *Reg.* 19.

From Beerſæba he went one dayes iourney into the wilderneſſe of Paran, becauſe he thought to remaine there ſafe from the miſchiefe of *Ieſabel*, which was 20 miles from Beerſæba towards the South. Here the Angel of the Lord brought him meate as he was ſitting vnder a Iuniper tree, 1. *Reg.* 19.

By the vertue of this meate *Eliah* trauelled from thence to mount Horeb, or Sinai, which was 80 miles, and continued there 40 daies and 40 nights without meat or drinke. There the Lord ſpoke to *Eliah* as he ſtood in the entrance of a caue, his face being couered with his mantle, 1. *Reg.* 19.

From

From mount Sinai or Horeb, he returned to Abel Mehola which was 156 miles, where he called *Elizæus* (the ſon of *Saphat*) to the miniſteriall function and office of a Prohet. 1. *King*. 18.

From thence, hee went to Damaſcus, which was 124 miles, where he anmointed *Hazael* king of Syria. 1. *King*. 19.

From Damaſcus, *Elias* went to mount Carmell, where hee dwelt, which was accounted 120 miles.

From mount Carmel, hee went to Iezreel, which was ſixteene miles. There in the vineyard of *Naboth*, whom *Iezabel* cauſed to be ſtoned to death: hee ſharpely reprehended *Ahab* for his impietie and idolatrie, 1. *King*. 21.

From Iezreel, hee returned backe againe to his owne houſe to Carmel, which was 16 miles.

From thence, he went to Samaria, which was 32 miles; where he anſwered the ſeruants of king *Ahaziah*, whom hee had ſent to inquire of *Baalzebub* the idoll of Ekron, concerning his health; Saying, Go and tell your maſter that ſent you, that the God of Iſraell ſayeth, becauſe thou haſt ſent to aske councell of *Baalzebub* the Idol of Ekron, and thinkeſt there is no God in Iſraell, Therefore thou ſhalt not riſe off thy bed whereon thou lyeſt, but ſhalt ſurely die. 2 *King*. 1.

Soone after, *Elias* returned to mount Carmel, which was 32 miles, where the two captaines with their companies of 50 that were ſent to take him, were conſumed with fire from heauen, 1. *King*. 1.

From mount Carmel, he went to Samaria, with the third captaine, which was 32 miles, where hee propheſied of the death of king *Ahaziah*, 2. *King*. 1.

From Samaria, he returned backe againe to mount Carmell, which was 32 miles.

From thence, he went to Gilgal, which was 52 miles.

From Gilgall, hee went with *Elizæus* to the towne of Bethel, which was 6 miles, 2. *King*. 2.

From thence to Iericho, which was 4 miles. 2. *King*. 2.

From Iericho, he and *Elizæus* went to Iordan, which was ſixe miles, through which riuer they went vpon drie ground. Now as they were ſpeaking one to another, vpon the Eaſt ſide of the riuer behold

behold a fierie chariot came with fierie horſes and tooke *Elias* vp aliue into heauen, after he had gouerned the Church 30 yeares, *anno mundi* 3056, and before Chriſt 912, 2. *King.*2. So all the Trauels of *Eliah* the Prophet were 1033 miles.

Of the cities and places to which he trauelled.

Of Thisbe.

IN this towne the Prophet *Eliah* was borne, it being ſcituated in the land of Gilead beyond Iordan, 48 miles from Ieruſalem towards the Northeaſt. It taketh the name from *captiuitie*; being deriued of CHARAH, *he hath led into captiuitie.*

Of Kerith.

THe riuer Kerith (where the Rauens fed *Elias*) runneth from mount Ephraim betweene Bethel and Iericho, 8 miles from Ieruſalem towards the North, and ſo paſsing along towards the Eaſt, falleth into the riuer Iordan, 1. *King.* 17. The Kerithites were ſuch as guarded the perſon of the King, which in the Prophet *Dauids* time were called Mightie men; taking their name from ſtriking and cutting, being deriued of CHARATH, *he hath ſmitten*, or *cut in ſunder.*

Of Zarpath, or Sarepta.

THis was a citie of the Sidonians, where they found much mettall of diuers kindes; lying betweene Tyrus and Sydon, 112 miles from Ieruſalem towards the North; and taketh the name from ZARAPH, which ſignifies *to trie*, or *burne with fire*. There is at this time but eight houſes in all the towne, although by the ruines it ſeemeth to haue beene in times paſt a verie faire citie. The inhabitants thereof take vpon them to ſhew the chamber wherein *Elias* the Prophet ſometimes liued, when hee raiſed the widowes child to life. Before the gate of the citie alſo there is ſhewed a certaine Chappell, where (they ſay) *Elias* firſt ſpake with the widow, 1. *King.* 17.

Of Abelmehola.

THis was a towne in the Tribe of Manaſſes, on this ſide Iordan, in the mid-way betweene Sichem and Salem, ſome 38 miles from Ieruſalem Northward. At this day it is called Abiſena; where there are found certaine ruines of Marble pillars, by which may be gathered, that in times paſt it hath beene a verie beautifull citie. It ſeemeth to haue taken the name from a great *lamentation* or *mourning:* for ABEL ſignifieth *to lament and bewaile*; and MACHOL, *a companie*.

The typicall ſignification of ELIAS.

ELias, according to the interpretation of Saint *Ierom*, ſignifieth *the miniſter of Iehouah:* but as others would haue it, ELIAH is as much as *my God Iehouah*. He was a type of Saint *Iohn Baptiſt*, who was ſent before to prepare the way of our Lord and Sauiour Chriſt Ieſus. Of this you may reade more *Malach.*4. *Matt.* 11.17. *Iſa.*40. *&c.*

The trauels of the Prophet Eliſæus, *or* Eliſha.

IN *Liſha* followed *Elias* through diuers countries, and became as it were his ſeruant, powring water vpon his hands, and miniſtring to him, 1. *Kin.*19. 2. *Kin.*3.

Eliſha went with *Eliah* from Gilgal to Bethel, which was ſixe miles, 1. *Kin.*19.

From Bethel they both went to Iericho, which was 4 miles.

From Iericho he went beyond Iordan, 6 miles; where his Maſter was taken from him vp into heauen, and his ſpirit was doubled vpon him, 2. *Reg.*2.

From thence he returned backe againe to Iericho, which was 6 miles, paſſing thorough the riuer Iordan vpon drie ground; by which miracle the children of the Prophets (*viz.* ſuch as ſtudied diuinitie at Iericho) did certainly know that the ſpirit of his maſter *Elias* reſted vpon him. Neere to this towne, he flang ſalt into a riuer, by which the water was made ſweet, 2. *Reg.*2.

From

From Iericho *Eliſha* returned to Bethel, which was 4 miles: here the children that mockt him, ſaying, *Come vp thou bald pate, &c.* in contempt of his age and office, were deuoured by two Beares, 2. *Reg.* 2.

From Bethel he walked to mount Carmel, which was fiftie ſix miles.

From thence he went to Samaria, which was about two and thirtie miles.

From thence he went to the three kings, *viz.* *Ioram* king of Iſrael, *Iehoſophat* king of Ieruſalem, and the king of the Idumæans, into the deſart of Arabia Petræa, which was 104 miles. Here he prayed vnto the Lord and he ſent them water, leſt they ſhould haue periſhed with thirſt, 2. *Reg.* 3.

From the deſart of Arabia Petræa, he returned backe to Samaria, which was 104 miles: where he relieued a certaine widdow woman that was afflicted with pouertie and want, miraculouſly by a Cruſe of Oyle, 2. *Reg.* 4. *Ioſephus, lib. Antiq.* 9, ſuppoſeth this woman to bee the widdow of *Obediah*, the Kings Steward, of whom you may reade before, who did hide and maintaine a certaine number of the Prophets of the Lord in a caue, 1. *King.* 18.

From Samaria, *Eliſha* went oftentimes to a towne called Sunem, as hee returned from Samaria to Carmel, which was 16 miles diſtant. Here a certaine rich woman (obſeruing his often paſſage to and fro by that towne) built him a little chamber wherein he might reſt himſelfe after his iourney; to which place he often reſorted, and in recompence of this benefite (although ſhe had beene long barren) he propheſied that within a yeare ſhe ſhould haue a ſonne, which accordingly ſhe had, to her great ioy and comfort, 2. *Reg.* 4.

From Sunem he went to Carmel, which was 16 miles.

From thence he returned backe againe to Sunem to the woman where he vſed to lie, which was 16 miles: here he reſtored her ſonne to life, 2. *Reg.* 4.

From thence he went to Gilgal, which is diſtant from Sunem 36 miles towards the ſouth: here he fed 100 men with 20 Barley loaues, 2. *Reg.* 4.

From Gilgal he went to Samaria, which is accounted 20 miles: to this place *Naaman* the Syrian came to him, to be healed of his leproſie, 2. *King*. 5.

From Samaria he went to Iordan, which was eight miles: heere hee made a Hatchet of iron (that fell into the water) to ſwim, 2. *King*. 6.

From Iordan he went to Dothan, where the children of *Iacob* ſold their brother *Ioſeph* to the Midianites, which was 8 miles: here the Angels of the Lord compaſſed him and his ſeruant about, leſt they ſhould haue beene taken by the armie of the Syrians: and God ſtroke the Syrians with blindneſſe, 2. *King*. 6.

From thence he led the armie of the Syrians (being thus made blind) to Samaria, which was 12 miles; and deliuered them to the king of Iſrael, vpon condition, that he ſhould giue them meat and drinke to refreſh themſelues, and ſuffer them to depart in peace, which he did, 2. *King*. 6.

From Samaria he went to Sunem, which was 16 miles: here he aduiſed the woman where he vſed to lie, to trauell thence to ſome other place, becauſe of the famine that ſhould follow and continue for ſeuen yeares, 2. *King*. 8.

From Sunem he went to Damaſcus, which was 132 miles: there he told *Hazael*, that he ſhould ſucceed his maſter *Benhadad* in the gouernment of the Syrians, 2. *King*. 8.

From Damaſcus he returned to Samaria, which was 132 miles, where ſoone after he fell ſicke and died: his bodie was buried neere to Samaria, where the Lord a long time after his death ſhewed a wonderfull miracle; for a dead man being throwne into his ſepulchre, was reſtored againe to life by touching of his bones, 2. *King*. 13. This man gouerned the Church of God amongſt the children of Iſrael 60 yeares after the death of *Elias*. So all the Trauels of *Eliſha* were 730 miles.

Concerning the townes and places mentioned in his Trauels, you may reade before.

The typicall ſignification of Elisha.

Eliſha, or *Eliſcha*, ſignifieth *the ſaluation of God*; being deriued of El, that is, *God*; and Iascha, *he hath ſaued*: from hence Ieſus,

Iesus, a *Sauiour*; becauſe this Prophet was a notable type of our Sauiour Iesus Christ: for as *Eliſha* was annointed Prieſt by the Prophet *Eliah*; ſo Christ was the annointed Prieſt of his father: and as *Eliſha* did manie workes of mercie; and miracles to make euident Gods power and prouidence; ſo our Sauior Christ went from place to place, ſhewing mercie to the blinde, lame, and impotent, vpon them working wonderfull miracles, that thereby his doctrine might bee made euident to the world, and all ſuch as truſt in him be made capable of eternall happineſſe.

The trauels of the Sunamite, whoſe ſonne, Eliſha *had raiſed from death to life.*

FRom Sunem ſhe went to mount Carmel, & beſought *Eliſha* to come and raiſe her ſonne from death to life, which was 16 miles, 2. *Reg.* 4.

From thence ſhe and *Eliſha* returned backe againe to Sunem, which was 16 miles; and there he deliuered her ſonne vnto her aliue, 2. *Reg.* 4.

From Sunem (hauing buried her husband) ſhe trauelled into the land of the Philiſtines, becauſe of the famine that was to come ſuddenly after, being 56 miles, 2. *Reg.* 8.

From the land of the Philiſtines ſhe returned to Samaria, which was 40 miles, 2. *Reg.* 8.

From Samaria ſhe returned to Sunem, which was ſixteene miles. So all her Trauels were 144 miles.

Of the Prophet Iſayah *or* Ieſaia.

IEſaia, or *Ieſchaia*, is all one in ſignification with *Eliſha*, that is, *a Sauiour*. He was the ſonne of *Amos* (which ſignifies *ſtrength*) and by conſequence *Ozia* king of Iuda was his couſin German, as may appeare by this Genealogie following:

Ioas king of Iuda.

Amasia king of Iuda.

Ozias king of Iuda.

Iotham king of Iuda.

Ahas king of Iuda.

Ezekias king of Iuda.

Manasses king of Iuda, who caused *Isaiah* to be slaine.

Amos, *Isaias* father.

Isaias had two daughters,

Sear Iasub, that is, *the rest remaining*: and was a signe of the rest of the posteritie of Iuda that should remain & dwel there, *Isa.* 7.

Mahez Schatal, that is, *a sudde destruction*: for this 2d daughter of *Isay* did denote the immediat desolation of the kingdomes of Syria and Samaria.

From whence it plainly appeareth, that the Prophet *Esaias* was of the stocke of *Dauid*, and linage of Christ; for which cause in the fift chapter of his Prophecie, he calleth him his beloued. He began to teach publiquely in the yeare of the world 3167, and before Christ 800; and gouerned the Church eightie yeares and more, vntill the time of *Manasses*, who caused him to be cut in pieces with a saw.

In *anno mundi* 3190, before Christ 778, *Isay* saw the Lord sitting vpon a high Throne in great maiestie, the lower part whereof filled the Temple, and the Seraphins compassed him round about, *Isa.* 6. The Cherubines are glorious and bright shining Angels, of a fierie nature: for SARAPH signifieth, *he hath turned to fire*.

His doctrine was two fold, that is, partly concerning the Law, partly the Gospel, as may appeare by his Prophecie: in the first fortie chapters whereof the doctrine of the Law is set forth, with sharpe reprehensions for sinne: in the first foure of which, are grieuous accusations of sinners for breach of the first commaundement; the other for the most part propheste of horrible punishments, mutations, and change of gouernments; but principally of the Iewes, Babylonians, Assirians, Syrians, and Egyptians. From the fortieth to the end of the booke is contained the doctrine of the Gospell, and of the kingdome of our Sauiour Iesus

ſus Chriſt; which he hath ſet forth with ſuch excellent eloquence, figures, and amplifications, that he may be compared with the beſt Orator that euer wrote.

The trauels of the Prophet Ieremias.

IEremias or *Ieremiah*, ſignifieth *the exalted of the Lord:* he was borne in the Tribe of *Beniamin*, in a citie of the Prieſts called Anathoth, and from thence came to Ieruſalem, which was 2 miles, and continued there for 40 yeares teaching and propheſying.

From Ieruſalem he was ſent to Euphrates, where in the cliffe of a rocke he hid his girdle, *Ier.* 13, which was 400 miles.

From the riuer Euphrates he returned backe againe to Ieruſalem, 400 miles.

A little after the Lord ſent him back againe to Euphrates (400 miles) to fetch his girdle, and loe it was putrified.

From thence he returned backe againe the ſecond time to Ieruſalem, 400 miles.

From Ieruſalem he was led captiue bound in chaines with other priſoners to Ramah, a citie in mount Ephraim, which was 8 miles: there *Nabuſaradan* the chiefe Captaine cauſed him to be ſet at libertie.

From Ramah he went to Mizpah, which is 8 miles: where he continued a while with *Gediliah* Prince of the Iewes, which man had the chiefe command of certaine cities in Iudea vnder *Nabuchadnezzer*.

But in the ſeuenth yeare of the captiuitie of the people of Iſrael, *Iſhmael* that was of the ſtocke and progenie of *Dauid* (hoping to obtaine the gouernement of Iuda) made warre vpon *Gedeliah*, and put him to death; wherefore *Ieremy* went from thence with *Iohn* the ſonne of *Kareach*, Prince of the Iewes, to Bethlem Ephrata, which was 8 miles, *Ier.* 41. Now when he had ſtayed a while in a village neere Bethlem called Geruth Chimeham where ſomtime *Chimeham* the ſonne of *Barzillai* liued, 2. *Sam.* 19.) he propheſied,

pheſied, ſaying, *If you ſtay in this land you ſhall doe well, neither ſhall anie euill hap vnto you; but if you depart hence into Egypt, they ſhall deuoure you with famine and with the ſword, Ier.42.*

But *Iohn* and the reſt of the Princes would giue no credit to the words of *Ieremy*, but went into Egypt, and compelled the Prophet to goe along with them: ſo they went from Bethlehem to Tachpanes, which was 172 miles. Here the ſecond time *Ieremy* propheſied vnto them, ſaying, *Behold* Nabuchadnezzer *ſhall come hither and waſt and deſtroy all the countrey of Egypt, beate downe the images of Bethſemes*, (or Heliopolis) *and carrie away the Egyptians into perpetuall captiuity*, Ier.43: But the people of Iſrael being moued to anger becauſe of his wordes, ſtoned him to death. So the Trauels of the Prophet *Ieremiah* were 1786 miles.

Concerning the townes and places mentioned in the Trauels of this Prophet, you may reade of them before, except Geruth-Chimeham, which ſtood cloſe by Bethlehem: it taketh the name from *a ſtranger*, or *traueller*; being deriued of GOR, which ſignifieth *he hath trauelled*; and TACHPANES, which was a citie of Egypt, ſome 180 miles from Ieruſalem, where the Prophet *Ieremy* was ſtoned to death: it is oftentimes called by the name of Taphnis.

The trauels of Vrijah *the Prophet.*

VRias, or *Vrijah*, ſignifieth *illuminated*, or *inlightned of the Lord*. He was borne at Kiriath-iearim, a mile from Ieruſalem towards the Weſt: from thence he came to Ieruſalem, and there propheſied of the deſtruction of the Citie.

After, when king *Ioachim* went about to take away his life, he fled thence into Egypt, 160 miles.

But the king ſent meſſengers into Egypt & fetcht *Vrijah* backe againe to Ieruſalem, 160 miles, and there cut off his head; and cauſed his bodie to be throwne into the ſepulchre of a poore deſpiſed man, that it might not be knowne that he had beene a Prophet of the Lord. So his Trauels were 321 miles.

of

Of Hananias *the falſe Prophet.*

H*Ananias* or *Chanania*, ſignifieth *the grace of God.* This falſe Prophet was a Gibeonite, and came from Gibeon to Ieruſalem, which was foure miles; where he tooke the wooden yoakes from the necke of *Ieremiah* the Prophet: but *Ieremiah* cauſed iron yoakes to be made in their places, and told *Hananias* that for his falſhood, that yere he ſhould ſurely die, as after he did.

Of the Prophet Ezekiel.

E*Zekiel*, or IECHEZKEL, ſignifieth *the ſtrength or fortitude of God.* He was carried captiue with 3000 others of the Nobilitie of the Iewes, from Ieruſalem to Babylon, which was 680 miles, the ſame yeare that *Nabuchadnezzer* put king *Ioachim* to death: within fiue yeres after (a little before Eaſter) the booke of the Law was found, 2. *Chron.* 3. He began to Prophecie in Babylon *anno mundi* 3356, before Chriſt 612; at which time he ſaw his firſt viſions, neere to the riuer Chebar.

Of the riuer Chebar.

THe riuer Chebar was neere Babylon in Chaldæa, vpon the borders of Meſopotamia, falling into Euphrates; and was oftentimes called Aborras, according to the opinion of manie learned men. *Strabo* in the ſeuenteenth booke of his Geographie ſaith, that there is another riuer betweene Tygris and Euphrates, called Baſilius: Aborras paſſeth along by the citie of Athemuſia, and is a verie faire ſtreame, from whence it is called Chebar, which ſignifies *a ſwift and ſpacious riuer.* Neere to this riuer the Prophet *Ezekiel* ſaw the glorie and maieſtie of our Lord Ieſus Chriſt in a bright ſhining cloud. In this place alſo dwelt manie Iewes, to whom he propheſied and foretold the deſtruction of Ieruſalem by *Nabuchadnezzer*, and the captiuitie of *Zedekiah.*

The

The Trauels of the Prophet Daniel.

Daniell signifies, *the Iudge of God.* In the raigne of *Ioachim* king of Iudah, he was caried away captiue from Ieruſalem to Babylon, by *Nabuchadonoſor*, which was 680 miles, and there with his fellowes learnt the arts and language of the Chaldæans, for three yeares. Hee was then but young, about ſome 19 or 20 yeares of age, and liued in exile 91 yeares, vntill the third yeare of *Cyrus* Emperor of the Perſians; about which time, he ſaw his laſt viſion, and a little after died, when he was about 110 yeares of age, as may be gathered by the circumſtances of Hiſtories and times.

From Babylon he went to Suſan in Perſia, *anno mundi* 3418, before Chriſt 550, being then 94 yeares of age, which was 252 miles, where neere to the flood Eulæus, he had a viſion of a ram and a goate; which ſet forth the ſtate of the ſecond Monarchie (which was that of the Græcians.) In this viſion *Gabriel* the Archangel, appeared to *Daniel*, *Dan.* 8. This was in the third yeare of king *Balthaſar*.

From Suſan *Daniel* returned to Babylon, which was 252 miles: Heere hee interpreted to *Balthaſar* the meaning of theſe words *Mene, Mene, Tekel Euphraſin*, *Dan.* 5.

From Babylon, he went to the riuer Tygris or Hidekel, which was accounted 36 miles: here in the third yeare of *Cyrus* king of Perſia, he ſaw his laſt viſion, which is deſcribed in the 10, 11, and 12 chapters of his propheſie.

From Tygris, he returned to his owne houſe at Babylon, which was 36 miles. Sometimes alſo in the three laſt yeares of his life, he vſed to go to Egbatan, the Metropolitan city of the Meades, which was accounted 464 miles from Babylon, towardes the Northeaſt: Heere *Daniel* built a faire and artificiall temple, ſo ſtrongly, that it remained vnperiſhed, and retained the auncient beautie many ages, to the great admiration of all the ſpectators: In it the kings of the Meades, Perſians, and Parthians, were for the moſt part honorably buried: the gouernment whereof was com-

committed to a Prieſt of the Iewes as *Ioſephus* ſayeth, *lib. Antiq. 10. cap. 14.*

From Egbatan, hee returned backe againe to Babylon, which was 464 miles, and there dyed *anno M*, 3445, and before Chriſt 533. So all the trauels of the Prophet *Daniel* were 2184 miles.

Of the places to which he trauelled.

Of Suſan.

SVſa or Suſan, is ſo called from a ſweete ſmelling flower; but chiefely a roſe or lillie, becauſe it is ſcituated in a faire and pleaſant place. It was a goodly citie, lying on both ſides of the riuer Eulæus, ſome 200 furlongs (that is 25 miles Engliſh) about, as *Policletus* ſaith. And of this citie all the countrie round about is called Suſana: bordering towards the North vpon Aſſiria, towards the Weſt vpon Babylon, towardes the South vpon the Gulph of Perſia, and ioyneth vpon the Eaſt part of Perſia towards the Eaſt. There are but two cities that are eminent in it, that is this, and another called *Tariana*. The aire in the Winter ſeaſon is very temperate, at which time the earth bringeth forth many pleaſant flowers and fruits; but in the Summer it is extreame hot, by which heat all things are ſcorched and burned away, and by reaſon of the putrifaction of the aire (as ſome think) in that ſeaſon there do breed toads, lyzards, and other noyſome ſerpents, in great abundance; ſo that the inhabitants are conſtrained (partly becauſe of the heat, partly becauſe of the loathſome and dangerous creatures) to build there houſes all of earth, long and narrow, the wals and roofes being at leaſt a yard thicke, that ſo the heat might not pierce through them, or ſerpents breede in them, *Strabo lib. Geograph.* 5. ſaith, That one *Tython* (the brother of *Laomedon* king of Troy) did firſt build this citie, about ſuch time as *Trola* iudged Iſraell. After him, his ſonne *Memmon* beautified it with a faire & goodly caſtle, calling it after his own name *Memnon* (Of this man *Homer* ſpeaketh.) This caſtle was ſuch a goodly thing, that a long time after his death, the towne was called *Memnon*, as *Strabo* obſerueth: but in *Heſter* and *Daniels* times, it was called Suſa, and the inhabitants Suſans. The Perſian Emperors

rors in those times keeping their courts there for the most part, and did greatly beautifie the citie with faire buildings. The first of these Emperors that liued here, was *Cyrus*, who after hee had conquered Babylon, Assyria, and many other kingdomes and countries lying neere vnto the city Susa; that he might with more ease and better safetie retaine them in his gouernement, remoued his court from Persepolis (which lay vp in the East part of Persia) to this towne, where all the Winter season, for the most part, he liued, and in the Summer went to Egbatan the chiefe citie of Medea, because there at that season the aire was verie temperate: His successors after him obseruing the same course for their better conueniencie, and to make euident their greater magnificence, repaired the castle of Memnon, ioyned to it many faire and goodly buildings, and close by it planted a pleasant orchard of diuers and sundrie sorts of trees and hearbes. It is reported that the gate whereby they entred into this orchard, was verie curiously built, supported with pillars of polished Marble, imbossed with siluer and gold very rare to looke vpon: ouer it was a banqueting house, beautified with liuely pictures, costly furniture, and beds of gold and siluer couered with rich tapestrie, wrought with silke, siluer, and gold; vpon these they vsed to eate their banquets: it was paued with Porphire, Marble, and Hyacinths, in such sort, as it greatly delighted such as beheld it. The Queene had a priuate garden to her selfe, In which were greater abundance of trees of diuers kinds, and many sweet flowers and hearbes: In which garden *Ahashuerus* walked to qualifie the heate of his wrath that hee had conceaued against that wicked and perfideous *Haman*, who through enuie and ambition sought the destruction of the whole nation of the Iewes; least by giuing place vnto anger, he should transgresse the bounds of clemencie and iustice: wherefore it becommeth euerie King, Prince, and Iudge to imitate the example of this Emperor, who in the heate of his anger, would determine nothing of so wicked a man; for long and often deliberation becommeth euerie wise man before he doth any thing, *Est.* 7.

Not far from the Emperors pallace, in a faire and pleasant garden, there stood a colledge of the Magi, That is, such as the

Persians

Perſians accounted wiſe and learned men: Theſe were of ſuch account for their knowledge and vnderſtanding amongſt that people, that ſome of them in ſucceeding ages were choſen for kings and gouernors in that countrie. They ſtudied for the moſt part the Mathematickes, Hiſtorie, Phyloſophie, and Diuinitie; and as many haue thought, the Propheſies of *Daniel*, *Ezekiel*, and others: wherefore as is ſaid before, many are of opinion, That the wiſe men which came into Iudea to ſee Chriſt, were of this colledge and towne, becauſe it ſtood Eaſt from Ieruſalem. It is at this day called Cuſiſtan, as *Ortelius* and *Sebaſtian Munſter* witneſſeth; and in their times was vnder the gouernement of one *Caliphus* Emperor of the Saraſens. This *Caliphus* was ſtrongly beſieged by one *Allan* the great king of Tartaria, in this towne, *anno dom.* 1250. But becauſe of his exceeding couetouſneſſe and parcimony, he loſt the citie, and was famiſhed to death.

Of the Riuer Eulæo.

VLai, which *Strabo lib.* 15. calleth Eulæa, paſſed through the citie of Suſa, and as *Plinie* ſaieth, *lib.* 6. *cap* 27. tooke the beginning in Media, and ſo fell into a hole or cauerne of the earth, and paſſed vnder the ground, till it came neere to the citie Suſa, where it brake forth againe, and compaſſed about the tower of Suſa, and a temple in that citie dedicated to *Diana*. The inhabitants hold this riuer in great eſtimation, In ſo much as the kings drinke of no other water, and for that purpoſe carrie it a great way. *Strabo* according to the teſtimonie of *Polycletus* ſaith, that there are two other riuers of good account, which paſſeth thorough Perſia, that is, Choaſpes and Tygris; but neither of them are in like eſtimation as this is.

Of Elam.

PErſia in auncient times was called after this name, from *Elam* the ſonne of *Sem*. But after *Perſeus* had obtained a large and ſpacious gouernment in that countrie, it was after his name called Perſia. *Elam* ſignifies, *a youth*, or *a young man*.

of

Of Egbatana, or Egbatan.

THis is the Metropolitan citie of the Medes, and is diſtant from Ieruſalem 1136 miles towards the Northweſt: built by *Deioce* king of the Medes, as *Herodot.* (*lib.*2.) ſaith. Here *Daniel* built a faire Temple, of which you may reade more in his trauels. Of this town you may reade more after in the Trauels of *Iudeth.*

The typicall ſignification of Daniel.

D*Aniel* (ſignifies *the Iudge of God*) typically repreſenting Chriſt who is appointed by that eternall Iehouah to be the Iudge of all things both quicke and dead; and reſcueth his Church, which is (as a Roſe compaſſed about with thornes) oppreſſed with the tyrannie and crueltie of euill and wicked men, caſting thoſe falſe Iudges and mercileſſe gouernors into eternal exile and the pit of deſtruction. And as this Prophet was innocently condemned, caſt into the Lions den, had the doore ſealed vpon him, and (to the iudgement of man) no hope of life or meanes to eſcape was left him; yet by the prouidence of God was deliuered out of this danger, and came thence ſafe and vntoucht, *Dan.*6: ſo our Sauiour was innocently condemned, caſt into the graue, ſealed vp amongſt the dead, and (to common iudgement) left as a man out of mind; yet early in the morning at the appointed time, by the power of his Dietie, he raiſed himſelfe from this pit of hell (the graue) and glorioully triumphed ouer it and death.

Of the Prophet Hoſea.

THis Prophet *Hoſea* was borne in a towne called Bemeloth, or Bethmeloth, (as *Dorotheus* ſometime Biſhop of Tyre, ſaith) which was a towne in the Tribe of Iſſacher, not farre from Bethulia, ſome fiftie two miles from Ieruſalem towards the North; neere to which place *Holofernes* afterward pitched his Tents, extending thence to the field of Eſdrelon and the towne Chelmon, from whence it ſeemeth this towne taketh the name.

He

He propheſied in Iſraell eight hundred yeares before Chriſt; his name ſignifieth *a Sauiour*, being deriued of HOSCHIAG, the third coniugation of IASCHAG, that is, *hee hath ſaued*. *Matthew* 2.

Of the Prophet Ioel.

IOel ſignifies, *Gods owne*, as ſaint *Ierome* expoundeth it. He propheſied eight hundred yeares before Chriſt, both in Iſraell and in Iudah. Hee was borne in a village which was called Bothomeron, not far from Sichem, in the tribe of Manaſſes, as *Dorotheus* the Biſhop of Tyer ſaieth,

Of the Prophet Amos.

THis mans father dwelt at Tekoa, a poore man, one that kept kine, and vſed to gather wild figs, as appeareth in the firſt and ſeuenth chapters of *Amos*. In this towne *Amos* was borne, and followed the profeſſion of his father, but the Lord called him to be a prophet; and then he went to Bethel, which was twelue miles diſtant. Here he reprehended *Ieroboam* king of Iſraell, for idolatrie, and worſhipping the golden calfe; after, he was accuſed by *Amaſia* the chiefe prieſt of the Idols in Bethel, and bound in chaines, and at length *Vria* the ſonne of this *Amaſia* ſtroke him vpon the head with a ſpeare, whereby he was mortally wounded.

From Bethel, being ſicke, hee was carried backe to Tekoa, which was twelue miles: where a little after he dyed, as ſaint *Ierome* witneſſeth: in whoſe time his monument was to bee ſeene. *Amos* ſignifieth, *a burthen*, as in deed hee was to the wicked Iſralites, he ſo ſharpely reprehended them in his ſermons of the law. He liued eight hundred yeares before Chriſt. So his trauels were 24 miles.

Of

Of the Prophet Obediah.

OBediah ſignifies, *Gods obedient ſeruant*, of ABAD, *hee hath ſerued, or been obedient*. Hee liued ſix hundred yeares before Chriſt, about the time of the captiuitie of Babylon. Saint *Ierome* ſaieth, that in his time there were to be ſeene in the citie of Samaria, the monuments of three Prophets, that is, of *Eliſha*, *Obediah*, and *Iohn Baptiſt*. But ſome thinke that *Obediah* the Prophet lay not buried in Samaria, but rather it was the ſepulcher of that *Obediah* which liued in the time of *Ahab*, that hid a hundred of the Lords Prophets, 50 in one caue, and 50 in another; between which two there were 300 yeares difference.

The Trauels of the Prophet Ionah.

THe Prophet *Ionas* was borne in Gath Hepher, which was a town in the tribe of Zebulon, from whence to Samaria is accounted 32 miles: here he prophiſied to *Ieroboam* (ſecond of that name) king of Iſrael, that he ſhould recouer Hemath and Damaſcus, and ſo to the plain of the Red ſea. 2. *Kings* 14.

From Samaria to Ioppa or Iapho a port towne vpon the ſea ſhore (to which *Ionas* went when he fled from the Lord) was 38 miles: But the Lord ſtirred vp a great wind when *Ionas* was vpon the ſea, that the Mariners caſt him out, and he was deuoured of a whale, *Ion.* 1.

That whale which had deuoured *Ionas*, with a continuall courſe and great violence, in three daies and three nights ſwam to the Euxine ſea, and there caſt him vpon the ſhore, which was 600 miles, *Ioſ. Antiq. li.* 9.

From the ſhore of the Euxine ſea, *Ionas* went to Niniueh, which are eight hundred miles: Here *Ionas* preached repentance to the Niniuites, *Ion.* 3. 4. So all the trauels of *Ionas* were 1470 miles.

Of

Of Gath Hepher.

IN this towne the Prophet *Ionas* was borne, it was ſcituated in the tribe of Zebulon, ſixtie miles from Ieruſalem towards the North, and foure miles from Nazareth towards the South. It ſeemeth to take the name from aboundance of grapes: for GATH GHEPHÆR ſignifieth *a wine Preſſe*.

Of Iapho.

IApho or Ioppa, was a citie or hauen towne ſcituated vpon the ſea, where all ſuch ſhips landed that went into Iudea. At this day the Turkes and Saracens call it Iafa, lying vpon the Mediterranean ſea, in the tribe of Dan, *Ioſ.* 19. in a certain mountaine 20 miles from Ieruſalem towards the Northweſt. *Pliny* ſaith *li.* 5. this citie was built before the flood; and in ſaint *Ieromes* time, there was to be ſeene the ſtone to which *Andromeda* was bound, when hee ſhould haue beene deuoured of a monſter of the ſea. The poets faine this woman to be the daughter of *Cepheus*, and deliuered by *Perſeus* king of the Perſians, whom after ſhee married. It is called Iapho becauſe of the beautifull ſcituation. Some ſay, it was ſo called of *Iapheth* the ſonne of *Noah*, who firſt cauſed it to be built.

Of Tharſis.

FRom Ioppa, as is ſaid, the Prophet *Ionas* deſcended into a ſhip, that he might flie vpon the ſea: The Latine and Greeke texts read it *Tharſin*, from whence it hapned that many haue thought that *Ionas* fled from Tharſis a citie in Cilicia, in which countrey Saint *Paul* was borne: but *Luther* in his expoſition of the Propheſie of *Ionas*, doth vtterly diſallow of this as falſe; for the Hebrew text reades it not *to* Tharſin, but *in* Tharſin, that is, into the Sea. For the Hebrew tongue hath two words or ſillables which ſignifies the Sea, which are, *Iam*, and *Tharſis*. *Iam*, ſignifies not onely a great Sea, but the meeting together of waters, or a Lake. So in *Luk.* 5. the Sea of Galile, in which Chriſt and his diſciples ſailed, is called a Lake: yet *Iohn*, *cap.* 6. and the reſt of the Euange-

liſts, calls it a Sea. So alſo *Moyſes* (in *Gen. cap.* 1.) calleth the meeting together of the waters, *Iam*; which may ſignifie a Sea, and a Lake. But *Tharſis*, or *Tarſchich*, doth denote a great Sea, and no Lake: or a high and trubleſome Sea, as the Mediterranean ſea is. In this *Paul* trauelled, & there ſtandeth manie Ilands, as Rhodes, Cyprus, Sicilia, and others; all which are at this day ſubiect to the Turkes, Venetians, and Spaniards. It extendeth it ſelfe from Ioppa and Cilicia, to the Straits which is betweene Spaine and Mauritania. Into this ſea *Ionas* was caſt when the Whale deuoured him. In like maner the Red ſea, and all other that are Ocean ſeas, are called *Tharſis*; as it appeareth in the 72 Pſalme, where it is ſaid, *The kings of Tharſis and of the Iſles ſhall bring preſents*: Here, the kings whoſe Empires extend themſelues along the ſea coaſt, are vnderſtood. But the citie Tharſis (the countrey of the Apoſtle *Paul*) is not a kingdome, neither euer had a king, much leſſe manie kings. So *Solomon* ſent his ſhips by Tharſin (that is, by ſea towards the Southeaſt, into the Red ſea and Eaſtern Ocean;) that they might bring gold, precious ſtones, and ſweet gummes from Arabia. But the ſhips could not ſaile by the Red ſea vnto the towne of Tharſis, vnleſſe they would haue ſayled ouer the land, which was vnpoſsible; becauſe Tharſis lyeth into the land from the Red ſea, as all Coſmographers agree. So alſo the Pſalmiſt ſaith, *Thou breakeſt with thy ſtrong winds the ſhips of Tharſis*, that is, of the ſea; beſide manie ſuch like ſpeeches. From whence Saint *Ierome* concludeth, That Tharſis may better ſignifie the ſea, then the citie Tharſis.

Of the Euxine Sea.

THe Euxine Ocean, is that great and trubleſome ſea, that beginning not farre from Conſtantinople, runneth from Boſphorus in Thrace, towards the Eaſt and North; contayning to the Longitude eight hundred miles, but to the Latitude two hundred and eightie. Towards the South, it toucheth vpon Aſia the leſſe; towards the Eaſt, vpon Colcos; towards the Weſt, Thracia and Walatia; but towards the North, it is ioyned to the Poole of Mæotides. This ſea in times paſt was called *pontus Axenus*,

Axenus, that is, *the inhoſpitable countrey*; becauſe (as *Strabo* ſaith in *lib.* 1. of his Coſmographie) the inhabitants neere about the ſea ſhore did vſually ſacrifice thoſe ſtrangers which they could get, or elſe caſt their bodies vnto Dogs to be deuoured, making drinking cups of their skulls. But after, when the Ionians had built certaine townes vpon the ſea coaſt, and had reſtrained the incurſion of certaine Scythian theeues, which vſually preyed vpon Merchants that reſorted thither; at the command of *Pontus* their king (who had obtained a large and ſpacious kingdome in that countrey) they called it *Pontus Euxinus*, which is as much to ſay, as *the hoſpitable countrey*. *Ouid* teſtifieth almoſt the ſame, concerning the originall of the name of this ſea, ſaying after this manner:

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axinus ille fuit.

The chilly ſhores of th' Euxine ſea conſtraines me to abide:
In auncient times call'd Axinus, as it along did glide.

Of Ninus, or Niniueh.

NInus, or Niniueh was a citie of Aſſiria, where the Emperours of that countrey vſed to keepe their Courts. It was firſt built by *Ninus*, that great Emperour of the firſt Monarchie, three hundred yeares after the floud, and two thouſand before Chriſt, about the time when the Patriarch *Abraham* was borne. It continued in great glorie for the ſpace almoſt of fifteene hundred yeares, and was diſtant from Ieruſalem towards the North-eaſt, ſixe hundred eightie foure miles: vpon the Eaſt ſide ioyning to the riuer Tygris; on the North, to the Caſpian ſea. It taketh the name from the beautie of it, being deriued of NAVAH, which ſignifieth *a comely place*, ſpacious and pleaſant. There are manie that are of opinion, that in manie things it exceeded Babylon; as, for the ſumptuouſneſſe of the buildings, the ſtrength of the walls, and the extent. The walls were ſo thicke, that three chariots might haue met vpon them without danger; and beautified with a hundred & fifty towers. *Ionas* being ſent of God to this city

was thre dayes going thorough it, that is (as *Luther* expounds it) thorough euerie ſtreete of it; in which time hee conuerted a hundreth and twentie thouſand to repentance. *Arbaces*, who was alſo called *Arphaxad*, was then Emperour. This *Arbaces*, *Iuſtin. (lib.2.)* calleth *Arbactus*: he was a Captaine of the Medes, who (perceiuing the effeminate diſpoſition of *Sardanapalus*, the then Emperour, taking aduantage of the times and this mans weakeneſſe) conſpired with ſome of his companions to vſurpe vpon his gouernement: and that he might make them hate and loath his looſneſſe, brought them into a roome where they might ſee him ſitting amongſt his harlots, tyred in womens apparrell and carding wooll. This ſight greatly diſpleaſing them, and before being encouraged by *Arbactus*, they ſeiſed vpon the citie, and beſieged *Sardanapalus* in his Palace. But to preuent the miſerie of a ſhameful death, after he had gathered all his riches together, ſet fire of his Palace, where he, his companions, and treaſure periſhed. This fire continued fifteene dayes, and hapned 823 yeares before Chriſt: about which time, *Arbactus* ſucceeding *Sardanapalus*, began to raigne, and continued his gouernement eight and twentie yeares. But the Medes held not the Aſſirian Empire long, for *Phul Belochus*, who at this time raigned in Babylon, and his ſucceſſor *Tiglath Phulaſſar* are called kings of Aſſiria, betweene whom there hapned manie great warres, 2. *Kin.* 15.26. From whence may bee gathered, That after the death of *Arbactus* theſe Emperours dwelt in Niniueh, and ſucceeded in the Empire.

Thus was this citie greatly defaced with continuall euills, the Lord before hand giuing them manie admonitions and gentle corrections (if it had beene in them to haue conceiued it) to win them to repentance; but they continued ſtill in their ſinnes: therfore according to the former propheſies, *Cyaxares* king of the Medes beſieging this towne, tooke it and deſtroyed it euen vnto the ground, as *Euſebius* ſaith. This deſolation hapned thirteene yeares before the deſtruction of Ieruſalem, in the eleuenth yeare of *Sadyattis* king of the Lydians, who was grandfather to *Cræſus*, *anno mundi* 3349, before Chriſt 619.

After

After this destruction it lay for a long time desolate, but at length some part of it was restored, though with much trouble; and then when it was at the best estate, constrained to suffer manie changes; and at length vtterly destroyed the second time by *Tamberlaine* the great, *anno mundi* 1390. After this, the inhabitants of that countrey (vpon the East side of the riuer Tygris) began the third time to build it. But whether this third restoring of this citie, was at the commaund of some Prince that had the gouernment of the countrey thereabouts, or becausé of the scituation, or for priuat profit, it is not set downe: neuertheléssé it is againe repaired, standing vpon the borders of Armenia, beautified with goodly buildings, with faire and spacious streetes, compassed about (as other cities of the East are) with walls & ditches, sufficiently strengthened to oppose the enemie. But in respect of the former Niniueh, it seemeth a small village. It hath a bridge built of ships, lying vpon the East side of it, ouer the riuer Tygris: and vpon that side of the riuer there stand manie faire Gardens and Orchards; and the land there also is verie fertile & pleasant: but vpon the West of Tygris the soile is nothing so fruitfull. At this day it is called by the name of Mossell: so that although it standeth in the same place, yet doth it not retaine the same name. To this towne there is great resort of Merchants, which bring vp their commodities by the riuer Tygris hither, and from hence conueyes them to Bagadeth, and manie other parts of the world. The inhabitants thereof are for the most part Nestorians, of whõ you may read before in the description of the Sects that remaine in Ierusalem at this day. They are had in great account and estimation amongst the Turkes, becausé it is imagined that one of this sect, helpt *Mahomet* to compose the Alcaron. This *Nestorius* liued *anno domini* 429, and taught in Constantinople: but after he was condemned at Ephesus for an heretike, he was constrained to steale from Constantinople, and flie to Thebes in Egypt: where God laid his grieuous punishment vpon him; for his tongue began to rot in his head, and to consume with vermine, of which he died miserably.

The ſpirituall ſignification of the Prophet IONAS.

Ionas, ſignifies a *Doue*; and typically repreſenteth Chriſt in his name. For Chriſt was that gratious and innocent Doue, who hath made euident to man his ſingular mercie and clemencie, without any ſhew of bitterneſſe or wrath. Then, in his affliction: for as *Ionas* thruſt himſelfe into the ſea of calamitie, and there was ſwallowed vp of a Whale; which might be well reſembled to the graue: ſo Chriſt our Sauiour was caſt into the ſea of affliction, the miſerie & calamitie of this world; and after that, thruſt into the iawes of death, the graue, where (as *Ionas* did in the Whales belly) he lay three dayes, and then roſe againe, the earth being vnable any longer to containe his bodie.

Of the Prophet Micah.

THis Prophet was borne at Mareſa, a towne of Iudea, 16 miles from Ieruſalem towards the Weſt; it ſignifieth a *bitter field*. In Saint *Ieroms* time, the ruines of the wall of this citie was to be ſeene. *Micah*, or *Micheas* ſignifies *humble* or *lowly*: This man was held in great eſtimation, becauſe he was the firſt that named the countrey where our Sauiour Chriſt ſhould be borne, *viz.* in Bethlehem, 800 yeares before his natiuitie. He liued *anno mundi* 3200.

Of the Prophet Nahum.

NAhum ſignifies a *comforter*. He was borne in a towne of Galile, called Elcoſch, as he ſaith in the beginning of his Propheſie. This village was ſhewen vnto Saint *Ierom*, by thoſe that trauelled with him through the holy land in his time: it was but a ſmall village, called by the name of Elcos; and ſcituated (as *Dorotheus* Biſhop of Tyre ſaith) on the further ſide of Bethabara, ſixteene miles and ſomething more from Ieruſalem towards

wards the Northeaſt. This Prophet liued 750 yeares before Chriſt, and propheſied of the deſtruction of Niniueh, which after came to paſſe.

Of the Prophet Habacuck.

HAbacuck, or *Chabacuck*, ſignifies *one that imbraceth*; or, *a louer*; from CHABAK, that is, *hee hath imbraced*. For as a Nource imbraceth and kiſſeth her infant, ſo alſo this Prophet imbraced and comforted his people, with comfortable doctrine; leſt by the deſtruction of Ieruſalem (which he propheſied ſhould after happen, by the Chaldæans) they ſhould be driuen to deſperation. *Paul* tooke the foundation of his Epiſtle to the Romans out of this Prophet, reciting a ſaying of his, which was, *That the iuſt ſhall liue by faith*. Hee began to preach a little before the Prophet *Ieremie*, 650 yeares before Chriſt, aboue 100 yeares before *Daniel* was caſt into the Lions den. From whence moſt of the learned conclude, that this could not be that *Habacuck* which brought meat to *Daniel*, as he was amongſt the Lions: but they rather thinke it a fragment of ſome ſpirituall commedie, and therefore worthie to be called Apocrypha.

Of the Prophet Zephania.

ZEphania ſignifies *the Secretarie of the Lord*; being deriued of ZAPHAN, that is, *he hath hid*, or *kept ſecret*. He liued in Ieruſalem and Iudea in the time of *Ioſiah* king of Iudah: he was borne (as *Dorotheus* Biſhop of Tyre ſaith) in a towne called Sabarthaca, in the Tribe of Simeon.

Of the Prophets Haggai, *and* Zacharia.

HAggai, or *Chaggai*, ſignifies a *Prieſt celebrating the feaſt of the Lord*; being deriued of CHAGAG, *he hath celebrated a feaſt*. And *Zacharias*, or *Zacharia*, doth denote *ſuch a man as re-*

membreth the Lord: being deriued of ZACHAR, that is, *he hath remembred*, or *recorded.* Theſe two Prophets propheſied in Ieruſalem in the ſecond yeare of *Darius* the ſonne of *Hyſtapis*, 519 yeares before Chriſt, *anno mundi* 3449. *Haggai* began his Prophecie vpon the firſt day of the ſixt moneth Elul, which anſwereth to the 28 day of Auguſt. He ſharply reprehended the people becauſe they neglected the houſe of the Lord, and built vp their owne houſes.

In the eighth moneth Marheſuan, which for the moſt part anſwereth to our Nouember, *Zacharias* in the ſame yeare began to propheſie: and in his Sermon exhorted the people to repentance; adding the promiſe of our Sauiour, and that he would turne vnto them that would turne vnto him, *Zach.* 1. Theſe two Prophets lye buried twentie miles one from the other. For as *Dorotheus* Biſhop of Tyre ſaith, *Haggai* lieth buried in Ieruſalem amongſt the Prieſts; but *Zacharias* neere to a towne in the field of Batharia, twentie miles from Ieruſalem towards the Weſt; But in the time of *Theodoſius* the Emperour, was remoued and preſerued as a holy relique. Concerning that fable and figment inſerted into the hiſtorie of *Nicephorus*, I doe vtterly diſallow.

Of the Prophet Malachi.

THis Prophet propheſied after the captiuitie of Babylon, and dwelt in the towne of Ziph, as *Dorotheus* Biſhop of Tyre ſaith. *Malachi* ſignifies *an Angel ſent*; and in Greek, *a meſſenger*: for this Prophet preached ſo comfortably, as if hee had beene an Angel of God, but principally of Chriſt, and Saint *Iohn Baptiſt*, who ſhould goe before him to prepare his way, and make his paths ſtraight. Saint *Ierom* in his Epiſtle to *Paul* and *Eſtochius*, writeth, that there are ſome of the Hebrewes which ſuppoſe this *Malachi* to haue beene *Eſdras* the Scribe, who was ſent by *Artaxerxes Longimanus* Emperour of the Perſians, to reſtore the common wealth of Iſrael, in the yeare before Chriſt 457.

AN

AN INSTRVCTION HOW THE *Prophets may rightly be vnderstood.*

FIrst looke into the Cosmographicall Table at the beginning of this Booke, and diligently obserue the countries and cities that are there set downe, and how they lie scituated from Ierusalem.

Towards the South of Ierusalem, the Idumæans, Ismaelites, Arabians, and Egyptians dwell.

Towards the East, the Moabites, Ammonites, Chaldæans, Babylonians, and Persians.

Towards the North, the Phœnicians, Syrians, Assirians, and Armenians.

Towards the West, lieth the Mediterranean sea, Græcia, Italy, Spaine, and the Isles of the sea.

Secondly this rule is to be obserued: That as often as the Prophets speake of the Tribes of Israel, they vse these names, *viz.* Israel, Samaria, Ephraim, Ioseph, Iesreel, Bethel, and Bethauen: these are the names of the kingdome of Israel. But to the kingdome of Iuda these names are attributed, *viz.* Iuda, Ierusalem, Beniamin, the house of *Dauid*. But when the Prophets ioine these two kingdomes together, they call them by the names of *Iacob* and Israel.

Thirdly, when thou readest in the Prophets the name of anie countrey and citie which is not sufficiently knowne vnto thee, search this Alphabeticall Table here following, and thou shalt find the whole matter declared vnto thee.

An Alphabeticall Table of all the countries and cities mentioned in the PROPHETS.

A

ABARIM, that is, *a bridge*, or *a passage ouer*. It was a mountaine of the Moabites, where the Israelites pitched their Tents, *Numb.* 33.

ACHOR, *the valley of trouble*. Here *Achan* was stoned to death for his theeuerie. It stood not farre from Gilgal towards the North, 12 miles from Ierusalem, *Iosh.* 7. *Isa.* 6.

ADAMA, *red earth*. This was one of the cities that were destroyed with fire and brimstone from heauen.

AI, *hilly*. This citie *Ioshua* burnt with fire. It lay eight miles from Ierusalem towards the North, *Iosh.* 8.

AIATH, *idem. Isa.* 10.

AR, or ARI, *a Lion*. It was a citie of the Moabites lying beyond Iordan in the Tribe of Beniamin called Ariopolis, scituated vpon the banke of the riuer Arnon, twentie foure miles from Ierusalem towards the Northeast, *Deut.* 2. In *Isay* 15, it is called ARAR, *a destroyer*.

ARAM, *noble* or *mightie*. Armenia and Syria are so called, of *Aram* the sonne of *Sem*: the chiefe citie of which countrey is Damascus. *Plinie* saith (*lib.* 6. 17.) the Scythians were also in auncient times called Aramites.

ARNON a famous riuer of the Moabites in the Tribe of Reuben, which falls into the dead sea, 20 miles from Ierusalem Eastward. In *Isa.* 16, it is called RANAN, *he hath shouted for ioy*.

AROER (by vsurpation) *an Ewe-tree*. This is a citie of the Moabites, neere to the riuer Arnon, in the Tribe of Gad beyond Iordan, 24 miles from Ierusalem towards the East, *Ier.* 40. There is another citie so called neere to Damascus in Syria, *Isa.* 7.

ARPAD, *the light of redemption*. This was a citie in the land of Damascus,

Damaſcus, *Ierem.* 49. There is another flouriſhing citie of that name, which may compare with Antiochia for greatneſſe, *Iſa.* 10 but where it is ſcituated it is vncertaine.

ARVAD, was a part of the land of Canaan: ſo called of *Aruad* the ſonne of *Canaan*, *Gen.* 10.

ASCANES, or Tuiſcones, are a people deſcended of *Aſcenitz* the ſonne of *Gomer*, the ſonne of *Iapheth*, which ſometimes dwelt in Armenia, but now haue their abiding in Germanie, *Gen.* 10. *Iſa.* 51. So that of *Gomer* they are called Germans: and of *Aſcanes* Aſcanians, or Tuiſcons.

ASECA *fortified round about.* Neere to this towne *Dauid* killed *Goliah*, it ſtood eight miles from Ieruſalem towards the Weſt.

ASSVR, or ASSIRIA, *a bleſſed countrie*; being ſo called of *Aſſur* the ſonne of *Sem.*

AVEN, *iniquitie.* Bethel was ſo called after *Ieroboam* had there ſet vp a golden calfe, *Hoſe.* 10.

B

BABEL, *confuſion.* Babylon is the Metropolitan citie of Chaldea, 280 miles from Ieruſalem towards the Eaſt.

BATH, *Domeſticall.* It was a towne of the Moabites in the tribe of Reuben, beyond Iordan, *Iſay* 16.

BAZRA, *a grape gathering.* It was a citie of the Edomites, ſcituated vpon the banke of Iordan, on the further ſide, neere to Bethabara, 20 miles from Ieruſalem towards the Northeaſt, *Iſa.* 24. 36. *Ierem.* 48. Here is to bee noted that the countrie of the Moabites in times paſt was ſubiect to the Edomites, and then this city was in their iuriſdiction; but after the Moabites gat it into their hands againe, and held it. It was one of the ſixe townes of refuge mentioned *Ioſ.* 29.

BEROTHAI, *a Cypreſſe tree.* This town ſtood neere Hemath or Antiochia, 280 miles from Ieruſalem, towards the North, *Hezek.* 47. In this citie *Dauid* king of Iſraell tooke *Hadadeſor* king of Zoba, or Sophena, and conſtrained him to giue him a great deale of braſſe (as is thought) yearely for tribute: for neere that citie there were many braſſe mines.

BETHAVEN, *the houſe of iniquitie.* Bethel was ſo called, *Hoſ.* 6. It

6. It ſtood eight miles from Ieruſalem towards the North.

BETH-CHÆREM, *the houſe of the vines.* It was a towne not far from Ieruſalem, towards the North, *Ierem.6.*

BETH-DIBLATHAIM, *the houſe of dried figs.* It was a citie of the Moabites, *Ier.*48.

BETHIESIMOTH, *the houſe of deſolations*: this was alſo a citie of the Moabites in the tribe of Reuben beyond Iordan, *Ioſ.*13. *Ezek.*25.20 miles from Ieruſalem.

BETH-GAMVL, *the houſe of reſtitution.* This was a citie of the Moabites, *Ier.*48.

BETH-BAALMEON, *the houſe of habitation of the Idol Baal.* It was a citie of the Moabites, 24 miles from Ieruſalem towards the Eaſt, not far from Aroer, *Ezek* 25.1. *Cron.*5.

BVTZ, *a caſtle of prey.* It was a citie of the Iſhmalites in Arabia Petræa, 80 miles from Ieruſalem towards the Southweſt, *Ierem.*25.

BEL and NEOB, two Idols of the Babylonians, *Iſa.*45. BEL ſignifieth, *the god of mixture or confuſion*, NEOB, *the god of propheſie.*

C

CALNO, *his perfection.* This is Seleucia, ſcituated vpon Tygris beyond Babylon, 316 miles from Ieruſalem towards the Eaſt. In theſe times it is called Bagadeth, *Gen.*10. *Iſa.*10.

CANNE, *a firme foundation.* It was a citie of the Syrians, *Ezech.*27.

CAPHTHOR, *a little ſphere*, or *a round globe like vnto an aple*, or *pomegranat.* Alſo Cpadocia, a countrie of Aſia the leſſe, 600 miles from Ieruſalem towards the North.

CARCHEMIS, *a ſacrificed lambe.* This citie was ſcituated neere Euphrates in Syria, 400 hundred miles from Ieruſalem towards the North, *Ier.*25.

D

DEDAN, a citie of the Idumæans, ſo called of *Dedan* the ſonne of *Eſau*, *Ier.*25. *Iſa.*21.

DIBON, *a miſt.* This was a citie of the Moabites neere Heſbon,

bon, in the tribe of Reuben, 28 miles from Ieruſalem towards the Northeaſt.

DIBLATH, *a bunch of figs.* It was a citie in the tribe of Nephtalie, neere to the lake of Samoconites, 80 miles from Ieruſalem towards the North, *Ezek.6.* Here *Zedekiah* had his eies put out, 2. *Kings* 25. *Ierem.*39.52.

DIMON, *bloudie.* This is a citie in the tribe of Reuben, which as ſaint *Ierome* ſaith, is 28 miles from Ieruſalem towards the Northeaſt.

DVMA, *ſcilence*, a citie of the Iſraelites, ſo called of *Duma* the ſonne of *Iſhmael.* It ſtood in Arabia Petræa, 80 miles from Ieruſalem towards the Southweſt, *Iſa.*25.21.

E

EGBATHANA, the Metropolitan city of the Meades, diſtant from Ieruſalem 1136 miles towards the Northeaſt.

EDEN, *pleaſure*, a citie of Syria, ſcituated neere Euphrates, 400 miles from Ieruſalem towardes the Northeaſt. *Iſa.* 7. This is thought to haue beene a part of Paradice.

EGLAIM, *a round drop*: it was a towne of the Moabites, *Iſa.* 15.16.

ELAM, *a young man:* ſo called of *Elem* the ſonne of *Sem*, *Iſa.* 10.21. After *Perſeus* had got in this countrie a great gouernement, he called it after his owne name Perſia.

ELEALE, *the aſſcenſion of God*: it was a citie beyond Iordan in the tribe of Reuben, between Iacſza and Hehbon, 26 miles from Ieruſalem towards the Northeaſt, *Num.*32.

ELIM, *a hart.* This was a lake ſo called in the land of the Moabites, *Iſa.*10.

ELISA, *the lambe of God*: So were the Æolians called in Græcia, of *Eliſa* the ſonne of *Iaban*, the ſonne of *Iapheth*, *Ezech.* 7. *Gen.*10.

ENAGLAIM, *the fountaine of calues*: it was a towne or a caſtle neere to the Red ſea, *Ezek* 10.

EPHA, *the land of obſcuritie*: it was a part of Arabia Petræa, ſo called of *Epha* the ſonne of *Midian*, the ſonne of *Abraham. Gen.* 25. *Iſ.*60.

G

GEBIM, *a ditch:* This was a towne in the Tribe of Iudah, *Esa.*10.

GEBAH, *a hill.* It was a hill in the citie of Kiriath-iearim: there was a towne also of the same name standing within a little of it. This was little more then a mile from Ierusalem towards the West, *Esa.*10.

GEBAL, *a bound or limit.* It was the bounds and limits of Syria, bordering vpon the Mediterranean sea. This citie Gibal or Gebal was 160 miles from Ierusalem towards the North, 1.*Reg.*5 *Psalm.*82.

GIBEAH, *a hill.* It was also called Gibeon, where *Saul* dwelt, foure miles from Ierusalem towards the North, *Esa.*10.

GILGAL, *a roundle*, or *the compasse of a hill.* Here *Ioshua* pitcht his Tents: it stood betweene Iericho and Iordan, 12 miles from Ierusalem towards the Northeast.

GOG, the Turkes are thus called because they liue in Tents, *Ezech.*38.

GOSAN, a land and riuer in Mesopotamia called after that name, 2.*King.*17. *Esa.*37.

H

HADADRIMMON, *a pomegranate.* This was a town neere to Megiddo, where *Iosia* king of Iuda was wounded to death, sixe and fortie miles from Ierusalem towards the North, *Zach.*12.

HADRACH, *the land of gladnesse:* so the Prophet *Zachary* calleth Syria, *cap.*19.

HANES, *an ensigne of grace.* This was a citie of Egypt, bordering vpon Assiria, *Esa.*30.

HARAM, *the Syrian libertie.* It was the Metropolitan citie of Mesopotamia, where *Abraham* dwelt, *Gen.*11. distant from Ierusalem 440 miles towards the Northeast.

HAVERAN, *a casement.* It was a citie in Syria, not farre from Damascus, 160 miles from Ierusalem towards the Northeast, *Ezech.*47.

HAZOR-

HAZAR-ENON, *the gate of a fountaine.* It was a citie in Syria.

HAZOR-TICHON, *the middle porch.* It was a towne in Syria not far from Haueran, *Ezek.* 47.

HAZOR, *the land of Hay*: ſo the Iſhmalites called their countrie.

HEMATH, *anger:* ſo the Prophets called Antiochia the metropolitan of Aſſyria, which was diſtant from Ieruſalem 280 miles towards the North.

HERMON, *accurſt*: it was a mountaine beyond Iordan, neere vnto Libanus, 122 miles from Ieruſalem towardes the Northeaſt. There is another mountaine of this name neere to Naim, and not farre from Mount Thabor, foure and fortie miles from Ieruſalem towards the North, of which the Pſalmiſt ſpeaketh, *Pſ.* 89. *Thabor and Hermon praiſe thy name.* That mountaine beyond Iordan is oftentimes called by the name of mount Gilead.

HESBON, *a ingenious cogitation.* It was a citie of the Moabites in the tribe of Reuben, 28 miles from Ieruſalem towardes the Northeaſt.

HENAH, and IEVAH, were two Idols, *Iſa*, 37.

HAVILAH, *ſandie*: ſo India is called, and a certaine part of Arabia Petræa, of *Hauilah* the ſonne of *Chus*, *Gen.* 10. Theſe countries are verie drie and ſandie.

HETHLON, *he hath roled together*: it was a citie in Syria neere to Antiochia, *Ezek.* 47.

HOLON, *a window*: it was a towne of the Moabites in the Tribe of Reuben, which is alſo called Helon, *Num.* 2. *Ier.* 47.

HORONAIM, *the Syrian liberties*, two townes of the Moabites, *Iſa.* 16.

I

IACHZA, *the puritie of God*: a citie of the Moabites in the tribe of Reuben, 24 miles from Ieruſalem towards the Eaſt.

IAESER, *the helpe of God*: a citie of refuge belonging to the Leuites, in the tribe of Gad beyond Iordan, 40 miles from Ieruſalem towards the Northeaſt.

IAVAN

IAVAN GRÆCIA: ſo called of *Iauan* the ſonne of *Iapheth*, which was diſtant from Ieruſalem 800 miles towards the Weſt.

IEZREEL, *the ſeed of God.* This is the citie where Queene *Iezabell* was deuoured of dogs, it ſtandeth 48 miles from Ieruſalem towards the North.

IRHERES, or Heliopolis, *a citie of the Sunne.* This was a citie of Ægypt, 224 miles from Ieruſalem towards the Southweſt.

K

KEDAR, *blacknesse.* This was a deſart of the Iſhmaelites, called Sur, 80 miles from Ieruſalem towards the Southweſt.

KIR PARIES, *a wall*: this was Cyrene a great citie in Africa, which was 816 miles from Ieruſalem towards the Weſt. There was a town of this name in the land of the Moabites in the tribe of Reuben, *Iſa.* 16.

KIR-HAZERETH, or Kir-Hares, *a mud wall*: it was a citie of the Moabites in Arabia Petræa, otherwiſe called Petra, 72 miles from Ieruſalem towards the South, *Iſa.* 16.

KIRIATHAIM, *a citie.* This towne was in the tribe of Reuben, 22 miles from Ieruſalem towards the Eaſt, *Iſ.* 16.

KIRIAM, or Kirieth, *idem.*

KITHIM, *a ſhining iewell.* Macedonia is ſo called of *Kithim* the ſonne of *Iauan* the ſonne of *Iaphet*, *Gen.* 10. *Ierem.* 2. *Maccab.* 1. For if you doe but diligently obſerue the deriuation of names, you ſhall find that of *Kithim* comes *Maketis*, and ſo by continuance of time and change of wordes, Macedonia: it lyeth 920 miles from Ieruſalem towards the Northweſt.

L

LACHIS, *a continuall walking*, or as ſome will haue it, *a pleaſant walke.* This was a citie in the Tribe of Iuda, 20 miles from Ieruſalem towards the Weſt, *Ier.* 34.

LAISA, *a Lioneſſe.* So was Cæſarea Philippi ſometimes called. It was alſo called Dan, ſcituated neere to the fountaines of the riuer Iordan, not farre from mount Libanus, 104 miles from Ieruſalem towards the Northeaſt.

LIBNA, *Frankincenſe*: it was a towne in the Tribe of Iuda, 10 miles

miles from Ieruſalem towards the Southweſt.

LVD, that is, *Lidia*; a countrey in Aſia minor, ſo called of *Lud* the ſonne of *Sem*.

LVIT, *greene graſſe*: it was alſo a mountaine in the Tribe of Reuben, *Iſa.6.*

M

MAGOG, *dwelling vnder a ſhed or Tent.* The Turkes are ſo called, *Ezech.*38.

MARESA, *an inheritance.* In this towne the Prophet *Micah* was borne, *Micah.*1. It was ſcituated in the Tribe of Iuda, diſtant from Ieruſalem 16 miles towards the Weſt.

MEDAI, *a meaſure*: the kingdome of Media was ſo called, of *Medai* the ſonne of *Iaphet*, *Gen.*10.

MEDBA, *warme water*: it was a citie of the Moabites, in the Tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt, *Iſay* 16.

MEDEMENA, *a dounghill*: it was a towne in the Tribe of Iuda, neere Beerſeba and Gaza, 44 miles from Ieruſalem towards the Southweſt, *Ioſh.* 15. There was alſo another towne of the ſame name in the Tribe of Beniamin, not farre from Ieruſalem, *Ioſh.*10. *Ierem.*48.

MEGIDDO, *a wholeſome apple*: here *Ioſia* king of Iuda was ſlaine in warre; it ſtood 46 miles from Ieruſalem Northward, *Zachar.*12.

MEPHAATH, *the ſplendor of waters.* It was a citie belonging to the Prieſts, in the Tribe of Reuben, ſubiect to the Moabites, twentie foure miles from Ieruſalem towards the Eaſt, *Ier.*48.

MESECH, *the tract of ſowing*: ſo the Moſcouites and Ruſſians are called, of *Meſech* the ſonne of *Iaphat*, *Gen.*10.

MIDIAN, *a meaſure*: a towne lying vpon the Red ſea, 160 miles from Ieruſalem towards the South; ſo called of *Midian* the ſonne of *Abraham* by *Ketura*, *Gen.*25.

MIZPE, *a watch.* This citie ſtood in the land of Gilead beyond Iordan, eight and fortie miles from Ieruſalem towards the Northeaſt. There is another towne of this name alſo not farre diſtant from Ieruſalem, in the Tribe of Beniamin, *Hoſea* 5. *Ierem.*40.

MOAB, *a father.* The countrey of the Moabites, ſcituated betweene the Red ſea and the mountaines Abarim, *Ezech.9.*

MEVSAL, *running ſwiftly:* it was the name of a people that tooke their beginning from *Vſal* the ſonne of *Ioktan*, *Gen.*10.

N

NABAIOTH, *the countrey of the Prophets:* this countrey beginneth in the Tribe of Gad beyond Iordan, and extendeth to the Eaſt part of the dead ſea, and ſo by the land of the Moabites to the Red ſea. It taketh the name of *Nabaioth* the ſonne of *Iſhmael:* for all that tract of Arabia Petræa, from the Red ſea to the Gulph of Perſia, of him is called the land of Nabathæa; *Diodorus Siculus* ſaith as much, and further, That it extendeth towards the Eaſt vnto the Indian ſea, *Gen.*25.

NEBO, *Propheſying.* It was a citie of the Moabites in the Tribe of Reuben, neere to mount Piſga, twentie miles from Ieruſalem towards the Eaſt, *Ier.*48.

NIMRIM, *a Leopard.* This was alſo a citie in the Tribe of Gad beyond Iordan, thirtie two miles from Ieruſalem towards the Northeaſt, *Iſa.*16.

NO, *a hinderance*, ſo was Alexandria a citie in Egypt in auncient times called, diſtant from Ieruſalem 288 miles towards the Weſt, *Ezek.*30.

NOPH, *a hony combe*; ſo the Prophets call Memphis the Metropolis of Egypt, being diſtant from Ieruſalem 244 miles towards the Southeaſt, *Iſa.*18. *Ier.*2. *Ezek.*30.

O

ON, *opulencie.* So *Ezech.c.*30, calleth Heliopolis, a citie of Ægypt, which is 224 miles diſtant from Ieruſalem towards the Southweſt.

OREB, *a Crow* or *Rauen.* Neere to this place in mount Ephraim Prince *Oreb* was ſlaine: not farre from Iericho, 12 miles from Ieruſalem towards the North, *Iudg.*7. *Pſal.*83.

OPHIR, *a Pallace:* it was the proper name of the ſonne of *Ioktan*, of the poſterity of *Sem*, of whom in times paſt India was called Ophir. You may reade of this, *Gen.*10. 1. *King.*9.

PATHROS,

P

PATHROS, or PETRA, the Metropolitan citie of Arabia Petræa, 72 miles from Ieruſalem towards the South. It is a countrey alſo of Egypt neere Taphnis, 180 miles from Ieruſalem towards the Southweſt, *Iſa.*11. *Ezech.*29.

PHRATH, *fruitfull.* A name of the riuer Euphrates, *Ier.*2.13.

PRAZIN, *a breach.* It is a valley neere Ieruſalem, where *Dauid* ouercame the Philiſtines, 2. *Sam.*5.

PHVT, is Africa; ſo called of *Phuth* the ſonne of *Cham*, *Ge.*10.

R

RABBA, *a multitude.* Philadelphia the Metropolitan of the Ammonites is ſo called, 96 miles from Ieruſalem towards the Northeaſt.

RAEMA, *thunder:* ſo they called Ethiopia, of *Raema* the ſonne of *Chus*, *Gen.*10.

RAMA, *high.* This citie ſtood eight miles from Ieruſalem towards the North, *Iſa.*10. There were other cities alſo of the ſame name and ſignification.

REZEPH, *a cole.* It was a citie in Syria, *Iſa.*37.

RIBLATH, *an inueterate anger.* This was a citie in the Tribe of Nepthaly, neere to the Lake of Samoconites, 80 miles from Ieruſalem towards the North. Antiochia alſo was ſometimes called Riblath, 2. *Kin.*25. *Ier.*39.52.

RIMMON, *a Pomegranat.* This was a citie in the Tribe of Iudah, not farre from Gerar, thirtie two miles from Ieruſalem towards the Southeaſt.

S

SABA, *the ſtone Achates.* This was the Metropolitan citie of Æthiopia, called alſo Meroe, nine hundred and ſixtie miles from Ieruſalem towards the South. The two famous Queenes, (one that came to ſee *Solomon*, the other mentioned *Act.*8) dwelt in this towne.

SANIR, *a cleere light.* So mount Hermon beyond Iordan was called of the Ammonites: it ſtood 112 miles from Ieruſalem towards the Northeaſt.

SARION, *the Doues song.* So the Edomites called mount Hermon, that stood beyond Iordan.

SARON, *a faire plaine*, or *a greene place.* So is that plaine betweene the sea of Galile and mount Ephraim called, *Isa.*35. There are some that thinke there is a mountaine so called.

SELA, *a Rock:* this is Petra a citie of Arabia, *ante.*

SEPHARVAIM, *a citie of the Scribes:* it stood in Assiria, *Isa.*37.

SIBARIM, a citie of Syria neere to Damascus, *Ezech.*47.

SIBMA, *a possession.* A citie built by the sonnes of Reuben, 24 miles from Ierusalem towards the East, *Numb.*32.

SICHOR, *blacke.* It is a brooke or riuer called Rhinocorurus, which falleth into the Mediterranean sea, neere to the towne Rinocorura, scituated vpon the vtmost borders of the Holy land towards the South, 72 miles from Ierusalem towards the Southwest: The riuer Nilus in Egypt is also called Sichor, *Ierem.*2.

SIMRI, *Gardians.* They were Arabians dwelling vpon an Angle or Isthmus of the Red sea.

SINEAR, *a blow vpon the teeth.* Chaldea is so called, *Isa.*11.

SION or SCHION, by *Schin*, not by *Zade*; *tranquilitie* and *securitie:* the mount wheron Ierusalem standeth is not so called, but mount Hermon beyond Iordan, *Deut.*4.

SIENE, or SEVENE, *illustrious:* it was a citie in Africa vpon the borders of Egypt and Æthiopia, fiue hundred and sixteene miles from Ierusalem towards the South. *Iosius* saith, that the inhabitants at this day call it Guagheram.

T

TACHPANES, or TAPHNIS, *a couered or hidden ensigne*, It is a citie in Egypt 180 miles from Ierusalem Southwestward, *Ierem.*2.43.

THAMAR, *a palme.* This towne was built by *Solomon*, and stood 360 miles from Ierusalem towards the Northeast.

THELASSER, *a Princes tombe:* it was a countrey vpon the borders of Assiria, *Isa.*37.

THEMATH, *wonderful:* a citie of Arabia Petræa (*Ier.*25.) so called of *Thama* the sonne of *Ishmael*, *Gen.*25. It stood 40 miles from Ierusalem Southward. It is also called THEMAN, *a citie of the South.*

THOGAR-

THOGARMA, *perfection.* Tartaria was ſo called of *Thogarma* the ſonne of *Gomer* the ſonne of *Iaphet*, *Gen.*10. *Ezek.*27.

THVBAL, a people bordering vpon the Moſcouites, ſo called of *Thubal* the ſonne of *Iaphet*, *Gen.*10. *Ezekiel* (*c.*27. *&* 38.) maketh Meſech, Thubal, Gog, and Magog, all one people: from whence may be gathered, that theſe people dwelt towards the North, and were gouerned by one Prince. In the 38 chapter he calleth them Gog, that is, the Turke, who is Prince and gouernor in Meſch and Thubal. Therefore without doubt the people of Ruſſia in times paſt were called Thubal, which people dwelt neere to Moſcouia: and this opinion ſeemes to be more probable then theirs that imagine the Italians and Spaniards, which haue their dwellings neere vnto the riuer of Iberia, to bee the offſpring of *Thubal.*

V

VPHAR, *the countrey of gold.* It is called alſo Ophir, and India, 1. *King.*9. *Ier.*10. *Dan.*10. *Pſalm.*119.

Z

ZEB, *a Wolfe.* The winepreſſe of *Zeb* was in mount Ephraim, not farre from Iericho, twelue miles from Ieruſalem towards the North, where *Zeb* the Prince of the Midianites was ſlaine. There is another towne of this name neere to the riuer Iaboch, beyond Iordan, fortie eight miles from Ieruſalem towards the Northeaſt.

ZEBOIM, *pleaſantneſſe:* one of the fiue cities that were burnt with fire from heauen, *Gen.*14.19. *Hoſea* 11.

ZENAN, *a ſheep-fold:* it was a citie in the tribe of Iuda, *Mich.*1.

ZOAN, *mouing.* Tanis a citie in Egypt where *Moſes* wrought all his miracles before *Pharaoh*, was ſo called: it ſtood 232 miles from Ieruſalem towards the Southweſt.

ZOBA, *preſumptuous.* This is alſo called Zophena: it is the countrey of Armenia, 600 miles from Ieruſalem towards the North, which *Dauid* conquered, 2. *Sam.*8.1. *Chron.*19.

ZOR, *a Rock.* Tyrus is ſo called: it ſtood 100 miles from Ieruſalem towards the North.

Thus (gentle Reader) for your better eaſe and vnderſtanding, haue I collected a ſhort Alphabeticall Table, and therein briefly deſcribed all thoſe countries and cities mentioned in the Prophets: that ſo by your diligent care and obſeruation, you may the better vnderſtand the meaning of ſuch texts of Scripture wherein they are mentioned.

Of Eſdras *the Lawyer.*

Eſdras ſignifies *a helper*, of ASAR, *he helped*. He is a type of our Lord Ieſus Chriſt, who is our helper and Sauiour, which hath brought vs into that holy land, eternall life; and is the reſtorer of religion, and the Chriſtian Common-wealth.

This *Eſdras* was ſent to Ieruſalem, to reſtore the Common-wealth of the Iewes, *anno mundi* 3511, before Chriſt 457, in the ſeuenth yeare of *Artaxerxes Longimanus*, that good Emperour of the Perſians. So he went from Babylon to Ahæua, a certaine riuer neere Babylon; to which place he aſſembled a great multitude of Iewes, and from thence ſent into Caſpia to fetch a certaine number of Leuites, (this land was in Chaldea not farre from Babylon.) Theſe being here met together, celebrated a faſt vnto the Lord, and with ſolemne prayers beſought his aid and furtherance in their enterpriſe: then they went thence to Ieruſalem, which was 680 miles, and there reſtored the Iudaicall gouernement, inſtituting Eccleſiaſticall officers, chiefe Prieſts, Princes, and other gouernors.

Of the land of Caſpia.

THe land of Caſpia ſignifies *the land of ſiluer*, being deriued of KAESAEPH, that is, *ſiluer*. It was ſo called, becauſe they vſed to dig ſiluer in that place (ſee Lyra) it was a country neere Babylon, where the Preiſts and Leuites were in captiuitie; and ſtood 680 miles from Ieruſalem towards the Eaſt.

Of

Of Nehemia.

IN the 20 yeare of *Artaxerxes Longimanus*, which was *anno M.* 3524, and before Christ 444, *Nehemias* went from Susan to Ierusalem, which was 920 miles; there he repaired the wals and gates in 52 daies, *Neh.* 1.2.6.

When he had gouerned Iudea 12 yeares, hee returned backe againe to Susan, to *Artaxerxes Longimanus*, which was 920 miles *Nehem.* 3.

Afterward *Artaxerxes* about the end of his raigne, suffered *Nehemia* to returne backe againe to Ierusalem, which was 920 miles *Neh.* 17. So these iournies of *Nehemia* make 2760 miles; Of this citie Susan you way read before.

Of the name, and typicall signification of Nehemia.

NEhemia signifies, *the consolation of God*, being deriued of NICHAM, *he hath comforted*. This man was a type of our Lord Iesus Christ: For as *Nehemias* was a comfort vnto the dispersed Iewes, in that he was sent to restore them into their owne countrie, and rebuilde Ierusalem: so Christ, our comforter, was sent by his father from that euerlasting throne of heauen, to refresh and comfort vs by his doctrine, and gather the dispersed members of his Church into one communion, that hee might bring them into that heauenly Ierusalem which hee hath built, and where he hath prepared a place for vs.

The Trauels of the Serubabel.

SErubabel carried the people of Israell from Babylon to Ierusalem, which was 680 miles, in the first yeare of *Cyrus* Emperor of Persia, *ann. M.* 3433, before Christ 535.

In the 17 yeare of his gouernment, he went from Ierusalem to Susan, 920 miles, 3. *Esd.* 3.4.

From Susan he went to Babylon, which was 242 miles, 3. *Es.* 4

From Babylon in the same yere he returned to Ierusalem, 680

miles, where the next yeare after, in the beginning of the second moneth, which answeres to the 21 of May, in the 3 yeare of *Darius Ahashuerus*, *Serubabel* and *Iosua* the chiefe Priests of the Iewes, began to build the temple, and finisht it in the 6 yere of the same king, 1. *Esd.* 6. So all the trauels of *Serubabel* were 2280 miles.

The Booke Of Ester.

Mordochius was led prisoner with *Ieconiah* to Babylon, which was 680 miles.

From Babylon he went to Susan, which was 252 miles; there he brought vp *Ester*, his brothers daughter, and taught her honest disciplin and the feare of God. This maide was very beautifull and comely, wherefore at such time as *Darius Ahashuerus* (the sonne of *Hystaspis*) had caused all the beautifull virgins of his empire to be brought before him, that from amongst them he might chuse him a wife; *Mordochius* adorned this virgine with goodly apparrell, & she also went with them: In whose presence (by his instruction) she so well behaued her selfe, that the Emperor chose her from among the rest, and made her his Queene, she being at that time but a poore mayd, and of small abilitie. They were married in Susan in the second yeare of his empire, *an. mun.* 3454, and before Christ 514. From whence it is euident, *That preferment commeth neither from the East nor from the West, but from the Lord.* So these two iournies make 93 miles.

The types and alligories collected out of the Booke of Ester.

Mardochius, or *Mordochai*, signifies *bitter*, and *contrite*; being deriued of Marah, *he was bitter*; and Dachah, *sorrowfull and contrite*. A fit resemblance of that true *Mordochius*, Christ Iesus, who for our sinnes and offences was constrained to drinke of that bitter cup of affliction, the necessities of this world; suffering in his bodie more than tollerable torments, as you may read

read in his paſſion: therefore iuſtly called *Mordochius*, that is, *bitter and contrite.*

Eſter and *Alma*, haue both one ſignification, that is, *a virgine*, or *one kept from the bed of a man.* Therefore ſhee was a notable image of the Church, who keepeth herſelfe chaſt and vndefiled, auoiding the ſocietie of euill men. And although ſhee ſeeme to be deſolate and forſaken in this world, in reſpect of the wicked (who flouriſh like a flower, and glorie in voluptiouſneſſe and pleaſure:) yet hath ſhe her *Mordechius*, her ſpouſe, her deerely beloued, which prouideth for her; euen Ieſus Chriſt, that immaculat lambe, who dyed for her ſaluation, and will cloth her in white, put into her hand a regall ſcepter, crowne her with glorie, and ſet her with him in the throne of eternall happineſſe.

Ahaſhuerus, ſignifies, *a noble captaine*; and typically preſenteth God the father, For as this Emperour had the commaund of 127 prouinces, & in them did principally rule: ſo God our heauenly father, is the Emperor and gouernour of all kingdomes, and all creatures both in heauen and in earth are obedient to his will; Hee ſitteth in that euerlaſting Pallace of heauen, that place of ioy, and that eternall Paradice, from whence hee looketh downe to beholde vs miſerable and diſtreſſed creatures vpon earth; of his mercifull goodneſſe electing and chuſing vs to be heires of that eternall kingdome, and purifies vs with the graces of his ſpirit, that ſo we might be made capable to ſit with him in eternall felicitie.

The diſdainfull Queene *Vaſthy*, may be a fit type and effigies of this world, not onely in reſpect of her pride, but her exceſſe in drinking; taking her name from SCHATHA, which ſignifies, *to drinke*: ſo this world liueth in all manner of prodigallity and luxurie, and contemneth the Lord and King thereof, that almightie God which ſitteth in the heauens, and therefore is iuſtly throwne downe from that eternall kingdome: whereas on the contrarie, Humble *Eſter* (that is, the Church) is taken vp into dignitie, and crowned in that euerlaſting kingdome of heauen.

Haman, ſignifies, *a rebellious and proud man*, being deriued of HAMAH, *hee hath ſtirred vp a tumult*, typically repreſenting the

the diuell, whom God in the beginning made a good Angell, exalted him in the heauens, and made him much more glorious then others; yet notwithstanding, glorying in himselfe, hee contemned his maker, and nothing would content him, but to become like vnto him; yea hee desired to bee worshipped of our Lord Iesus Christ, *Matt.*4. And as *Haman* endeuoured to ouerthrow not onely all the people of the Iewes, but Queene *Hester* also: so the diuell doth not onely indeauour to ouerthrow the whole Church, but if it were possible, the head of the Church, Christ Iesus.

Of that holie man Iob.

Iob was a holie and good man. He dwelt in the land of Vz, so called from *Vz*, the sonne of *Aram* the sonne of *Sem*, as *Ierom* vpon *Genes.* obserueth. This *Vz* was that great man which built (as was thought) Damascus in *Syria*; and all that land which extendeth from Damascus to Iordan after his name was called Vz, that is, *the land of Councell*; for so Vz signifies. There were two townes in this countrie, where *Iob* is said to haue dwelt, That is Astaroth Carnaim, and Batzra. Astaroth Carnaim was distant from Ierusalem, fiftie and two miles towards the Northeast, the inhabitants of which towne worshipped the goddesse *Venus*, and called her by the name of *Astaroth*, of which you may reade before. *S*aint *Ierome* saieth, That the sepulchre of *Iob* was to bee seene in his time in that towne; And later writers testifie as much for their times. This towne at this day is called Carnea.

Batzra is mentioned in the 36 of *Genesis*, it signifies a *grape gathering*. In this towne it was thought that *Iob* was borne. It lay beyond Iordan in the tribe of Reuben, 20 miles from Ierusalem towards the Northeast. All this countrie in those times were subiect to the king of the Edomites, or Idumæans; but after, it was ioyned to the land of the Moabites, they hauing conquered the kings of Edom: you may reade more of it in the 6 of *Isay*, also *Ios.*20. where is shewed, that it was one of the six cities of refuge appointed by *Iosua*: heere *Iob* for the most part continued, and held

held this towne in great honour and reputation.

He liued about the time of *Bæla*, first king of the Edomites: and acording to the opinion of Saint *Ierom*, *Augustine*, *Ambrose*, *Philo*, and *Luther*, was for his excellent vertue and singular pietie, chosen king of that countrey, which he greatly inlarged, making all the countries and neighbouring Princes neere adioyning, tributarie vnto him: wherefore (as *Ierom* saith, in *locis Hebraicis*) hauing obtained so large an Empire, hee remoued his seat from Batzra to Astaroth Carnaim, which was a strong and well defenced citie, where in those times (as *Moses* witnesseth, *Gen.* 14) there inhabited mightie men, and noble Heroes; that so by their vertue he might with the greater facilitie suppresse and conquer other Prouinces.

There are manie thinke him to be of the stock of *Abraham*, and of the family of *Esau*, becaus he is mentioned in the 36 of *Genes.* where it is said, *That when Bæla died, Iobab the sonne of Zerah of Bozra or Betzra raigned in his stead.* And Saint *Ierom* in his Præface vpon the booke of *Iob* sheweth, that hee was but fiue degrees removed from *Abraham*: for

Abraham had

Ishmael	*Isaac*
Basmath, who was the wife of *Esau*, mother of *Reguel*, grandmother to *Sarah*, and great grandmother to *Iob*. So that by the mothers side *Iob* descended from *Ishmael*, and by the fathers side from *Esau*.	*Esau*
	Reguel
	Serah
	Iob or *Iobab*, king of Idumæa, *Gen.* 36.

Notwithstanding, there are some that are of opinion, That he descended from *Nahor*, *Abrahams* brother; and was of the family of *Vz*, *Nahors* sonne: which opinion also Saint *Ierom* mentioneth in his Hebraicall questions. But most of the auncient fathers hold this nothing so probable.

Luther vpon the 36 chapter of *Genes.* saith, That he was king long time before *Moses* carried the children of Israel out of E-

gypt.

gypt. For *Iuda* and *Aſer*, the ſonnes of *Iacob*, had children before they went into the land of Egypt, *Gen.* 46. therefore it is not impoſſible for *Reguel* the ſonne of *Eſau*, to haue children alſo, ſince he was married long before his brother *Iacob*. From hence then it may be gathered, That *Iob* was king of Idumæa before *Iacob* and his ſonnes went into the land of Egypt. For although the fourteene ſonnes of *Eſau* gouerned the land of Edom, like ſo manie Princes (of which number *Reguel* the grandfather of *Iob* was one) becauſe they held it as their inheritance: yet to auoid ſedition and diſtractions, which oftentimes happen where there is not a certaine head and principall commander, therefore they elected *Bela* the ſonne of *Beor*, to be their king: after whoſe death, they choſe *Iob*, becauſe he was a holy man of God, and in his actions iuſt and vpright; who without doubt raigned amongſt the Edomites a long time. For hee liued after his affliction (which God impoſed vpon him to trie him) 140 yeares. *Plato* ſaith, he married *Dina* the daughter of *Iacob*: but Saint *Ierome*, that he maried the daughter of an Arabian, by whom he had *Enon*. Both theſe may be true; for his firſt wife being dead, he might marrie an Arabian.

After the death of *Iob*, the Giants and Heroes in Aſtaroth Carnaim, fell againe from the Idumæans; for when *Moſes* brought the children of Iſrael out of the deſart of Arabia Petræa, and that they had conquered the land beyond Iordan, the citie Aſtaroth Carnaim, had a king called *Og*, who gouerned all the kingdome of Baſan. This Giant was of a mightie ſtature; hee had a bed of iron * nine cubits long, and foure broad, *Deut.* 3.

* Foure yerds and a halfe long, and two broad.

Of Eliphaz.

ELiphaz the Themanite, was the brother of *Reguel*, *Iobs* grandfather. This *Eliphaz* had a ſonne called *Theman*, who built a citie, and after his owne name called it Theman, where *Eliphaz* his father dwelt with him. From whence it hapned that he was called *Eliphaz* the Themanite, *Iob* 2. It was diſtant from Ieruſalem fortie miles towards the South, and therefore was called

a citie

a citie of the South: you may reade of *Eliphaz* in *Ieremy, cap.* 25. He had a Concubine called *Thimnah*, becauſe of her beautie and comely proportion: by her he had *Amaleck*, of whome came the Amalakites, betweene whom and the children of Iſrael were cruell warres, *Exod.* 17.

The trauels of Eliphaz *the Themanite.*

FRom Theman he went to Aſtaroth-Carnaim, where *Iob* dwelt, which is accounted 92 miles, to comfort his friend *Iob*. *Iob* 2.

From Aſteroth-Carnaim he returned backe to his owne houſe, which was 92 miles. So the trauels of *Eliphaz* were a hundred eightie foure miles.

Of Bildad, Iobs *friend.*

BEyond Iordan and the ſea of Galile not farre from Aſtaroth-Carnaim, there is at this day found a towne called Suah, where (as it is thought) *Bildad* the friend of *Iob* dwelt: neere to this towne (as *Sebaſtian Franeus* obſerueth in his Coſmographie) there was yearely in the Summer ſeaſon a great Mart kept, in certaine Tents and Tabernacles erected for that purpoſe, of diuers colours. *Bildad* ſignifies *an auncient friend*; and Suah taketh the name from *deſolation*; being deriued of SHVO, *he hath made deſolate*.

Of Zophar *the friend of* Iob.

ZOphar dwelt in the citie of Naema, *Ioſh.* 15. but how farre it ſtood from Ieruſalem is vncertaine. *Zophar* of ZAPHAR, ſignifieth *ſwift*. Naema ſignifies *pleaſant and delectable*, of NAAM, *courteous and comfortable*.

Of

Of Iobs *daughters.*

THe Lord gaue vnto *Iob*, after his affliction and that he had tried his faithfulneſſe, three daughters; ſo faire, that there were none fairer to be found in all the land. The name of the firſt was *Iemmima*, that is, *as faire as the day*, of IOM, which ſignifies *a day*. The ſecond *Kazia*, that is, *ſuch a one as giueth a pleaſant ſauor like vnto the gum Caſsia*. The third, becauſe of the excellencie of her countenance was called *Kæren-Hapuch*, that is, *caſting forth rayes or beames*, *Iob*. 42.

APOCRYPHA.

The Booke of IVDETH.

Of Egbatana.

AFter the death of *Arbactus*, or *Arphaxad*, which ſignifies *a mightie Lion*, to whom *Ionas* propheſied, as is ſaid before; there ſucceeded in the Empire of the Medes, *Mandanes*, *Sarſomenes*, *Artecarnis*, *Cardiceas*, and *Dcioces*; who being enthroniſed in that Empire, called himſelfe *Arphaxad*, or *Arbactum* the ſecond. This man built Egbatana the Metropolitan citie of the Medes; and beautified it with verie faire buildings, & goodly walls, made all of foure ſquare ſtone, cut and poliſhed, 70 cubits high, and 30 broad; Towers ſtanding vpon it, 100 cubits in heigth; as well thoſe that were for the defence of the towne, as thoſe where the gates were. The ayre in that countrey was temperate, inclining rather to cold then heate; becauſe it lay towards the North: it ſtood 1136 miles from Ieruſalem Northeaſtward. Here (for the moſt part) this Emperour kept his court, till (as *Herodotus* ſaith) he was vtterly conquered by *Nabuchadnezzer*, Emperour of the Babylonians. This was that *Nabuchadnezzer* which

ſent

ſent *Holofernes* with a mightie armie againſt Iudæa, Bethulia, and manie other cities and countries, and would be worſhipped as a god, *Iudeth* 3.

Of Hydaſpes.

HYdaſpes is a riuer that riſeth in Media, which running thorough a part of Parthia, extendeth it ſelfe into India; and not farre from the citie Niſa falleth into Indus, according to the opinion of *Plinie*, and *Strabo libr.* 15. Neere this riuer *Nabuchadnezzer* ouercame *Deioces*, otherwiſe called *Arbactus*, *Iud.* 1.

The deſcription of the countries conquered by Holofernes.

Of Kedar.

KEdar (the wilderneſſe of Zur was thus called:) ſtood in the land of the Iſhmaelites, 80 miles from Ieruſalem towards the Southweſt: and tooke the name of *Kedar* the ſonne of *Iſhmael*, *Gen.* 25.

Of the mountaines of Ange.

THe mountaines of Ange, lay betweene Pamphilia and Cicilia; to the latitude of that famous countrey of Cilicia in Aſia minor, 320 miles from Ieruſalem towards the North; not farre from Anchiale a citie of Cilicia, from whence it ſeemeth to take the name.

Of Cilicia.

CIlicia is a prouince of Aſia minor; ſo called of *Cilice* the kings ſonne of Syria and Phœnicia: the Metropolitan citie of which countrey was Tharſus, where the Apoſtle *Paul* was born; it was diſtant from Ieruſalem 304 miles towards the North.

Of Mallos.

MAllos a citie of Cilicia, was ſo called of *Melo*, that is, *plentie of all things*. *Stephanus* ſaith, that it tooke that name of *Mallo*, who firſt built it. It is a citie to this day, and of moſt of the inhabitants of that countrey called Mallo, as *Geſner* obſerueth.

Of

Of Gesem.

GEsem signifies *fruitfull*. The land of Gosen in Egypt was so called; being deriued of GVSCH, that is, *a turffe*: it stood 174 miles from Ierusalem towards the Southwest.

Of Æthiopia.

THis countrey stands beyond Egypt, 800 miles from Ierusalem towards the South, where the Sunne is so extreame hot, that it turneth the complexion of the inhabitants to blackenesse: here breed great aboundance of dragons and cruell beasts.

Of Esdrelon.

ESdrelon was a plaine lying betweene the mountains Thabor, Hermon, and Gilboa, extending it selfe from the cities of Megiddo and Apheck, to the sea of Gennezareth or Galile. In this great field, which was called the Plaine of Galile, and the field of Megiddo, and Esdrelon, there were manie cruell battels fought: for here *Gideon* ouercame the Midianites: here *Saul* was put to flight by the Philistines, from whence, ascending into mount Gilboa, he killed himselfe. *Iosias* also king of the Iewes was in this place put to flight by *Pharaoh Necho*, and wounded to the death. The camp of *Holofernes* was so great, that it took vp all the plain, which contained 16 miles in length. In some parts it was wonderfull fruitfull, and brought forth wine, oyle, and manie other commodities in great aboundance. It stood 52 miles from Ierusalem towards the North, and was so called of SÆDER, that is, *a hid order* and *disposition*: for *Alam* is as much to say as, *he hath hid*.

Of Sobal.

SObal was a countrey vpon the borders of Syria, where Sophena was scituated, neer to the riuer Euphrates; which countrey *Saul* and *Dauid* kings of Israel, somtime conquered: it stood 600 miles from Ierusalem towards the North, & signifies an *eare of corne*.

Of Apamea.

THis was a famous citie in Tetrapolis of Syria, two hundred and eightie miles from Ierusalem towards the North, built by

of *Seleucus Nicanor* king of Syria; and was ſo called of *Apamea* his wife.

Of the citie of Bethulia.

Bethulia was ſcituated within foure miles of Dothan, and two of the Galilean ſea, 44 miles from Ieruſalem towards the North. About foure miles from this towne (that is in a mountaine a little beſide Dothan) lay the Tents of *Holofernes* in the ſight of Bethulia, *Iudeth cap.* 7. betweene which and Bethulia, lay the Plaine of Eſdrelon, in the midſt whereof there ran a pleaſant riuer, which in times paſt watered it. Here *Iudeth* (according to the cuſtome of the Iewes) waſhed her ſelfe. The place where Bethulia ſtood, is to be ſeene to this day; the ruins of the towne, and manie houſes ſtill remaining. It was ſcituated vpon a goodly high mountaine, ſtrongly fortified by nature, and (as it ſeemeth) by art alſo. A man might haue ſeene it through the greateſt part of Galile; but aboue the reſt, a certaine Caſtle in the end of the mountaine, made for the defence of the citie. They ſhew at this day (in the mountaine and field neere Dothan) the place where *Holofernes* camp ſtood, and the reliques of their Tents; alſo the brooke where *Iudeth* waſhed here ſelfe. *Bethuliah* ſignifieth *the handmaid of God*; being deriued of BETHVLAH, *a Virgin*, and IAH, *God*: HOLOFERNES, *a profane Captaine*; of which ſort are thoſe tyrants that perſecute the Church of God.

The Booke of TOBIAS.

The trauels of Tobias *the elder.*

TObias the elder, was carried captiue out of the tribe of Nepthaly, where he was borne, to Niniueh the Metropolitan citie of Aſſiria, being 600 miles. At ſuch time as *Salmanaſſer* king of the Aſſirians carried away the ten Tribes of Iſrael into Aſſiria, captiue; in the yeare before Chriſt 742, 2. *Reg.* 17 *Tob.* 1. from that time he continued in Niniueh. He was then about ſeuen and twentie yeares of age, and numbred amongſt the

young men that went into exile; for hee was borne about ſuch time as *Romulus* and *Remus* was borne, which was *anno mundi* 3200, and before Chriſt 768. *Tob.* 1.

About the 30 yeare of his age, hee went from Niniueh into Media, which was 752 miles; and there came to a citie called Rages in that countrey, to viſite the baniſhed Iſraelites: at which time he lent to *Gabel*, by bond, ten talents of ſiluer, which amounteth in our money, at v.s. vj.d. the ounce, to 2062 li. and 10 s. or thereabouts.

From Rages he returned backe againe to Niniueh, 752 miles. So all his Trauels were 2104 miles.

The trauels of the Angel Raphael, *and young* Tobias.

IN the yeare before Chriſt 708, the Archangel *Raphael* went from Niniueh to Rages in Media with *Tobias* the yonger, which was 752 miles.

From Rages in Media, they returned backe again to Niniueh, 752 miles. So theſe iournies were 1504 miles.

The deſcription of the places mentioned in their trauels.

Of Nepthalie.

THis was the chiefe citie of the Tribe of Nepthaly, 84 miles from Ieruſalem towards the North. It ſtood in Galile, and in times paſt was a ſtrong towne: here *Tobias* the elder was borne. It is to be ſeene at this day (as ſome ſay) but much decayed; and is now called by the name of Sirin, ſcituated in a mountain, ſo ſteep and ſtrongly fortified by nature vpon the Weſt ſide, that it is impoſsible to aſcend vpon it. In a valley ſome two miles from this towne towards the South, Naaſſon ſpoken of in the firſt chapter of *Toby*, is ſcituated: Vpon the left ſide whereof there ſtood a towne called Sephet: but now there is nothing to be ſeene but a Caſtle, where, in auncient times the Knights Templers kept their abiding, and at this day is in the cuſtodie of the Turks. This caſtle is ſcituated vpon a high mountaine, fortified verie ſtrongly

both

both by art and nature, and ſtandeth within a mile of Nepthaly, vpon the Southweſt. At ſuch time as *Ioſephus* that great Hiſtoriographer (who was the ſonne of *Matthia* or of *Marathia*, a Prieſt of the Iewes) was choſen chiefe commaunder of the Tribe of Nepthaly, he gathered an armie of 100000, and fortified this Caſtle, and Nepthaly, and manie other townes thereabouts; continuing a long and ſharpe warre againſt the Romanes, vntill Nepthaly was taken, and he conſtrained to yeeld himſelfe captiue. In the taking in of which towne, *Titus* the ſonne of *Veſpaſian* did firſt aſcend the walls, and there did make manifeſt his noble reſolution and valour, *Vide Ioſ. de bell. Iud. lib.* 3. *&* 4.

Of Rages a citie of the Medes.

RAges, is ſo called of *a great congregation:* being deriued of RAGASCH, that is, *he hath aſſembled a great companie*; for it was a verie populous citie. It was alſo called (as *Strabo lib.* 11. *Coſmogra.* ſaith) Rahga: but after, being rebuilt and fortified by *Nicator*, it was by him called Europus; being diſtant from Ieruſalem 1396 miles towards the Northeaſt. The Perſians call it Arſacia. Saint *Ierom de tradit. Hebr.* would haue Edeſſa (a citie of Meſopotamia, or rather, as *Pliny* ſaith, of Cœloſyria) to be Rages, which ſtandeth but 448 miles from Ieruſalem towards the North, and from Niniuch 188 miles towards the Weſt. There are diuers others that haue wrote of this towne of Edeſſa: but that this and Rages ſhould bee both one, I cannot ſee how it ſhould agree with *Toby*; for that hee himſelfe hath ſet it downe to ſtand in Media, and the cities of the Medes lyeth diſtant from Ieruſalem 1396 miles: therefore gentle Reader I referre it to thy better conſideration.

Of Ieſus *the ſonne of* Syrach.

SYrach ſignifieth *an illuſtrious Prince*, being deriued of SARACH, *hee hath ſhined forth.* He was of that noble family of *Dauid*; that is, the ſonne of *Syrach* the ſonne of *Ieſu*, and couſin Germane to *Amos Syrach*, who (as *Philo* ſaith) was the

chiefe prince and captaine of the children of Iſraell, in the time of *Ptolomeus Philodelphus* king of Ægypt; and is incerted into the Genealogie of Chriſt, *Luk.*3. He was borne 230 yeares before Chriſt, in the citie of Ieruſalem: From whence (about the 38 yeare of his age) hee went to Alexandria, a citie of Ægypt, which was 288 miles, *Euergetes Ptolomeus* the ſonne of *Philodelphus*, being then king of that countrie) where hee gathered out of that flouriſhing Librarie, ſet vp at the charge of *Ptolomeus Philodelphus*, his booke of *Eccleſiaſticus*, as Bees from diuers flowers gather ſweet honie.

Of the great citie of Alexandrea.

ALexandria was a citie of Ægypt, diſtant from Ieruſalem 288 miles towards the Weſt: In auncient times called No, that is, *a hinderance*. But *Alexander* the great taking an affection to this citie, in the yeare 330 before Chriſt, began to rebuild it (for by the continuance of time, it was much decayed) and within the ſpace of ſeuenteene daies made it a goodly citie, much greater than it was before. To which, that hee might adde the greater grace, hee called it after his owne name, Alexandria: And there hee lies buried, after hee had gouerned the Empire of the Græcians ſeuen yeares. For although hee dyed in Babylon the chiefe citie of the Caldeans, yet *Ptolomeus* (one of his chiefe princes) remoued his bodie thence in a golden charriot to Memphis in Ægypt, and 20 yeares after to Alexandria. The ſcituation thereof is verie delectable; bordering to the North, vpon the Mediterranean ſea; and to the South, vpon the Poole of Maretidis as *Strabo* ſaieth, *lib*, 17. It was 10 miles about, ſtrongly fortified with walls, beautified with goodly buildings, ſcituated in a verie fruitfull countrie; And to giue a greater delight to the inhabitants, without the walles there ſtood many goodly Orchards and Gardens, plentifully furniſhed with fruits and flowers of diuers kinds, as Pomecitrons, Figs, &c. During the time of *Ptolomeus Philodelphus* it was a famous and flouriſhing citie: For this prince being a great louer of learning, inſtituted an Accademie (as is thought) in it, and added thereto a ſtately librarie, wherin were 400000 bookes; the fame whereof being publiſhed

through

thorough the world, many people of diuers nations reſorted thither to ſee it, then *Eleaſer* alſo high prieſt of the Iewes at the requeſt of *Ptolomeus* ſent 72 interpreters to tranſlate the Bible out of Hebrew into Greeke; which was (as *Euſebius* obſerueth) in the 3 yere of his raigne, before Chriſt 268. In recompence of which curteſie, he ſent to be dedicated in the temple of Ieruſalem a table of gold, richly adorned with carbuncles, ſmaragdes, and other pretious ſtones, 2 ſtately cups, and 30 boules of pure golde, as it appeareth in *Ioſephus lib. Antiq.* 12. The Accademie continued there till after Chriſts time, as you may reade *Acts 6.* But the Librarie was conſumed 47 yeres before Chriſt, and the citie greatly defaced. For *Iulius Cæſar* at that time making war vpon *Pompey* the younger, who continued with his ſiſter *Cleopatra* in this city, cauſed the kings nauie to be ſet on fire, and the Librarie ſtanding neere to it, the flame tooke hold of it, and burnt it down to the ground with all that was in it, and defaced alſo a great part of the citie.

Ioſephus writing of this citie, compares it with the faireſt cities of thoſe times; being ſtrongly fortified both by ſea & land, ſo that it ſeemed to be inuincable: but at this day it is but a ſmal citie; the incurſions of forreine enemies hauing waſted and deſtroyed the greater part, left the leſſe to be a wonder to the world, the heapes and ruines of goodly buildings making euident lamentable deſtructions. *Thus man with his deuiſes periſheth, but the Lord indureth for euer.*

Vpon the Booke of MACCABES.

The Trauels of Antiochus Epiphanes.

ANtiochus *Epiphanes*, that is, *an illuſtrious aduerſarie*, in the yeare before Chriſt 180 was ſent out of Syria by *Antiochus* the great to Rome, which was 1600 miles, where he remained as an hoſtage for his father and his brother *Seleucus Philopater*, 17 yeares, 1. *Maccab.* 1.

After the death of his father, hee ſtole ſecretly from Rome, and went backe againe to Antiochia in Syria, which was 1600 miles; and there ſucceeded his brother *Seleuchus Philopater* in the gouernment. He began to raigne 173 yeares before chriſt.

In the third yeare of his raigne, hee went from Antiochia to Tyrus, which was 60 miles; In that iourney he conquered all the lower part of Syria and Phœnecia.

From thence he went aboue one hundred and twentie miles through Galile and Iudea, conquering all the cities and countries that lay in his way; and would alſo haue gone downe into Ægypt, But when he heard that his nephew *Ptolomæus Philometor* had proclaimed an aſſemblie and parliament, and would not acknowled him for his protector, hee ſent *Apolonius*, one of his princes, vpon the day of the meeting, into Ægypt, and he himſelfe returned backe againe to Ioppa. 2. *Mac.* 4.

From Ioppa, he went to Ieruſalem, which was 20 miles, where *Iaſon* the high prieſt, and all the people receiued him with great honor. At that time *Antiochus* placed a guard in the caſtle or tower of Ieruſalem, which was the beginning of their intollerable ſeruitude.

But for that yeare (which was the fourth of his raigne) he returned through Phœnicia to Antiochia in Syria, which was 280 miles.

In the fifth yeare of his raigne, he went from Antiochia with a great armie into Cilicia, which was 80 miles, there hee appeaſed the vprors of the inhabitants of Tharſus and Mallotus, and conquered all Cilicia, 2. *Mac.* 4.

From Cilicia, he returned backe againe to Antiochia, 80 miles.

In the ſixt yeare of his raigne, *Antiochus* went with a great army both by ſea and by land (wherin there were many Eliphants) to Peluſio, which was 400 miles: this city hee conquered, and and ouercame the Alexandrians in a nauall battell, 2. *Mac.* 4.

From Peluſio (after he had built a bridge ouer Nilus) hee went with his armie to Memphis, conquering all the countries and ſtrong cities as hee went, which was about one hundred and fortie miles, and brought thither a mightie and great prey: where according to the ſaying of the Prohet *Daniel*, in the eleuenth chapter,

chapter, he dealt ſubtilly with *Ptolomæus Philometor.*

From Memphis hee went to Alexandria, where the citizens would not ſuffer him to enter the gates; wherefore hee beſieged it, but to ſmall purpoſe, which was 120 miles.

From Alexandria, hee returned to Peluſio, which was 160 miles; there he left a great garriſon, to retaine what he had gotten in Ægypt, 1. *Mac.* 4.

From Peluſio, hee returned to Antiochia with a great prey, which was 400 miles. In the mean time *Ptolomæus* king of Ægypt and his ſiſter *Cleopatra* brought in the aide of the Romans, *Liui Decad.* 4. *lib.* 5.

In the next yeare (that is) in the ſeuenth yere of *Antiochus Epiphanes*, there were ſeene in the aire as if there had been men fighting, a comet alſo appeared, this happened in the yeare before Chriſt 167.

This yere in the Spring, *Antiochus* went the ſecond time from Antiochia with his armie to Alexandria in Ægypt, which was 560 miles; ſo paſſing through Cœloſyria and Iudea, hee came into Ægypt, which he inuaded with open warre, endeauoring to get that by force which he could not get by intreatie. But the Romans ſent *P. Popillius*, with other Embaſſadors, into Ægypt, who hearing that *Antiochus* was come to Leuſia, which was within a mile of Alexandria, the Romans went thither to him. Where when hee had welcomed them, and ſhewed all the curteſie hee could to *P. Popillius*, *P. Popillius* deliuered him certain tables that hee had about him written, And firſt of all commanded him to read them, which hee did: and then he counſelled with ſome of his friends, what was beſt to be done in the buſineſſe; whiles he was thus in a great ſtudie, *P. Popilius*, with a wand that he had in his hand, made a circle about him in the duſt, ſaying, *Ere thou ſtir a foote out of this circle returne thy anſwere, that I may tell the Senate, whether thou haddeſt rather haue warre or peace.* This vtteerd with ſuch a firme countenance, that it amazed the king; wherefore, after he had pauſed a while; quoth he, *I will doe what the Senate hath written, and ſhall thinke fit.* So doing little or nothing in Ægypt, hee returned backe againe, *Iuſtin, lib.* 34. *Decad.* 4. *lib.* 5.

Ioſ. lib. 12. cap. 6. Theſe things hapned *anno vrb. Rom.* 585, *L. Æmilius Paulus*, and *Caius Licinius Craſſus*, being then Conſuls. In which yeare the Moone was totally eclipſed, *Æmilius* ouercame *Perſius* king of Macedon, & reduced Macedonia into a Prouince *Lib. Decad. 4. lib. 5.*

From Leuſia *Antiochus* (fearing leſt the Iewes would forſake his Empire and rebell) went to Ieruſalem, which was 288 miles: but the inhabitants of the towne ſhut him out of the citie; wherefore he beſieged it, and (by the treaſon of *Menelaus* chiefe Prieſt, who for that purpoſe conſpired with the guard that was in the Caſtle) quickly got it, and entred the gates. In euerie place where he came he put the citizens to the ſword, & for the ſpace of three dayes did little elſe but cruelly maſſacre the people. He went alſo with *Menelaus* into the Temple, where he polluted the ſacred things thereof, and tooke thence the veſſels of ſiluer and gold, or whatſoeuer he found pretious or worthie: ſo that the prey hee took away amounted to 1800 talents, which make almoſt eleuen tunne of our gold: all which were partly giftes dedicated to the Temple, and partly treaſure that was left there (as in a ſafe and ſure place) to the vſe of poore diſtreſſed Widdowes and Orphants.

After that *Antiochus* had robbed the Temple of all the ſiluer and gold that hee could find, had baniſhed *Iaſon*, had placed a ſtrong garriſon in the tower of *Acropolis* (the Captain of which was one *Philip* a verie cruell man) and ordained *Menelaus* to bee high Prieſt; with all this bootie and ſome number of captiues, he returned to Antiochia, which was 280 miles. In the yeare following (that is, before Chriſt 166) *Luc. Æmilius Paulus* triumphed for the warres of Macedonia. Not long after, *Antiochus* (miſdoubting the fidelitie of the Iewes) ſent *Apolonius* with an armie of 22000 to Ieruſalem, who entred the citie vpon the Sabboth day, and committed manie outrages.

Then, *Antiochus* hauing ſpent a great part of the gold and ſiluer which he had got from Ieruſalem, about the eleuenth yere of his raigne; made his expedition from Antiochia, to Perſepolis (it was alſo called Elymaides) in Perſia, which was 1096 miles.

Here

Here he tooke the Temple of *Diana*, ſpoiled all that countrey round about, and with ſtrong hand, gathered together a great maſſe of gold and ſiluer, to maintaine warre againſt *Iudas Macchabeus*. But a multitude of citizens diſliking his ſacriledge, banded themſelues together, and put *Antiochus* and his ſouldiers to flight, before he could take the citie of Perſepolis, 1. *Macchab.6.* 2. *Macchab.9.*

Wherefore being driuen thence, he fled with his armie to Egbatana, a citie in Media, which was 209 miles. Here hauing certaine intelligence by letters of the noble exploits of *Iudas Macchabeus*, and that hee had purged the Temple of ſuch things as were profane; he fell into an extreame griefe, and like one diſtracted, railed againſt the Iewes and ſwore to be reuenged of them, 1. *Macchab.9.*

In this extreame anger, hee went from Egbatana to Babylon with his armie, which was 464 miles. But as he went, his chariot was ouerthrown; in the fall wherof he was ſo extreamely wounded, that they were conſtrained to carry him in a bed to Babylon, where ſhortly after he died miſerably. So all his Trauels were 8153 miles.

Thus may we ſee with what difficulties and dangers this wicked Prince obtained his victories, and paſt away his life; ſometimes in trauell, his iournies long and troubleſome; ſometimes in proſperitie, ſometimes in aduerſitie, againe ſometimes afflicted with troubleſome cogitations, ſometimes with extreamitie of anger, ſeldome in peace, and then alſo his actions ſauoring of violence and filthineſſe: from whence it appeareth, that the wicked with more ſorrowes, troubles, and vexations, gaine eternall damnation; then the iuſt (though they ſuffer manie grieuous afflictions) obtaine euerlaſting ſaluation. For amongſt all the Patriarches, good Kings, and Prophets, there is not found anie that had ſo manie long and tedious iournies as this *Antiochus*, who continually oppreſſed his mind and conſcience with vnprofitable vanities and wicked thoughts, and at length had a miſerable and terrible end.

of

Of the cities and places mentioned in his Trauels.

Of Antiochia.

ANtiochia, where *Antiochus Epiphanes* kept his court, was anciently called Chæmath, or Riblath: it was ſcituated in Syria, 180 miles from Ieruſalem towards the North, neere to the cities Seleucia, Laodicea, and Apamea; which foure cities (as *Strabo* ſaith in the ſixteenth booke of his Geographie) was built by *Seleucus Nicanor* firſt king of Syria. This man was a mightie Prince, and obtained the name of *Nicanor* (which ſignifieth *victorie*) becauſe he proſpered in his wars, and conquered his aduerſaries. For when (within 13 yeares after the death of *Alexander* the great) he had got the kingdom of Syria, he became ſo great in the 31 yere of his raigne, that he obtained the Empire of all the Eaſt; and beſide (as *Strabo* ſaith) reedified and built vp theſe foure cities, calling one of them Antiochia after the name of his father, another Laodicea after the name of his mother, a third after his owne name Seleucia, and the laſt Apamea after the name of his wife; theſe foure cities becauſe they were built all by one man, and at one time, were called ſiſters: but Antiochia was much fairer then the other, and in thoſe times was a greater citie then anie other called after that name, yea it was equall to Alexandria in Egypt, for glorie and excellencie of building. It was deuided into foure parts, and thoſe parts ſeperated with foure walls: the firſt, which was aunciently called Hemath, (*a violent anger*) of *Chamathai* the ſonne of *Canaan*; was after, Riblath, from the multitude of the inhabitants; and the third time by *Seleucus* after his fathers name, called Antiochia. In this part, *Seleucus* to dignifie the Citie, kept his Court; it being compaſſed about with goodly walls. In the ſecond part the citizens of Syria inhabited; in the third, *Seleucus Callimicus* (afterward king of the Syrians) kept his court, and greatly beautified it: but in the fourth (where afterward many Chriſtians inhabited) *Antigonus Epiphanes* continued, and did greatly adorne it and ſet it forth with goodly buildings, and ſumptuous houſes. Cloſe by the citie there ſtood a

pleaſant

pleaſant wood, watered with manie cleere fountaines & delightfull ſprings, to which there reſorted a great multitude of Fowles of diuers ſorts, which ſung very pleaſantly among the trees, to the great content and delectation of the citizens. In the midſt of this wood ſtood the Temples of *Apollo* and *Diana*, goodly things and verie curiouſly built: it was called the wood of *Daphne*, becauſe it was full of Laurell trees. From this wood all the countrey thereabouts is called Epidaphne. Not farre off ſtandeth the riuer Orontes, which beginneth in Cœloſyria and paſſeth vnder the earth till it commeth neere to Apamea, where it riſeth and watereth all Antiochia, ſo paſſing thence it runneth ſome ſixteene miles, and ſo falls into the Mediterranean ſea. Here *Paul* preached, and kept a Synod, *Euſeb. lib.* 7. *cap.* 24. 25. There was another Synod kept here by the Arrians, *Trip. lib.* 4. 9.

Stephanus reckoneth vp many other cities of this name, as Antiochia Liſidia, in Galatia, where *Paul* preached, *Acts* 3; and is diſtant from this 384 miles. Antiochia in Meſopotamia, which is alſo called Mygdonia, & Niſibis; in which *Apollophanes* the Stoick, and *Pharnuchus* that wrote the Perſian Hiſtorie are ſaid to be borne. Antiochia betweene Syria and Arabia, built by *Semiramis*. Antiochia in Cilicia, ſcituated neere to the riuer Pyramus. Antiochia in Pieria, alſo called by the Syrians, Arados. There is alſo a citie called Antiochia, neere to mount Taurus in the countrey of Cammagena. Antiochia ſcituated vpon the Lake of Callichan. Antiochia in Scythia. There was another in Caria, called alſo Pithapolis. Antiochia Marigiana, built by *Antiochus Soter*. And manie authors call Tharſus in Cilicia by the name of Antiochia. Antiochia ſignifieth *an aduerſarie*.

Of Rome.

ROme ſtandeth 1528 miles from Ieruſalem towards the Weſt. Of this citie you may reade more in the Trauels of the Apoſtle *Paul*.

Tyrus, *Ioppa*, *Memphis*, *Peluſio*, *Mallo*, and *Alexandria*, are before deſcribed.

Of

Of Tharſus.

TArſus,or Tharſus, ſignifieth *a Hyacinth ſtone:* and was ſo called (as ſome thinke) of *Tharſis* the ſonne of *Iauan* the ſonne of *Iaphet* the ſonne of *Noah*, *Gen.* 10. It was diſtant from Ieruſalem 304 miles towards the North.

Of Perſepolis.

PErſepolis was the Metropolitan citie of Perſia, diſtant from Ieruſalem 1240 miles towards the Eaſt: ſo called of *Perſeus*, that mightie king of the Perſians, who reedified it and gaue it that name; which is as much as if he ſhould ſay, The citie of the Perſians, who alſo of him were ſo called. The Aſtronomers, becauſe he was greatly affected to ſuch as were skilful in that Art, attributed his name and his wiues name to two conſtellations in the heauens, of which *Ouids* fable is contriued of *Pegaſus* and *Andromache*.

This citie of Perſepolis was ſo faire, that it exceeded all the cities of the Eaſt, both for ſtatelineſſe and beautie, and ſo continued from *Perſeus* time, vntill *Alexander* the great had conquered *Darius:* at which time, this great Emperour hauing got into his hand the whole Empire of the Perſians, came to Perſepolis, in the yere before Chriſt 329, and there celebrated a great feaſt in triumph of his victories, to which there reſorted manie women, not ſuch as were of the better ſort, but of them that followed the campe and liued diſſolutely, amongſt whom, was that notable curtizan *Thais*; who perceiuing the king inclined to mirth, and full with wine, began to flatter him in his cups, and amongſt other things to commend and dignifie his noble exploits; withall giuing him to vnderſtand, how acceptable it would be to the Grecians, to ſee that royal pallace of the Perſians fired, who had ſo often afflicted Gretia. No ſooner had ſhee vttered theſe words, but another ſeconded her, and then a third: after the whole aſſembly cried out, Shall we reuenge the iniuries of Gretia, and burne the citie? with that they all roſe in a great furie, the king himſelfe (being crowned) beginning firſt to fire the pallace, wherein was great aboundance of Cædar, from whence it happened that ſuddenly the fire

ſpread

ſpread it ſelfe a great way; which, when the armie that lay a little without the walls perceiued, with all ſpeed came to the citie to ſtay the burning of it, for which purpoſe manie brought water with them: but when they beheld the king himſelfe buſie in this tragedie, laying aſide their water, they alſo (in hope of booty, and to imitate the ſteps of their Prince) fell to firing the citie, and (according to the cuſtome of ſouldiers in ſuch maſſacres) made a prey of what they could get, increaſing the fire with drie ſtuffe, and other combuſtable matter; whereby it came to paſſe, that the whole citie was therewith fired and burnt to the ground. This was the end of that mightie citie which ruled ouer ſo manie nations, where ſo manie mightie Princes gouerned, that was the ſcourge of Græcia, and the greateſt part of the world, that ſent forth a nauie of 10000 ſhips, and an army of an infinite number; there being at this day nothing to be ſeene, vnles the riuer Araxes that ran cloſe by it remaineth. Thus was that conſumed in a furie, which the king and all his armie before endeuoured to ſpare, But after, it turned to the great ſhame of the Macedonians, that their king ſhould fire ſo famous a citie in the midſt of his cups: and *Alexander* himſelfe after hee had ſlept, repented of what hee had done.

You ſhall find in 2. *Macch. cap. 6*, that *Antiochus Epiphanes* beſieged a certaine citie in Perſia, called Perſepolis, from whence, becauſe of his exceeding couetouſneſſe and ſacriledge, he was forced by the inhabitants dwelling about that town, to raiſe his ſiege and be gone: therefore ſome may gather, that this Perſepolis before mentioned, was rebuilded, becauſe it likewiſe ſtood in Perſia. But if you reade the firſt of *Macchab. cap. 6*, you ſhall find, that this citie ſo beſieged by *Antiochus*, was alſo called Elymais, wherein ſtood the Temple of *Diana*, beautified with goodly ornaments, ſhining with the ſplendor of fine gold wherewith it was gilt: in which Temple, as *Ioſephus* ſaith, (*lib. antiq.* 12.) *Alexander* the great left his armor and other things. From whence may be gathered, that this towne was not that Perſepolis which he cauſed to be burnt, but rather ſome other towne built out of the ruines of that citie (according to the opinion of *Quintus Curtius*) or elſe ſome village ſtanding neere vnto it, which being built vp and inlarged,

larged, might of some be called new Persepolis, though indeed it was aunciently called Elymais; and all the East part of Persia beyond Susa of that towne called Elymaitica, hauing some affinitie with Elam the auncient name of Persia; being so called of *Elam* the sonne of *Sem*, *Gen.* 10. wherefore it may well be concluded, that that Persepolis burnt downe by *Alexander* the great, was neuer restored, but lyeth waste to this day.

Thus the Empire of the Persians (after they had ruled ouer the nations of the earth 206 yeares) was conquered by the Grecians, who held it 192 yeares: At the end of which time, *Demetrius Nicanor* the last Emperour of the Grecians in Syria and Asia, going with a great armie out of Syria towards the East; *Arsaces* king of the Medes & Parthians, being ayded by the citizens of Elymais, the Persians and Bactrians, meeting him in those parts, gaue him manie sharpe and cruel battels, and in the end (vnder pretence of peace) took him prisoner the yere before Christ 137. so from that time the Parthians were gouernors of Persia and Grecia, and opposed the Romans in manie cruell battels.

Afterward, that is to say, in the yeare of our Lord 226, *Artaxerxes* that mightie Lord of Persia, ouercame *Artabanus* king of the Parthians, in a mightie battell, and tooke his crowne from his head; the same yeare entring vpon the gouernement of Persia, 548 yeares after the death of *Alexander* the great: from which time *Artaxerxes* and his posteritie raigned in Persia, for the space of 314 yeares; in which space there succeeded 28 kings, *viz. Artaxerxes* the first, *Sapores Ormisdates*, *Vararanes*, *Vararanes* the second, *Vararanes* the third, *Narses*, *Misdates*, *Sapores* the second, *Artaxerxes* the second, *Sapores* the third, *Vararanes* the fourth, *Cermazat*, whose sirname was *Isdigirtes*, *Vararanes* the fift, *Vararanes* the sixt, *Perozes*, *Valens*, *Cauades*, *Zambades*, *Cauades* the secõd, *Cosroes*, *Hormisda*, *Cosroes* the second, *Siroes*, *Adhasir*, *Sarbaras*, *Bornarim*, *Hormisda* the second, who was last king of the Persians: for (being ouercome by *Haumarus*, *Amiras* of the Saracens, and third Emperour of the Mahumetans) he was throwne out of his kingdome *anno domini* 640. After which time it continued long in the gouernement of the Saracens and Turkes.

Where

Where that holie Prieſt Mattathias *the father of* Iudas Macchabeus *dwelt.*

MAttathias and *Dorotheus* haue both one ſignification, that is, *the gift of God*; being deriued of MATATH, *a gift*, and IAH, *God.* This *Matathias* was a holie Prieſt of the tribe of Leui, the ſonne of *Iohn* the ſonne of *Simon*, of whom all that family was called the poſteritie of *Simon*, of the ſtocke of *Ioarib*, of whom, you may read 1. *Cron.* 25. He dwelt in a towne called Modin, 14 miles from Ieruſalem towardes the Northweſt, ſcituated in a mountaine cloſe by the way as you goe to Ioppa, in the tribe of Dan. Modin ſignifies a meaſure, being deriued of Madad, *he hath meaſured.* In this place (ſeeing the crueltie of *Antiochus Epiphanes*, and the inſolencie of his ſouldiers) he killed one of his Captains, and afterward in the ſynagogue put to death an idolatrous Iewe, ouerthrew the altar ſet vp by *Antiochus*; after, called forth all the inhabitants of Modin and other townes neere adioyning, to withſtand the furie of this king: ſo they brought their goods out of the citie into the wilderneſſe, where they incamped themſelues; and after, ſo manfully oppoſed *Antiochus*, that he deliuered all the cities and townes thereabouts out of his bondage, and from Idolatrie. But being now growne old (after he had admoniſhed his ſonnes to conſtancie in the ſeruice of God, and courage in the defence of the countrie) he died, in the yere before Chriſt 164, and was buried in Modin, where afterwards his ſonns were buried. *Simon* his third ſonne, high Prieſt of Ieruſalem, did maruelouſly beautifie this ſepulchre, for he made a vault of white marble, compaſſed about with faire pillars which ſupported an admirable curious arch, to ſee to as if it had beene one ſtone. Ouer this vault, in conuenient places, he built ſeuen Pyramades, in memorie of his father, mother, his foure brethren, and himſelf. In the circumference of this monument, hee ſet vp faire marble pillars, vpon which, he cauſed to be ingrauen ſhips, ſo artificially, that they which ſayled vpon the ſea might ſee them, and vpon theſe he placed the armes of his father and of his brethren: you may read more of this, 1. *Macc.* 13. *Ioſeph. Antiq. lib.* 12. *cap.* 9.

The

The trauels of Iudas Macchabeus.

IVdas *Macchabeus* ſucceeded his father *Mattathias* in the yeare before Chriſt, 164, *Anno M.* 3804, and ruled ſixe yeares. Immediatly after his fathers death (who, as is ſaid, was buried in Modin) he led his armie againſt *Apollonius*, chiefe Captain of *Antiochus*, who at that time was in Samaria, which was 30 miles: here he ouercame *Apolonius* and kild him with his owne ſword, 2. *Macc.* 2. 3.

When *Seron* (which was alſo one of the chiefe Captaines of king *Antiochus* in Syria the lower) heard that *Iudas Macchabeus* had ouercome *Apolonius* and put him to death, he was verie angrie, and ſaid, *I will goe and conquer Iudas Maccabeus, and thoſe that are with him, that ſo I may get my ſelfe a name, and be famous thorough the whole kingdome:* ſo he came out of Syria, and pitched his Tents neere Bethoron the lower, in the Tribe of Iuda, 32 miles from Samaria. But *Iudas* went downe to him to Bethoron, where he broke into his camp, ouercame his whole armie, and put him to the ſword, and eight thouſand of his men, but the reſt fled into the land of the Philiſtines, 1. *Macc.* 3. Theſe two victories he obtained in the firſt yeare of his gouernement, by which he made the name of the Maccabees famous through that kingdome. This battell was fought eight miles from Ieruſalem.

Antiochus Epiphanes, hauing certain intelligence of that which had happened, in the next yeare made an expedition into Perſia, that he might gather money in thoſe Eaſt parts to make an offenſiue warre againſt the Iewes: and gaue authoritie to *Lyſias* (whom hee made gouernour in his abſence) to ſuppreſſe this faction ſprung vp amongſt them. Wherefore *Lyſias* ſent 40000 foot aud 7000 horſe into Iurie; and appointed *Ptolomæus*, *Nicanor*, and *Gorgias*, to be Generals of the armie; who ſo ſoone as they had entred Iudea after Hoſtile manner, they pitched their Tents neere to a towne called Emaus, *Ioſeph. lib. antiq.* 13. *cap.* 10. This towne ſtandeth ſixe miles and ſomewhat more from Ieruſalem;

ſalem; but *Iudas Maccabeus* aſſembled his armie in Mizpah, ſcituated in the Tribe of Beniamin not farre from Ieruſalem, ſixe miles from Bethoron, 1. *Macc.* 3.

After *Iudas Maccabeus* had implored Gods aſsiſtance in his warres, and performed manie religious ceremonies, he went with his armie to Emaus, which was foure miles: where comming vpon the enemie in the night & vnexpected, he ouercame *Nicanor*, put him to flight, and kild three thouſand of his men. This victorie happened in the third yeare of *Iudas Maccabeus* his gouernement, 1. *Mac.* 4.

From Emaus he purſued the enemie to Gezeron Azotus, Aſſerimoth, and Iamniah, vpon the borders of Idumæa, which was eight miles.

After he returned backe from purſuing the enemie with his armie to Emaus, which was eight miles, that hee might oppoſe the armie of *Gorgias*; but *Gorgias* vnderſtanding of the ouerthrow of *Nicanor*, and burning of his Tents, fled.

Iudas Maccabeus obtained his fourth victorie in the third yeare of his gouernment, which was 62 yeares before Chriſt, and in the 148 yeare of the gouernement of the Græcians in Syria, 6 miles from Emaus, neere to the Caſtle or fortreſſe of Bethſura, which ſignifies *the houſe of the Rock*, being a verie ſtrong place, ſcituated in the top of a high rock, ſome halfe a mile from Ieruſalem, in the way which leadeth to Bethlehem. Neere to this caſtle *Iudas Maccabeus* ouercame *Lyſias*, *Antiochus* his chiefe Generall of Syria, who had 20000 foot, and 5000 horſe in his army, carrying away a great victorie, and put to the ſword 5000 of his men. *Lyſias* being thus ouercome, mediated a peace with the Iewes, which was concluded vpon the fourth day of the moneth Dioſceris, which anſwereth vnto the ſeuenth day of our moneth of Iune, 2. *Maccab.* 10.

From Bethſura *Iudas Maccabeus* brought backe his armie to Ieruſalem, which was almoſt a mile; where he cauſed the temple of the Lord to be clenſed of the abomination of the Gentiles, and broke downe the ſtatue of *Iupiter Olimpus*, which had continued there for the ſpace of three yeares: and on the fift day of the moneth Caſlew, which is our December, celebrated a ſolemn Paſſe-

ouer, and built vp a new altar, and dedicated it vnto the Lord.

In the yeare after, that is, in the 4 yere of his gouernment, hee repaired the town of Sion, & fortified Bethſura againſt the Idumeans, which nation all this yere made war vpon the Iews: But after, *Iudas* gathered an armie and went 40 miles into Idumea, and inuaded thoſe that were in Arabathnes, and in the land of the ſonnes of *Bean* (which people troubled the Iſralites with continuall robberies) and put them to flight, ſo that they were conſtrained to take their caſtle; where he fired them and it together, 1. *Macc.* 5. 2. *Macc.* 10.

From Idumea, he returned backe againe with his armie to Ieruſalem, which was 40 miles.

Afterward he led his armie againſt the Ammonites, which lay 60 miles from Ieruſalem towards the Northeaſt, 1. *Macc.* 5.

From thence he went to Iaeſer in the tribe of Gad, which was 24 miles; which he tooke, and all the caſtles thereabouts. This towne *Moſes* in times paſt conquered, as you may read before. 1. *Macc.* 15.

From Iaeſer he returned to Ieruſalem, which was 40 miles.

From thence hee wont to Ioppa, which was 20 miles; and there he burned their hauen (for Ioppa was a hauen towne) and thoſe which ſcaped the fire he kild with the ſword 2. *Macc.* 12.

From Ioppa he went to Iamnia which was accounted 4 miles; where in the night he fired their hauen, burnt their ſhips, & ſpoiled their towne inſomuch as the inhabitants of Ieruſalem which were 16 miles off might eaſily ſee the fire, 2. *Macc.* 12.

From Iamnia, *Iudas* went with his armie againſt *Timotheus* chiefe captaine of *Antiochus Eupator*, who continued at the citie Caſpin, which was ſomething more than a mile, where he ouercame him and 5000 Arabians, which were ſtrengthned with 500 horſe, and tooke the citie, 1. *Macc.* 12.

Afterward *Iudas Macc.* with his brother *Ionathan*, lead an armie to Characa vnto the Iewes that were called Tubieni, which was 96 miles, againſt *Timotheus* gouernour of the Ammonites: but he was gone thence and had done nothing, but left a garriſon in a ſtrong hold. Wherefore *Doſitheus* and *Soſipater* (which were captaines with *Macc.*) went forth and ſlew thoſe that *Timotheus* ſelfe

had left in the fortreſſe, more than 10000 men; *Timotheus* himſelfe alſo fell into their hands, but by reaſon of his faire ſpeeches they ſuffered him to depart with life, 2. *Macc.* 12. 1. *Macc.* 5.

From thence he went to Boſor, a faire citie, which was ſcituated beyond Iordan, neere to Bathabara, in the tribe of Reuben, it was alſo called Bazra, which was 24 miles: this town he tooke and burned with fire, *Iſa.* 64. 1. *Macc.* 5.

From Boſor he went to Mizpa, where *Ieptha* ſometime ſacrifiſed his daughter, which was 32 miles. In that iourney *Iudas Macchabeus* reſcued the caſtle of *Datheman*, draue thence *Timotheus*, and put to the ſword 8000 of his armie. After, he went thence to Mizpa, won the towne, burnt it with fire, and put to the ſword all the male children, becauſe the inhabitants had vexed the children of Iſraell with continuall robberies. After that, he wan many other townes and cities thereabout, 1. *Macc.* 5.

From Mizpa *Iudas* paſſed the riuer, and went to Aſtaroth-Carnaim, which in the ſecond of *Maccabes* is called Carnion, which was eight miles; here hee deſtroyed the temple of Venus, which the inhabitants called Aſtaroth, and put fiue and twentie thouſand of the inhabitants to the ſword. He went alſo to Atargation, a towne not farre off, and tooke it, and deliuered all the Iſraelites from the greateſt to the leaſt, which were in captiuitie amongſt the Gileadites, 1. *Macc.* 5. 2. *Macc.* 22.

From Aſtaroth Carnaim he went to Ephron, which was 16 miles, This citie *Iudas Macchabeus* deſtroyed, becauſe the inhabitants thereof denied him paſſage, and went through it ouer the dead bodies, 1. *Macc.* 5. Here *Gideon* Iudge of Iſraell ſometime dwelt; it tooke the name from the raiſing vp of duſt, being deriued of APHAR, that is, *he hath made a duſt.*

From Ephron *Iudas* paſſed ouer Iordan into the great field of Galile, and ſo went to Scythopolis, which in ancient time was called Bethſan, which was 4 miles.

From Bethſan or Scythopolis, he returned to Ieruſalem, which was fortie and foure miles, a little before Penticoſt, in the fourth yeare of his gouernment, in the yeare 161 before Chriſt, 1. *Mac.* 5. 2. *Macc.* 12.

After the feaſt of Penticoſt he went from Ieruſalem to Mareſa, which was 16 miles: here he ouercame *Gorgias* gouernour of Idumea, in a great battell, 2. *Macchab.* 12.

From Mareſa he went with his armie to Odullam, which was 6 miles. Here ſometime *Dauid* hid himſelfe.

From Odullam he returned to Ieruſalem, which was 8 miles, 2. *Macchab.* 12.

From Ieruſalem he brought his armie to Hebron, the Metropolitan citie of the Idumæans, which was two and twentie miles: this towne hee wan, and all the townes and caſtles neere adioyning, 1. *Macchab.* 5.

From thence hee went to Samaria, which was fiftie ſixe miles, 1. *Macc.* 5.

From Samaria he led his armie againſt Azotus, which was 44 miles. This was a citie of the Philiſtins, which he deſtroyed, broke their altars, and burnt their Idols in the fire, 1. *Macc.* 5. After that he conquered two caſtles in Idumæa, 1. *Macchab.* 10.

After that, he returned to Ieruſalem, which was accounted 22 miles, 1. *Macc.* 5.

From Ieruſalem he went to meet *Timotheus* chiefe Captaine of the Syrians, who came with a great armie to inuade Iudea. But when the battell waxed hote, there appeared to the enemies from heauen, fiue comely men vpon horſes with bridles of golde, two of which led the Iewes, and tooke *Macchabeus* betweene them, and couered him on euerie ſide with their weapons, that none could hurt him; but againſt their enemies they ſhot darts and lightnings, ſo that they were confounded with blindneſſe & beaten downe: wherby the Iewes obtained a great victorie, & put to the ſword 20500 foot, and 600 horſe; the reſt ſeeing this great ſlaughter, fled. So *Iudas* praiſed the Lord and purſued the enemies to Gazara, which was 16 miles. Heere *Timothius* hid himſelfe in a caue: but the Iewes tooke the citie, found him out, and put him to death, together with his brother *Chærea* and *Apollophanes* 2. *Macchab.* 10.

From Gazara *Iudas Macchabeus* returned to Ieruſalem, which was 16 miles.

In

In the yere following, which was the fift of his raign, and 160 before Christ, *Iudas Maccab.* besieged the tower of Sion in Ierusalem, because those that were in the garrisō had put to the sword some of the Iews that were sacrifising in the temple. But *Antiochus Eupater*, the sonne of *Antiochus Epiphanes*, hearing of it; at the instigation of *Menelaus* chiefe priest of the Iewes, brough a great armie to their rescue, wherefore *Iudas Maccabeus* hearing of his comming, left the siege, and went from Ierusalem to Modin to meete him, which was 14 miles: Here hee ouercame *Antiochus*, destroyed his Elephants, and put 4000 of his souldiers to the sword, 2. *Macc.* 13.

When king *Antiochus* had felt a tast of the boldnesse of the Iewes, he went with his armie through bye waies, and secret passages to the castle of Bethsura, which he besieged, whither *Iudas* followed him, which was 12 miles; incamping himselfe a mile from Bethsura, in a straight place called Bethzachara. Here *Antiochus* betimes in the morning (thinking to take the armie of the Iewes at an aduantage) set vpon them: But the Iewes and their leaders behaued themselues so manfully, that they put *Antiochus* the second time to flight, and kild 600 of his men. In this battell *Eliazer* the brother of *Iudas Maccabeus* was slaine by an Eliphant, *Ios. lib. Antiq.* 12. *lib.* 16. 1. *Macc.* 6.

From Bethzachara he returned backe to Ierusalem, which was 2 miles. And when the king had taken the towne of Bethsura (for they were constrained to yeeld by reason of famine) he followed *Iudas*, with whom he ioined the third time in battaile; but *Iudas* ouercame him, and put to the sword many of his armie. Wherefore hauing certaine intelligence that *Philip* (whom he had made ouerseer of the affaires at Antiochia) rebelled, he made a peace with *Iudas Maccabeus*, was appeased towards the Iewes, did sacrifice, adorned the temple, and shewed great gentlenesse towardes the people. So *Antiochus* departed out of Iudea, and tooke *Menelaus* that seditious high priest along with him captiue. 1. *Macc.* 6. 2. *Macc.* 13.

After in the 6 yere of his gouernment, *Iudas* went with his armie through all the borders of Iudea, and executed iustice vpon all such as were offendors and contemners of the true religion.

After, when *Iudas* had certaine intelligence that *Nicanor* (whom *Demetrius* king of Syria had ſent againſt Ieruſalem) went about by fraudulent courſes, and vnder pretence of friendſhip, to take away his life, 2. *Macc.* 14. he went priuily from Ieruſalem, and came to Caphar-Salama, ſcituated 12 miles from Ieruſalem towards the North. Here *Nicanor* and he ioined in battel; But *Iudas* diſcomfited his armie, and put to the ſword about fiue thouſand of his men, himſelfe not eſcaping without great danger, 1. *Macc.* 7.

From Caphar-Salama *Iudas* came to Samaria, which was 28 miles: here he reſted himſelfe, and refreſhed his armie a while, 2. *Macc.* 15.

In the yere before Chriſt 128, he went from Samaria to Adarſa, which was 28 miles; and there (vpon the 13 day of Adar, which anſwereth to the 13 day of Februarie) neere to Bethoron the lower, he gaue *Nicanor* a great ouerthrow, and put him with 35000 of his hoaſt to the ſword, 1. *Macc.* 7. 2. *Macc,* 15.

From Adarſa and Bethoron the lower, hee followed the enemies to Gaza, a citie of the Philiſtimes, which was 44 miles, 1. *Maccabes* 7.

From Gaza he returned to Ieruſalem, which was 44 miles: there he cauſed the arme of *Nicanor* (whom a little before he had ſlaine at the battell of Adarſa) to be cut off, and his tongue to be cut out of his head, ſhred ſmall, and giuen to the foules of the heauen, and his head to be cut from his ſhoulders; becauſe therewith he had blaſphemed the Lord, and the temple, ſwearing diſolation and diſtruction to it and the Iewes, 1. *Macc.* 7. 2. *Macc.* 15.

A little after, that is to ſay, almoſt at the end of the 6 yere of his gouernment, *Iudas Maccabeus* went out with 3000 choſen men in his armie, and pitched his tents neere Laiſa 12 miles from Ieruſalem towardes the Weſt: But when the Iewes perceiued the mightie armie of *Bacchidis* (for he had 20000 foot, and 2000 horſe in his hoaſt) there were many of them diſcouraged, ſo that all left him but 800 men: Yet neuertheleſſe *Iudas* conſtrained by neceſſitie withſtood *Bacchides*, and ſo manfully behaued himſelfe in the battaile, that he ouercame him, and put him to flight, 1. *Macc.* 9.

His

His enemies being thus put to flight, hee purſued them to the mountaine of Azotus and Gazeron, which was 6 miles, where being oppreſſed with the multitude, and hemmed in amongſt them, was ſlaine. He dyed in the moneth Niſan, which anſwereth to our Aprill, *anno mundi* 3810, and before Chriſt 158, 1. *Mac.* 9.

From the mountaine of Azotus and Gazeron, his dead bodie was carried backe againe to Modin, which was 6. miles, and there buried. So all his trauels were 915 miles.

Of the townes and places to which he trauelled.

Of Miſpa, Iamnia, and Laiſa, you may read before.

Of Caſpin.

THis citie ſtood not far from Iamnia, 16 miles from Ieruſalem towardes the Northweſt. This towne though it was ſtrongly fortified, yet *Iudas Maccabeus* wan it, 2. *Macc.* 12. It is called Caſpin, of KÆSEPH, which ſignifies *ſiluer*. There was another citie called Caſphor, that is, *the ſiluer mountaine*, this ſtood in the land of Gilead neere Mizpa, which *Iudas* alſo wan. 1. *Maccabes* 5.

Of Aſſeremoth, otherwiſe called Gazaron.

GAzaron or Gazera, was a citie of the Philiſtimes neere Ecron, 16 miles from Ieruſalem towards the Weſt. It is ſo called from the cliffe of a rocke; being deriued of GEZAR, which ſignifies *a cliffe*. Here *Iudas Maccabeus* was ſlaine. 1. *Macc.* 6.

Of the Tubiani.

TVbiani are a people that dwelt beyound Iordan, in that part of Arabia Petræa, which is called Nabathea, of *Nabaioth* the ſonne of *Iſhmaell*, neere to a mountaine of the Gileadites, not farre diſtant from Abell of the vines, where it is thought *Balams* aſſe ſpoke. This land is called Tubin, and the inhabitants Tubiani; becauſe all that countrie bringeth forth verie pleaſant and excellent wine: being deriued of ZOB, which

signifieth *good*, and IAIIN, *wine*. In this countrey *Iudas Macchabeus* continued three dayes with his armie.

Of Caphar Salama.

THis town stood 12 miles from Ierusalem towards the North. In *Herod* the greats time it was inlarged and made a verie faire citie, which he caused to be called Antipatridis, after the name of his father *Antipater*; of which you may reade more in the Trauels of the Apostle *Paul*.

Of Adarsa.

THis was a towne in the Tribe of Ephraim, betweene Antipatridis and Bethoron the lower, twelue miles from Ierusalem towards the Northwest. It seemeth to be thus called from, *a noble gift*: for it is deriued of ADAR, which signifieth *illustrious*; and SCHAI, *a gift*.

The typicall signification of IVDAS MACCHABEVS.

IVdas Macchabeus is a type and figure of our Lord Iesus Christ; and *Antiochus*, of that wicked Antichrist: as the interpretation of their names doe euidently declare. For *Iudas* signifieth a *Confessor*, praising God and glorifying his name for all his benefits. So Christ the sonne of God is the praise and glorie of his father, for that in him and by him God the father is praised; as is euident in the song of *Simeon*. In like maner our Lord Iesus Christ is worthily called *Macchabeus*: for *Macchabeus* is a sirname of the Iewes, which is written after this maner, מכבי *Machabai*; euerie letter of which, signifieth a seuerall word, according to the song of *Moses* in the fifteenth chapter of Exodus, where are these words, *Mi chamocha baelim Iehouah*, that is, *Who is like vnto thee amongst the gods, O Lord?* Thus did the children of Israel sing with *Moses* when God led them out of the land of Egypt thorough the Red sea. And this sentence *Iudas Macchabeus* continually vsed, as an adage. And the letters at the beginning of these wordes, being ioined together into one word, make the sirname *Macchabai*. Therefore as he had alwayes this golden sentence in his mouth, so had he it likewise in his name, yea in his ensignes. Wherefore this

this name likewiſe is worthie to be attributed vnto Chriſt: for he is that perfect image and glorie of his eternall father, *Hebr.* 1, who is called *Michael*, that is, *Whole is like vnto God?* and *Macchabeus*, or *Machabai*, that is, *Who is like vnto thee amongſt the gods, O Lord?* Therefore he ſaith thus; *I am that great God that will deliuer you from all euill.*

Ecce Deus fortis fœlix de morte reſurgo,
Tartareoſq́ vngues dæmona ipſe ligo.

Behold I am the God of might, from death to life that roſe:
I binde the Diuell to my will, his furies I oppoſe.

But *Antiochus* ſignifies *an aduerſarie*, or *an oppoſer*, or *one that fighteth againſt God.* The ſame alſo doth Sathan ſignifie in Hebrew. He is therefore a fit type of that great oppoſer of God and man (Antichriſt,) who fighteth againſt Chriſt, that *Iudas Macchabeus*, and true Captaine of the Church. For as the one (*viz. Antiochus*) was an aduerſarie againſt the Iewes, the children of God: ſo the other (that is, Antichriſt) is an aduerſarie and enemie againſt Chriſt and his Church &c.

The trauels of Ionathan *who was the brother of* IVDAS MACCHABEVS.

IOnathan or *Ionathas*, and *Theodorus*, haue both one ſignification, that is, *the gift of God.* This man the ſame yeare that *Iudas* his brother died, ſucceeded him in the Principalitie, and gouerned the Iewes 18 yeares, 1. *Macc.* 9. *Ioſep. antiq. lib.* 13. But vnderſtanding that *Bacchides* chiefe captain of *Demetrius* king of Syria, went about to take his life by craft, he and his brother *Simon* went from Modin, and pitched their tents in the wilderneſſe of Tecoah, neere to the Lake of Aſphar, which was 20 miles.

From thence they ſent their brother *Iohn* with certain riches to the Nabathians, wch dwelt in Medaba in Arabia (being 28 miles) deſiring them in friendſhip to receiue their goods into the town,

and

and to keepe them for their vſe. But the ſonnes of *Iambri* and the Nabathians iſſued out of Medaba, and vnawares fell vpon *Iohn*, put him to death, tookaway all his wealth, and returned into their citie with great ioy.

But *Ionathan* and *Simon* tooke this iniurie verie heauily, and much bewailed the death of their brother: wherefore that they might be reuenged of the inhabitants of Medaba, they went thence twenty eight miles, and hid themſelues among the mountaines iuſt in the way that led from Medaba to Chanaan; for they had heard that the ſonnes of *Iambri* and the inhabitants of Medaba were gone forth with great iollitie, to fetch home a Bride, which was a Princes daughter of the land of Canaan. Now as they were merrie vpon the way, *Ionathan* and *Simon* his brother, with their armie, went out from among the mountaines, and put a great number of them to the ſword, taking away a mightie ſpoile.

From Medaba they went to the riuer Iordan, which was three miles, where vpon the Eaſt ſide of the riuer they pitched their Tents: here he was conſtrained to fight a cruell battell with *Bacchides*, vpon the Sabboth day: but as he was in the fight, hee met *Bacchides* and lift vp his hand to ſtrike at him; but he ſeeing the danger, retired. Neuertheleſſe he put to the ſword 1000 of his men, and after, he and his followers leapt into the riuer & ſwam ouer: ſo they all eſcaped without danger.

In the 156 yeare of the Græcians gouernment in Syria, which was the fift yeare of the principalitie of *Ionathan*; *Bacchides* returned againe with his armie into Iudea, and beſieged *Ionathan* and *Simon* in Bethbeſan, otherwiſe called Bethgalam, ſome three miles diſtant from Iordan. Here *Ionathan* leauing his brother *Simon* in the citie, ſtole out by a poſterne, and went to all the villages neere adioyning, from whence he gathered an armie of choſen men, and ſet vpon *Bacchides*: *Simon* alſo broke out of the citie and ſet vpon him, ſo that they greatly oppreſſed him and burnt his Tents, 1. *Macchab.* 9. Wherefore when *Bacchides* vnderſtood that *Ionathan* and *Simon* had fortified that citie, and that the Iewes were readie to defend it, he concluded a peace with *Ionathan*; the captiues of either part were redeliuered, and the Iewes liued

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in peace a good while after, 1. *Macchab.* 9.

From Bethbesan *Ionathan* went to Michmas, which was sixe miles: here he dwelt for a while and iudged the people of Israel, cherishing the good, and rooting out the euil from amongst them. 1. *Macchab.* 9.

From Michmas he went to Ierusalem, which was ten miles. Hither *Alexander* king of Syria, and sonne of *Antiochus Epiphanes*, sent him a purple robe and a golden crowne, and ordained him high Priest of the Iewes. Wherefore *Ionathan* on the day of the feast of the Tabernacles, which was in the yere before Christ 150, tooke vpon him the office to be high Priest, 1. *Macchab.* 10. The next yeare after, which was the tenth of *Ionathans* rule (after the death of *Demetrius* king of Syria, who was slaine in the warres against *Alexander*) there appeared a Comet of an extraordinarie greatnesse, which was of such an exceeding brightnesse, that it tooke away the darkenesse of the night; and the writers of those times affirme it to equall the Sunne in greatnesse. After this *Prodigi*, the Romans began the third Punick warre against the Carthaginians, *vide Camerar. lib. 2. de ostent.*

Ionathan in the eleuenth yeare of his raigne went from Ierusalem to Ptolomais, which was 76 miles, to the marriage of *Alexander* king of Syria, and *Cleopatra* the daughter of *Ptolomeus Philometer* king of Egypt, where he was entertained verie honourably, 1. *Macc.* 10.

From thence he returned to Ierusalem, which was 76 miles, 1. *Macchab.* 10.

From Ierusalem he went to Ioppa and wan the towne, which was 20 miles.

From Ioppa he went to Asdod, which was 12 miles; there he burnt the Temple of Dagon, and all that were in it.

From thence he went with his armie to Ascalon, which was 12 miles; this towne willingly yeelded vnto him.

From Ascalon he returned to Ierusalem, which was 30 miles, 1. *Macchab.* 10.

In the 15 yeare of his gouernement he went to Ioppa, which was 20 miles, to meete *Ptolomeus Philometer* king of Egypt, and stayed there all that night, 1. *Macc.* 11.

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The next day hee went with the king of Egypt to the riuer of Eleutherius, which was 200 miles.

From thence he returned back againe to Ieruſalem, which was 200 miles. Here he beſieged the tower of Acropolis, becauſe there were manie wicked men got into it.

In the ſixteenth yeare of his gouernement he went from Ieruſalem to Ptolomais, to *Demetrius Nicanor* king of Syria, which was 76 miles.

From Ptolomais he returned backe to Ieruſalem, which was 76 miles.

From Ieruſalem (in the ſeuenteenth yeare of his gouernment) he went beyond the riuer Euphrates, which was accounted 400 miles; and there gathered an armie in ayd of *Antiochus* the younger, the ſonne of *Alexander*, and went againſt *Demetrius Nicanor* king of Syria.

From thence he returned to Ieruſalem, which was 400 miles.

From Ieruſalem he went with his armie to Aſcalon, which was 30 miles.

From thence he came to Gaza, which was 18 miles: this town he beſieged, and after a ſharpe battell wan it.

From Gaza he went to Damaſcus in Syria, which was about 200 miles.

From thence he returned to the lake of Geneſereth, which was 104 miles. Here he oppoſed the armie of *Demetrius Nicanor* king of Syria,

From thence (before day) hee remoued his camp to Chazor, which was 32 miles; where, when part of his armie was put to flight by a ſtratagem, he tore his garments, put duſt vpon his head and prayed earneſtly vnto the Lord for aid and aſſiſtance: ſo hauing recouered his ſtrength and former courage, he returned with thoſe few that he had left him to the warre, where he put the armie of king *Demetrius* to flight, and ſlew three thouſand of his men with the ſword.

His enemies being thus diſperſed, hee purſued them to their Tents neere Cades in Galile, which was 6 miles.

From thence hee returned to Ieruſalem with a glorious victorie, which was about ſome 92 miles. Here he made a league with

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the Romans and Spartans, 1. *Macchab.* 11. 12.

From Ieruſalem he went with his armie into the countrey of Hemath, that is, Syria, to the riuer Eleutherius, which was 200 miles. Here he put his enemies to flight, after they had burnt and conſumed their Tents.

From thence he went to Nabathia in Arabia, which was 120 miles. Here he conquered the Arabians & Zabadians, and ſpoiled their land.

From thence he went through all that countrey, and waſted it, till he came within 80 miles of Damaſcus.

From thence he returned home to Ieruſalem, which was 160 miles. In the eighteenth and laſt yeare of his raigne, he cauſed the walls of Ieruſalem to be built, and began to fortifie many places in Iudea, 1. *Macc.* 12. Alſo the ſame yeare (which was the 160 yere of the gouernment of the Græcians in Syria) the ſecond book of Macchabees was written, as appeareth *ca.* 1.

After, from Ieruſalem hee went to Bethſan to meet *Tryphon*, which was 44 miles: here, being deceiued by the faire ſpeeches of *Triphon*, he diſcharged his armie all but 3000.

From thence hee tooke theſe 3000 with him, and went with *Tryphon* to Ptolomais, which was 32 miles; into which towne he was no ſooner entred, but *Tryphon* cauſed the citizens to ſhut the gates, where all his men were ſlaine.

From Ptolomais *Tryphon* brought *Ionathan* the high Prieſt to Addus vpon the borders of Iudea, which was 68 miles: from whence he ſent to *Simon*, the brothers of *Ionathan* whom he kept captiue in a Caſtle neere adioyning, promiſing him to releaſe his brother if he would ſend his two ſonnes to be hoſtages, & let him haue 100 talents of ſiluer, that is, 60000 crownes.

So *Simon* ſent his two ſonnes, together with the money, to *Tryphon*, but *Tryphon* tooke them and the money, and led them cap-captiue with *Ionathan* their father, from Addus to Addor a town in Idumæa, which was 48 miles.

From thence he caried them to Baſchaman in the countrey of the Giliadites, which was 96 miles; where in the Winter ſeaſon, in the yeare before Chriſt 141, this cruell and perfidious tyrant put *Ionathan* and his ſonnes to death.

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From Baſchamah of the Gileadites *Simon* remoued the bodies of *Ionathan* and his ſonnes to Modin, which was 60 miles, where he buried them, 1. *Macc.* 13. So all his Trauels were 3007 miles.

The deſcription of the places mentioned in his trauels.

Of *Michmas* and *Cades* you may reade before.

Of Medaba.

THis citie is ſcituated beyond Iordan in the Tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt. It ſeemeth to take the name from a hote Bath that ſtood neere it. For there were many Bathes and holeſome Springs ſtood beyond Iordan, as *Ioſephus (lib. antiq. 17. c. 9.)* witneſſeth. The ſame things are alſo mentioned in *Eſa. cap. 16.* For Medaba is deriued of MAIIM and DOBA, which ſignifieth *warme*, or *boyling water*.

Of Bethbeſan.

THis town was ſcituated in the Tribe of Beniamin neere Gilgall, twelue miles from Ieruſalem towards the Northeaſt. The Caſtle of this towne *Ionathan* and *Simon* fortified and repaired, that it might be a ſtrong place for them to retire to from the danger of *Bacchides*, 1. *Mac. 9. Ioſep. (lib. antiq. 13. c. 1)* ſaith, that this town was called the houſe of bluſhing, being deriued of BOSCH, *to bluſh*, and BETHAGLA, *a round houſe*.

Of Ptolomais.

IN auncient times this towne was called Acon, ſcituated vpon the ſhore of the Mediterranean ſea, between Tyrus and mount Carmel in the Tribe of Aſer, 76 miles from Ieruſalem towards the North. But the Aſerites could not caſt out the Canaanites out of that citie. *Ptolomeus* king of Egypt conquered this towne, and rebuilt it, calling it after his owne name *Ptolomais*, which ſignifieth, *to make warre*. In times paſt it was a goodly citie, ſtrongly fortified with towers, bulwarks, ditches, and walls: it was built in a triangle proportion like to a ſhield, two parts whereof was compaſſed in by the ſea, and vpon the third there ſtood a fruitfull plaine,

plaine, wherein were corne grounds, pastures, meadowes, vineyards, and Orchards, adorned with diuers kinds of fruits. It had a verie faire and spacious hauen for the preseruing of ships: it was beautified with Arscinals, Castles, Temples, and many other buildings verie stately and curious; but at this day it is vtterly desolate, and scarce to be perceiued where it stood.

Of Eleutherius.

ELeutherius was a riuer vpon the borders of Phænicia and Syria, neere to the citie Orthosia at the foot of mount Libanus, 200 miles from Ierusalem towards the North: of which you may reade in the historie of *Ionathan*, 1. *Macc.* 11.12. There is also another riuer of this name, betweene Tyrus and Sarepta, vpon the borders of Palestina, 108 miles from Ierusalem towards the North.

Of Genezereth.

IT is a Sea in Galile, so called from the land of Genesara which lyeth about it; here sometime Capernaum stood: it signifies a *Princely garden*, being deriued of GEN, that is, *a garden*; and SAR, *a Prince*: for the countrey round about it was verie pleasant. You may reade more of this in the Trauels of our Sauiour Christ.

Of the field Chazor.

THis was a plaine neere to the town Chazor, or Hazor; which is described in the Trauels of *Ioshua*. It stood in the vpper Galile, 84 miles from Ierusalem towards the North.

Of Zabadei.

ZAbadei, were a people inhabiting in Arabia Desarta, neere to the riuer Eleutherius, on the Northeast side of Syria & Damascus, 200 miles from Ierusalem. Arabia is three-fold; the one part therof is called Deserta, which extendeth it selfe towards the North, to Syria and Damascus; the other is called Petræa, in which vast wilderneſſe the children of Israel trauelled; the third is called Arabia Fœlix, which is towards the South, extending it selfe from the East to the gulfe of Persia, and vpon the West it is shut in with the gulfe of Arabia. But the Zabadei, they inhabited

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in Arabia Deserta, and were a people of a liberall and free condition: from whence it seemeth they are so called, for ZABAD signifieth to *endow*, or *bestow*.

Of Addus.

ADdus is called by *Iosephus (lib. antiq. 13. cap. 9.)* Iadah: it was a towne neere Arimathea in mount Ephraim, 16 miles from Ieruſalem towards the Northweſt: and is ſo called from a *congregation*, being deriued of IAAD, that is, *hee hath aſſembled with authoritie*; and EDAH, *a congregation*, or *Synagogue*.

Of Ador.

THis was a citie of the Idumæans, 48 miles from Ieruſalem towards the Southweſt. Ador ſignifies *a beautifull citie*, being deriued of ADAR, that is, *famous and illuſtrious*; and OR, that is, *light*.

Of Baſchamah.

BAſchamah ſtandeth in the land of Gilead beyond Iordan, 52 miles from Ieruſalem towards the Northeaſt: and is ſo called from ſweet gums, of which there is great plentie in that place.

The trauels of the high Prieſt Simon, *the brother of* IVDAS MACCHABEVS.

Simon ſignifies *an auditor*, and one that *heareth:* being deriued of SCHAMAH, *he hath heard*. This man did manie worthie actes during the life of *Iudas Macchabeus*; for being ſent into Galile (in which countrey there were manie that rebelled) he ſuppreſſed their inſurrection, and purſued the enemies into the citie of Ptolomais, which was 76 miles.

From Ptolomais he brought his armie to Arabath, which was 36 miles.

In this place, after he had aſſembled all the religious Iſraelites thereabout, and their wiues and children, he brought them thence to Ieruſalem, which was 44 miles.

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After, he went with his brother *Iudas* to manie places, and behaued himselfe manfully in all his enterprises, 2. *Maccab.* 8. 14. He went also with him to the battell frought betweene Azotus and Gazeron, where *Iudas* was slaine, which was 20 miles from Ierusalem towards the West, 1. *Macchab.* 9.

Simon and *Ionathan* brought the dead bodie of their brother *Iudas* to Modin, which was 6 miles; and there buried him by his father *Mattathias*, 1. *Macchab.* 9.

Afterward *Simon* with his brother *Ionathan*, went from Modin to the Lake Asphar in the wildernesse of Tecoa, which was twentie miles.

From the desart of Tecoa they went to Medaba, which was 28 miles.

After, they returned thence to the riuer of Iordan, where vpon the East side of the riuer they pitcht their Tents, which was 12 miles: here they fought with *Bacchides*.

After, they went thence to Bethbesan, which was 3 miles.

From thence they went to Ierusalem, which was twelue miles, *Ios. antiq. lib.* 18. *c.* 1.

From Ierusalem they went to Ioppa, which was 20 miles, and wan the towne, *Ios. lib. antiq.* 13. *c.* 6.

From Ioppa they went to Asdod, which was 12 miles, and in the way they put the enemie to flight.

From Asdod they went to Ascalon, which was twelue miles, 1. *Macchab.* 10.

From Ascalon they returned to Ierusalem, which was thirtie miles, 1. *Macc.* 10.

From thence he went to Bethsura, which was halfe a mile: this towne he wan, and placed a garrison in it, 1. *Macchab.* 11.

Also in the absence of his brother *Ionathan*, *Simon* went with his armie to Ascalon, which was thirtie miles from Ierusalem, 1. *Macchab.* 12.

From thence he went to Ioppa, which was twentie miles: this towne the second time he tooke, and placed a Garrison therein, 1. *Macchab.* 12.

From Ioppa hee returned againe to Ierusalem, which was

twentie miles, *Ioseph. antiq. libr.* 13. *capit.* 8.

From Ieruſalem, in the laſt yeare of his brother *Ionathans* gouernement, he went to the Plaine of Sephala, which was about 14 miles, and there built the hold of *Abida*, 1. *Macc.* 12.

From thence he returned to Ieruſalem, which was 14 miles: there, after the captiuitie of his brother *Ionathan*, whom *Tryphon* by cunning had betrayed (as is ſaid before) he was choſen by the people of the Iewes into the principalitie.

From thence he went to Addus, to meet *Tryphon*, which was ſixteene miles; where he would haue ranſomed his brother *Ionathan*, 1. *Macc.* 13.

From Addus he went to a citie of the Idumæans called Ador, or Adaram, which was 48 miles.

From Ador he returned into Iudea with his armie, which was 40 miles, that hee might oppoſe the inuaſion of *Tryphon* and his ſouldiers, leſt they ſhould haue deſtroyed the countrey and got Ieruſalem in his abſence.

Tryphon hauing put to death his brother *Ionathan* (which was in the yeare before Chriſt 140) *Simon* entred vpon the office of high Prieſt the ſame yere, and continued in the gouernment eight yeares. In the firſt yeare of his gouernement he went from Ieruſalem to Modin, which was 14 miles: here he buried the body of his brother *Ionathan* in his fathers ſepulchre verie honourably, and richly beautified it.

From Modin he returned to Ieruſalem, which was fourteene miles: where he executed his Prieſtly function diligently, and repayred the holds and decayed townes of Iudea, compaſsing them about with ſtone walls, and fortifying them with towers and Bulwarkes.

From thence he went to Gaza, which was 44 miles from Ieruſalem towards the Southweſt; this towne he tooke.

From thence he returned to Ieruſalem, which was fortie foure miles, where he repaired the tower of *Acropolis*, wherein he dwelt.

From Ieruſalem he went to Ioppa and wan the towne, which was 20 miles.

From Ioppa he returned to Ieruſalem, which was 20 miles; where

where for a time he liued verie honourably, and kept a Princely port, 1. *Macc.* 14.

Laſtly, he went with his two ſonnes, *Iudas* and *Mattathias*, and his wife, to viſite his father in law *Ptolomeus*, the ſonne of *Abodus*, to the caſtle of Doch, which was neere to Iericho, ſome ten miles from Ieruſalem towards the Northeaſt: here he was ſlaine by his father in law at a banquet, in the yeare before Chriſt 132, in the eleuenth moneth, which anſwereth to our Februarie, 1. *Macc.* 16. So all his Trauels were 799 miles.

The deſcription of the places mentioned in his trauels.

Of Arabath.

ARabath or Araba, was a citie neere to the Lake or riuer Merom, not farre from Dothan, fortie foure miles from Ieruſalem towards the North. It ſeemeth to take the name from Locuſts, of which there are manie kindes, 1. *Macchab.* 5: for there are Locuſts that liue vpon hearbes and flowers, others that flie in great ſwarmes in the ayre; there are ſome alſo that liue in the waters, not much vnlike vnto Crabs or Crayfiſhes, their tailes onely excepted. *Pliny (libr. 9. cap. 12.)* reckoneth another kind of Locuſts, whereof *Iohn Baptiſt* did feed; and it was lawfull for the Iewes to eate of them: he deſcribes them to haue foure feete, and wings, ſo that they can eyther flie or leape vpon the earth; they can be reſembled to nothing more fitly then to Graſhoppers: theſe the Hebrewes call R A B Æ, *Leuit.* 11. *Matth.* 3, becauſe of the aboundance of them, being deriued of the verbe R A B A H, *he hath multiplied*, or *encreaſed*; becauſe theſe kindes of Locuſts come in mightie great ſwarmes and multitudes into the Eaſt part of the world. Of theſe kindes of Locuſts Arabath tooke the name, but they are not knowne to vs; neuertheleſſe ſuch there are, and (as it appeareth in the eleuenth chapter of *Leuiticus*) were permitted to bee eaten amongſt the Iewes: from whence may be concluded, that *Iohn Baptiſt* liued vpon theſe kind of Locuſts, and not vpon Crabs or Crayfiſhes, or anie ſuch kind of Locuſts, *Matth.* 3.

Of Sephela.

SEphela is a plain compaſſed about with mountains neere the riuer Soreck: it lieth 14 miles from Ieruſalem Weſtward. Here *Simon* built the caſtle Adida, and fortified it verie ſtrongly. Afterward there was a citie built neere to this tower, called Eleutheropolis; it was a free citie in the Tribe of Iuda, halfe way betweene Ieruſalem and Aſcalon: of which *Hieronimus* ſpeaketh in his booke *de locis Hebraicis*.

Of Doch.

THis was a ſtrong tower, the ruines whereof may be ſeene to this day. It was ſcituated neere Iericho, in the field of *Hierichuntis*, ten miles from Ieruſalem towards the Northeaſt, where *Ptolomeus* the ſonne of *Abodus* perfidiouſly put to death his ſonne in law, *Simon* high Prieſt of the Iews. From this tower you might haue ſeene all the countrey of the Gileadites, the two tribes Gad and Reuben, alſo the halfe tribe of Manaſſes, and the mountaines of the Moabites, Nebo, Piſga, and Abarim, *vid.* 1. *Macc. cap. vlt.*

The trauels of Iohn Hyrcanus.

IOhn *Hyrcanus* was made Captaine by his father *Simon* ouer all the men of warre, and went from Ieruſalem to Gaza, which was 44 miles, where he dwelt, 1. *Macc.* 13.

From thence he returned to Ieruſalem, which was 44 miles, in the fifth yeare of his fathers gouernment, to let him vnderſtand how *Cendebius* had inuaded the holy land, 1. *Macc.* 16.

From Ieruſalem he and his brother *Iudas* went with their armie to Modin, which was 14 miles: here they ſtaied all night.

The next morning before day they gaue battell to *Cendebius*, not farre from Modin, ouercame him and put him to flight; ſo he purſued the chaſe til he came to the fortreſſe of Cedron, which ſtood in the field of *Azotus*, euen 8 miles.

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From the field of Azotus he and his brother *Iudas* returned to Ieruſalem, which was 22 miles, 1. *Macc.* 16.

From Ieruſalem he returned to Gaza, which is 44 miles. Now when *Sororius Ptolomeus* the ſonne of *Abodus* (who a little before had treacherouſly ſlain his ſonne in law *Simon* at a banquet) heard of *Iohns* comming into the towne, he ſent forth certaine traytors and homicides to put him to death alſo; but *Hyrcanus* hauing certaine intelligence of the matter, preuented the miſchiefe, and put theſe traytors to the ſword, 1. *Macc.* 16. So all his Trauels were 176 miles. Concerning the townes and places mentioned in theſe Trauels, you may reade of them before.

Of the Kings of Syria that ſucceeded *Antiochus Epiphanes*, and made warre vpon the Macchabees.

The trauels of Antiochus Eupator.

THis *Antiochus* the yonger ſucceeded his father *Antiochus Epiphanes*, in the 149 yeare of the Græcians gouernment in Syria, which was the 161 yere before Chriſt; and he continued king of Aſia and Syria three yeares. *Lyſias* the kings ſubſtitute for Syria, called this man by the name of *Eupator*, that is, *a good father*; becauſe kings ought to be fathers of their countries. This *Antiochus Eupator* in the ſecond yeare of his raigne came with a great armie from Antiochia to the towne of Modin, which was 280 miles.

From Modin he went to the hold at Bethſura, this he ſharpely beſieged; which was 12 miles.

From Bethſura he went to Bethſachara (which was almoſt a mile) to meet with *Iudas Macchabeus*; who put him to flight and kild 600 of his men, 1. *Macc.* 6.

From Bethſachara he returned to the hold of Bethſura, & wan it, which was one mile.

From Bethſura he came to Ieruſalem, which was halfe a mile.

From Ieruſalem he went with his armie to Ptolomais, which was 76 miles.

From Ptolomais he returned to Antiochia, which was 204 miles and a halfe.

Concerning the townes and places mentioned in his Trauels, you may reade before.

The trauels of Demetrius Soter, *the brother of* Antiochvs Epiphanes.

IN *Anno mundi* 3809, before Chriſt 159, *Demetrius Soter* the ſonne of *Seleucus Philopater*, who was ſent to Rome, brought a nauie from thence thorough the Mediterranean ſea, and came to Tripolis in Syria, which iourney was 1680 miles, and vſurped vpon the gouernment of Syria, againſt young *Antiochus* the ſonne of *Epiphanes*. 1. *Mac.* 7.

From Tripolis he went to Antiochia, where the king kept his court, 88 miles; here he cauſed young *Antiochus* and *Lyſias* to be ſlain, & after raigned in Syria ten yeres: at length he was ſlain in a great battell, by *Alexander* the ſonne of *Epiphanes*, 1. *Macchab.* 7. So his Trauels were 1760 miles.

Of Tripolis.

THis citie was ſcituated in Phænicia (a Prouince in Syria) vpon the ſhore of the Mediterranean ſea, 170 miles from Ieruſalem towards the North: and was ſo called becauſe there dwelt in it three ſorts of people, *viz.* Tyrians, Sydonians, and Arabians. It is a verie famous citie to this day; the Ocean ſea comming into euerie ſtreet and principall place of it, and full as populous as Tyrus: for there inhabits Græcians, Latines, Armenians: Maronites, Neſtorians, and people of many other nations of diuers conditions, and cuſtomes in manner of liuing. It aboundeth alſo with great aboundance of coſtly Tapeſtrie, which is made ſo curiouſly, and with ſuch coſt, that it is verie delightfull to ſuch as looke vpon it. It is credibly reported, that there are found

found within the citie of Tripolis foure thouſand men that doe little elſe but weaue and make Tapeſtrie, and ſuch like coſtly hangings. The countrie, round about where it ſtandeth, is very pleaſant, and becauſe of the great aboundance of Vines, Oliues, Figs, and other fruits and flowers, which yeeld a comfortable ſmell, and are profitable for the mainteinance of life: It is called Paradice. There is a field before the citie ſome two miles in length, and one in breadth; in which, there are ta bee ſeene verie curious gardens, and artificially contriued.

About ſix miles from the citie ſtandeth mount Libanus, at the foot whereof riſeth a goodly fountaine, which with great violence runneth thence; but ſodenly falling into the valleis, it ioyneth with other waters, and becommeth a faire and pleaſant riuer, watering all the gardens, and the plaine betweene Tipolis and Libanus; but eſpecially the mountaines of the Leopards, which is not far off. In the fourth of the *Canticles*, there is mention of this hill, *Come with mee my ſpouſe from the dens of the Lyons, and the mountaines of the Leopards.* The water of this ſpring is verie cleere, pleaſant, cold, and healthfull: vpon the bankes of it, there ſtand many churches and religious houſes: it is called by the name of the fountaine of the gardens, and is diuided into three riuers, or principall ſtreames, beſides many other ſmall brookes which runne thence, and fall into the ſea: ſo that ſentence is verified of this, that is read in *Eſter cap.9. A ſmall fountaine ſhall increaſe into a great riuer, and ſhall be poured out amongſt many waters.*

The Trauels of King Alexander *ſonne of* Epiphanes, *and brother to* Antiochus Eupator.



OF this *Alexander*, *Iuſtine* writeth in his 35 booke, where he ſheweth, that hee was not the ſonne of *Antiochus Epiphanes*, as was reported, but had to name *Prompalus*, being a man of the meaner ſort of people. But the Antiochians, for the exceeding tyrannie of *Demetrius*, falling

into rebellion, gaue vnto him the name of *Alexander*, and withall caused it to be published abroad, that he was the sonne of *Epiphanes* which by reason of his youth, was easily beleeued. And at this time *Demetrius*, because of his crueltie, being much hated of all sorts of people. It came to passe, that most, and those of the greatest also combined with this young man, supposing him indeed to be of noble discent, and the sonne of the king. Wherefore *Alexander* or *Prompalus* being thus incouraged, tooke vpon him to be the brother of *Antiochus Eupator*, and called himselfe the lawfull heire and successor to the crowne of Syria; going from thence to Ptolomais, where hee kept a royall court. And in the yeare of the world 3818, before Christ 150, by the helpe of the Antiochians, and others the inhabitants of Syria, he tooke vpon him the gouernement of that countrie, and raigned fiue yeares. This man suffered many varieties and changes of fortune; at first was put to flight by *Demetrius*, after hee put *Demetrius* to flight, and at length put him to death, and vsurpt vpon his gouernment. In the third yeare of his raigne, hee married *Cleopatra* the daughter of *Ptolomeus Philometor* king of Ægypt, by whom hee had his sonne *Antiochus*; to this marriage *Ionathan* was inuited.

In the last yeare of his gouernment, hee went from Ptolomais to Antiochia, which was two hundred miles, where he opposed himselfe against *Demetrius Nicanor* the sonne of *Demetrius Soter*, 1. *Macc.* 10.

From Antiochia he went into Cilicia, which was 120 miles, to suppresse the rebellion of his subiects. But when he heard that *Ptolomeus Philometor* his father in law had taken vp armes against him, conquered Syria, and giuen his wife to *Demetrius Nicanor*, which had beene married vnto him two yeares before, he gathered all the forces that he could, and with all expedition, made good the war against *Ptolomeus*: But he was ouercome, and fled into that part of Arabia, which bordereth vpon the mountaine Amanus, for refuge, where *Zabdiel* the gouernour of that countrie, fearing least he should fall into the displeasure of *Ptolomeus*, caused his seruants to cut off his head, and sent it to him into Syria.

ria,. Within three daies after which fight, he dyed, for he was mortally wounded in the former battel. *Ioſ lib. Antiq.* 13. *c.* 17. So all his trauels were 320 miles.

of Amanus.

AManus was a mountaine betweene Syria and Cilicia, which extendeth it ſelfe to the riuer Euphrates: between this Amanus and Euphrates, Arabia *Deſerta* is ſcituated, 400 miles from Ieruſalem towards the North, and ſignifies *the mountaine of truth*, from Aman, which ſignifies, *true and faithfull.*

The Trauels of Demetrius Nicanor, *the ſonne of* Demetrius Soter.

IN the 165 yeare of the gouernment of the Gretians in Syria, which was 141 yeares before Chriſt, *Demetrius* whoſe ſirname was *Nicanor*, which ſignifies, *victorie*, ſailed out of Creet into Cilicia, which was 600 miles, *Ioſ. Anti.* 13. *c.* 6. 1. *Mac.* 10.

Out of Cilicia, he came into Syria the lower, which was 160 miles, where ioyning with *Apolonius*, he took vpon him the crown and kingdome of Syria. Afterward *Apolonius* went into Iudea with a great armie, and beſieged Iamnia. *Ptolomeus Philometor* alſo aſſiſted the proceedings of *Demetrius*, ſeeing *Alexander* his ſon in law beginning to decline, & the better to ſtrengthen their alliance, matched him to *Cleopatra* his daughter, which before had beene wife to *Alexander*; by which policie, he added to the kingdome of Ægypt all Aſia; ouer which, hee ruled two yeares, 1. *Macc.* 11.

After *Demetrius Nicanor* came out of Syria the lower with *Ptolomeus Philometor* to Antiochia, which was 80 miles, 1. *Macc.* 11.

From Antiochia they went with their armie to a plaine neere the mountaine Amanus, which was 120 miles; where, in a ſharp war they ouercame *Alexander*, and put him out of his kingdom. *Ioſep. Antiq. lib.* 13. *c.* 7.

Now after the death of *Ptolomeus Philometor*, *Demetrius Nicanor*

Nicanor returned to Antiochia, which was 120 miles, where hee gouerned the kingdome of Syria two yeares.

From Antiochia, he went to Ptolomais, which was 200 miles, to which place *Ionathan* the high prieſt came to meet him, where he gaue him many preſents, and great gifts to winne his fauour. 1. *Macc.* 11.

From Ptolomais, he returned to Antiochia, which was 200 miles; there his ſouldiers, and the citie of Antiochia rebelled againſt him. For which cauſe *Ionathan* the high Prieſt, ſent him 3000 men, which deliuered the king out of daunger, put to the ſword 100000 of the ſeditious, and burnt the citie of Antiochia 1. *Macc.* 11. But after *Demetrius* ſhewing himſelfe vnthankfull, he was driuen out of his kingdome by *Tryphon*, and young *Antiochus* the ſonne of king *Alexander*, who was alſo called *Theos*, which ſignifies *God*.

In the 172 yeare of the raigne of the Gretians in Syria, which was 138 before Chriſt, *Nicanor* hauing ſlaine *Antiochus* the ſonne of *Alexander*, would haue raigned alone in Syria. Wherefore *Demetrius*, who was the lawfull king of *Syria*, being three yeres before driuen thence, went 1200 miles into Media, to craue ayde againſt *Tryphon*: But *Arſaces* (king of the Medes, Parthians, and Perſians) ſent the chiefe captaine of his hoaſt againſt *Demetrius*, who burned his tents, tooke him priſoner, and carried him backe to his maſter, to Hecatompylon the chief citie of his kingdome, which was diſtant from Syria 1220 miles, towards the Eaſt, *Iuſtin lib.* 36. 38.

From Hecatompylon *Arſaces* ſent him to Hyrcania, the Metropolitan citie of that countrie, which was 176 miles; where although *Arſaces* kept him as a priſoner, yet he allowed him royall attendance, and after married him to his daughter, *Iuſt. lib.* 38.

After the death of *Arſaces*, with ſingular induſtrie and policie, he gat out of captiuitie, after he had beene 12 yeares priſoner in Hyrcania, and came into Syria, which was 1400 miles, where he recouered his kingdome, and raigned foure yeares. So all his trauels were 4156 miles.

of

Of the places to which he trauelled.

Of Creta, now called Candia.

THis is an Iſland of the Mediterranean ſea, diſtant from Ieruſalem 600 miles towards the Weſt; verie fruitfull and pleaſant, in which there growes great plentie of Cypreſſe trees, and grapes of diuers kinds, but principally ſuch whereof Malmeſey and Sacke are made. Here *Tytus* the diſciple of *Paul* was Biſhop; wherefore you ſhall reade more of it after.

Of Seleucia.

SEleucia is a famous citie of Syria, ſcituated vpon the ſhore of the Mediterranean ſea, 280 miles from Ieruſalem towards the North: neere to which the riuer Orontes runneth, & the mountaine Caſius ſtandeth, which is foure miles in heigth, *Plin. l. 5. c. 22* You may reade more of it in the Trauels of Saint *Paul*.

Of Syria.

SYria was ſometimes called of the Hebrewes Aram, of *Aram* the ſonne of *Sem*, of whom all Armenia tooke the name. ARAM ſignifies *a man of great ſpirit and dignitie*, being deriued of ROM, that is, *lifted vp*; for he was a man of an excellent ſpirit, *Gen.* 10. Syria ſignifieth a great tract of land; and is deuided into two parts, the vpper, and the lower. In the vpper Syria are theſe cities, Antiochia, Seleucia, Laodicea, and Apamea: in the lower Syria, are Sydon, Tyrus, Berytus, Tripolis, and Orthoſia. This countrey is ſcituated in a verie temperate Zoan, from whence it happeneth that it is neither oppreſſed with too much cold, nor heate. There are that deuide Syria into foure parts, that is, into Syria, Aſſiria, Leucoſyria, and Cœloſyria. Alſo *Pliny lib. 5. cap. 12.* attributeth Meſopotamia and Babylonia, to Syria: But it is euident that theſe were diſtinct countries from them, in which there raigned Emperours and kings which had large and ſpacious dominions. For Syria is ſcituated betweene the Mediterranean ſea and Euphrates: but Meſopotamia (which is ſo called becauſe it is ſcituated in the middle of waters) is ſeperated

from

from Syria and Assiria, with the riuers Euphrates and Tygris: and Arabia is seperated from Syria and Babylon with manie vast wildernesses. Therefore these countries cannot properly passe vnder the denomination of Syria.

Of Parthia.

PArthia is a spacious countrey, full of mountaines and desarts, lying vpon the borders of Media towards the West. The Metropolis wherof, is Hecatompylon; taking the name of the hundreth gates wherewith it is fortified. It lieth, as *Stephanus* saith, 1512 miles from Ierusalem towards the East. Here *Arsaces* that mightie king of the Parthians, kept his court, who had vnder his gouernement Media, Parthia, Persia, Hyrcania, and the greatest part of all the countries towards the East. It is called Parthia because of the fruitfulnesse of the soyle, being deriued of PARAH, *to fructifie*.

Of Hyrcania.

HYrcania is a fruitfull and pleasant countrey, bordering vpon Media and the Caspian sea, for the most part plaine and champion, beautified with manie faire cities; the chiefe of which are Hyrcania (the Metropolis of the whole kingdome) Talebrota, Samariana, Carta, and Tape. It is so fat and fruitfull that the inhabitants vse not to till and dresse the ground as they doe in other places, but the seed that falleth from the huske vpon the earth springeth vp and bringeth forth great plentie and increase without further labour. The dewes also falling vpon the trees, there droppeth from them oyle and honey in great plentie. It taketh the name (as it is thought) from a wood called Hyrcania. In like maner the Caspian sea which bordereth vpon it, of this countrey is called *Hyrcanum*. Manie cruell beasts are found therin, as the Panther, the Tyger, and the Leopard. The Panther is of a whitish colour inclining somthing to yellow, spotted al ouer with round shining spots: in like manner are their eyes: shee is a friend almost to all kind of creatures except the Aspe and Dragon, and (as *Oppianus* saith) neuer taken but when she is drunke, or in her sleepe. She is the female to the Leopard. The Leopard is of the same colour, and of the nature of a Wolfe, being full hee hurteth

hurteth nothing; but if emptie, he preyeth vpon euerie thing, yea vpon men: his breath is very ſweet, with which many other creatures being delighted he oftentimes preyes vpon them: but being full, he ſleepeth ſometimes three dayes together. The Tyger alſo is a verie ſwift and cruell creature, from whence he is ſo called; his skin is yellow and full of blacke ſpots, round and ſhining. If by chance the ſhe loſeth her young, ſhe neuer leaues ſeeking till ſhe finds them out.

The trauels of Tryphon *that put* Antiochus *to death.*

IN *Anno mundi* 3826, and before Chriſt 142, *Tryphon* ſometime chiefe Captain of *Alexander* king of Syria, who was ſlaine in Arabia, went to *Emalcuel* Prince of Arabia Deſerta, with whom *Antiochus* the ſonne of *Alexander* was brought vp, where he ſo wrought with him that he got the boy from him, and brought him thence into Syria, which was 160 miles; and within a while after beſieged Antiochia, took the towne, droue thence *Demetrius Nicanor*, and crowned young *Antiochus* king of Syria. This iourney to and againe was 320 miles, 1. *Macc.* 11.

In the ſecond yeare of the raigne of young *Antiochus*, *Tryphon* went from Antiochia to Bethſan, where he perfidiouſly betrayed *Ionathan* the brother of *Iudas Macchabeus*, 1. *Macc.* 12, which was thirtie ſixe miles.

From Bethſan he went to Ptolomais, which was 32 miles.

From Ptolomais he went to Addus, a towne vpon the borders of Iudea, which was 68 miles, 1. *Macc.* 13.

To Addus *Simon* ſent his brothers children, and his ranſome, which was 60 talents of ſiluer: but after he had receiued the money, he broke his word and went thence with *Ionathan* and his ſonnes to Ador, which was 48 miles.

From Ador hee went to Baſchaman in the land of Gilead, which was 96 miles; here he put to death *Ionathan* & his ſonnes.

From the countrey of the Gileadites he returned to Antiochia, which

which was 240 miles: here he put to death young *Antiochus*, being a boy but of seuen yeares of age, and vsurped vpon the gouernement in his place. He began to raigne in the 172 yere of the Græcians gouernement in Syria, and raigned 3 yeares, 1. *Mac.* 14 *Ios. lib. Antiq.* 13.

About the end of the three yeares, which was in the 174 yeare of the Græcians gouernment in Syria, *Antiochus Sedetes* (brother of *Demetrius Nicanor*) made warre vpon *Tryphon*, and compelled him to flie from Antiochia to Dora, which was 240 miles from Antiochia towards the South, 1. *Macc.* 15.

But *Antiochus Sedetes* followed him thither, and so straightly besieged Dora, that he was constrained to steale thence in a ship and saile to Orthosia, which was 160 miles.

Lastly, in the way as he was going thence to Apamea, which was 120 miles, he was taken and put to death. So all his Trauels were 1360 miles.

Of the places mentioned in his Trauels, which haue not beene formerly described.

Of Dora.

DOra was a hauen towne scituated vpon the shore of the Mediterranean sea, 48 miles from Ierusalem towards the North, in the mid-way betweene Carmell and Cæsarea *Strato*: in *Ios. cap.* 17, it is called D o r, that is, a *Durans*.

Of Orthosia.

THis was a citie of Assiria, scituated vpon the shore of the Mediterranean sea, neere to the place where the riuer Eleutherius falleth into it, 200 miles from Ierusalem towards the North; being so called of *Diana*, whom the Græcians called *Orthosia*, that is, *exalted* or *lifted vp*. Hither *Tryphon* sayled when hee fled from *Antiochus Sedetes*, 1. *Macc.* 15. *Plin. lib.* 5. *c.* 20.

Concerning the Trauels of *Apolonius*, *Nicanor*, *Bacchides*, and *Cendebius*; because they are sufficiently described in the Trauels of the Macchabees, I thought it vnnecessarie to speake further of them.

The

The Trauels of Heliodorus.

HEliodorus signifies, *the house of the sonne*, he was Secretarie and chiefe Gouernor of Antiochia in Syria, for that mightie king *Seleucus Philopater*, who was brother to that cruell tyrant *Antiochus Epiphanes*; and was sent by his Lord and Master *Seleuchus* from Antiochia to Ierusalem, which was 280 miles, to spoile the temple of the Lord: but the Lord sent an Angel, richly beautified with armor of gold, sitting vpon a horse, who went to *Heliodorus*, and with his horse trod him vnder his feet: and then there appeared two other Angels, full of maiestie and power, that stroke *Heliodorus*, and beat him with whips; so that he lay vpon the flore of the temple, as a man halfe dead, and cold not go forth till he was carried out. 2. *Macc.* 3.

From Ierusalem, hee went with that good man *Onias* chiefe priest of the Iewes (at whose earnest prayers and supplications, he was made whole) to Antiochia, which was 280 miles; where he told *Seleucus Philopater* of the wonderfull workes of the Lord. So all his trauels were 580 miles.

¶ The Trauels of the high Priests of the Iewes that ruled before the *Macchabees*, as they are seuerally mentioned in the Bookes of the *Macchabees*.

The Trauels of Onias *the high Priest.*



Nias signifies, *the riches of God*, from ON, which signifies, *opulencie*, and IAH *God*: for although he was afflicted with pouertie in this world, yet he was rich in God. He succeeded his father *Simon* the Iust, *An. M.* 3757, which was 211 yeares before Christ; *Antiochus* the great being then king of Syria. He was high Priest 39 yeares, vntill the death

death of *Seleuchus Philopater*. At the end of which time, one *Simon*, the chiefe of thoſe which kept the temple, being ambitious of rule, fell to words with *Onias*, and from words to blowes; ſo that there were many outrages committed by the friends of *Simon*: wherefore *Onias*, to giue place to the furie of his aduerſaries, went from Ieruſalem to Antiochia; which was 280 miles. But *Seleucus Philopater* being dead, and *Antiochus Epiphanes* in the gouernment, who was a couetous and cruell prince: good *Onias* (partly for feare of him, and partly of his brother *Iaſon*, who had but a little before, purchaſed the office of high Prieſt for 360 tallants of ſiluer, with promiſe to pay a yearely tribute of eighty tallents) durſt not returne home to Ieruſalem, but went to a ſanctuarie that ſtood in the wood of Daphne, which was about one mile from Antiochia, in hope of ſafetie: to which place, one *Andronichus*, chiefe captaine to *Antiochus*, came to him, and with faire ſpeeches and flattering words, allured him out of the ſanctuarie, and traiterouſly put him to death. So his trauels were 281 miles.

The Trauels of the high Prieſt Iaſon.

Iaſon and *Ieſus* haue both one ſignification: hee entred vpon the office of high Prieſt in the firſt yeare of *Antiochus Epiphanes*, which was 173 yeares before Chriſt. Hee went from Ieruſalem to Antiochia, which was 280 miles; where, after the death of *Onias*, he paied to *Antiochus* for the office of high Prieſt, almoſt three tuns of gold, with promiſe to pay a yearely tribute of 48000 crownes.

From Antiochia, hee returned to Ieruſalem, which was 280 miles; where he began to build the tower of Acropolis in mount Acra, and that he might pleaſe that wicked king, and keepe his fauour, he built certaine Theaters in Ieruſalem, and cauſed enterludes and plaies to be acted in them, at ſuch times, and vpon ſuch daies as the people were woont to meete in the temple to ſerue God. Alſo king *Antiochus Epiphanes* in the fourth yeare of his prieſthood, comming to Ieruſalem, he gaue him royall intertainment.

The

The ſame yeare *Iaſon* was put out of his office of high Prieſt by the policie and cunning of his brother *Menelaus*, and was conſtrained to flie into the land of the Ammonites beyond Iordan, which was 40 miles.

Two yeares after, when *Antiochus Epiphanes* inuaded Egypt, there was a vaine rumour that he was ſlaine, wherfore *Iaſon* with a thouſand ſouldiers returned to Ieruſalem, which was 40 miles; and broke ſuddenly into the citie, ſo that *Menelaus* was conſtrained for ſafetie of his life to flie to the garriſon of the Syrians that were in Ieruſalem.

But *Antiochus* hearing what had hapned, came out of Egypt with a great armie to Ieruſalem; wherefore he fled thence backe againe to the Ammonites, which was 40 miles: but they fearing that *Antiochus* would come thither with his armie, he was accuſed before *Areta* king of Arabia, and conſtrained to flie from one citie to another for ſafetie.

Wherefore when he perceiued that he could not liue there ſecure, he went thence into Egypt, which was 280 miles.

From thence he went to the Lacedemonians, which was 600 miles; and there died in exile, being caſt out vnlamented or buried. So all his Trauels were 1560 miles.

Of Lacedemonia the Metropolitan citie of Peloponeſſus.

LAcedemonia or Sparta, was a famous citie of Peloponeſſus, diſtant from Ieruſalem 600 miles towards the Weſt: which, although it had no walls, yet was it one of the faireſt and moſt populous cities in all Grecia: and was called Sparta, of *Spartus* who was ſometime king thereof, and rebuilt it, adorning it with faire and goodly buildings. At firſt it was built by one *Lacedæmon*, who was king thereof, and of him called Lacedemonia: and after, *Menelaus* that mightie king of the Grecians (who had to wife *Helena* the faireſt woman of all Grecia) kept his court there. Here alſo *Lycurgus* that famous Philoſopher raigned as king, and preſcribed to the citizens and inhabitants excellent lawes; by the obſeruance whereof, they became famous in after ages, and performed

many noble vvarres and exploits againſt their enemies. *Ionathan* and *Simon* held a friendly league with the Lacedemonians.

The trauels of the high Prieſt Menelaus.

THis *Menelaus*, which was alſo called *Onias*, was (as *Ioſephus* ſaith) the third ſonne of *Simon* the Iuſt, and brother of *Iaſon*: although 2. *Macc.* 3. 4. he is ſaid to be the brother of one *Simon* of the tribe of Beniamin, who was chiefe of thoſe that kept the Temple, of whom you may reade before. This man in the fourth yeare of *Antiochus Epiphanes*, was ſent by *Iaſon* his brother to Antiochia (which was 280 miles) vpon certaine buſineſſe, but principally to carrie the king money; where hee made a ſecret contract with him to pay him 300 talents * beſide all that his brother *Iaſon* had payed him, if he would inſtitute him to be high Prieſt. The king in hope of profite gaue eare to his motion, and vnder pretence of iniurie and wrong offered by *Iaſon*, conſtrained him to leaue his office, and flie from Ieruſalem into the land of the Ammonites for his ſafetie; and ſo inſtituted *Menelaus* to be chiefe Prieſt of the Iewes, who entred vpon his gouernment in the yeare before Chriſt 169.

* That is, 180000 crownes.

Wherefore *Menelaus* returned from Antiochia to Ieruſalem, which is 280 miles, where hee began to gouerne, not as chiefe Prieſt, but as a cruell and wicked tyrant 2. *Mac.* 4.

But when in the beginning of his gouernment, hee could not pay that great ſumme of money which he had promiſed, the king ſent for him to Antiochia, being 280 miles; where, at that time, he was remoued from his office, and his brother *Lyſimachus* ordained chiefe Prieſt in his roome.

Wherfore *Menelaus* being ſorely troubled, vexed and grieued in mind for that had hapned, in the firſt yeare of his Prieſthood, returned back from Antiochia to Ieruſalem, being 280 miles.

But a little after, when *Antiochus Epiphanes* brought an armie into Cilicia to ſuppreſſe the rebellion of the Tharſians and Mallotans,

lotans, *Menelaus* taking aduantage of the kings abſence, went to *Andronicus* (who was chiefe Agent for the king in Syria) to Antiochia, which was 280 miles; and there gaue him certain golden veſſels and other iewels that he had ſtolne out of the Temple, to hire him to be his friend, and help him to his office of high Prieſthood againe. But *Onias* the elder, hearing of this ſacriledge, greatly reprehended *Menelaus* for this ſhameful fact; which he taking in ill part, combined with *Andronicus*, who by faire ſpeeches alluring him out of the ſanctuarie in the wood Daphney, put him to death after he had bin fiue yeares in exile. But king *Antiochus* returning out of Cilicia, accuſed *Andronicus* of treaſon, and by the meanes of a certaine Courtier receiued *Menelaus* into fauour.

From Antiochia *Menelaus* returned to Ieruſalem, which is 280 miles; where (by the helpe of his brother *Lyſimachus*) he ſtole a great maſſe of money out of the Temple: which ſacriledge being knowne to the people, they fell to vprore and killed *Lyſimachus* cloſe by the treaſurie: they accuſed *Menelaus* alſo before *Antiochus*, 2. *Macc.* 4.

Menelaus in the ſecond yeare of his Prieſthood went to Tyrus, which is 100 miles, where he ſo corrupted certain courtiers with money, that he procured the fauor of *Antiochus*, and cauſed thoſe that were his accuſers (good and iuſt men) to be baniſhed thence as ſlanderers, and ſuch as went about to defame *Menelaus*.

From Tyrus he returned backe againe to Ieruſalem, which is 100 miles, where hee fell into his old crueltie: and in the third yeare of his gouernement receiued *Antiochus Epiphanes* with his armie into the citie of Ieruſalem, who cruelly murthered the citizens and ſpoiled the Temple. 2. *Macc.* 5.

After the death of *Antiochus Epiphanes* (who, as is ſaid, periſhed of a grieuous diſeaſe and was buried at Babylon) *Antiochus Eupator* his ſonne came with a great armie into Iudea, in hoſtile maner; wherefore *Menelaus* in the laſt yeare of his high Prieſthood, went out to meet him: but *Lyſias* accuſed him to the king, as one that was the only author of all the euils that hapned to the Iewes; wherefore *Antiochus* willed *Lyſias* to take him priſoner, who brought him to Berea a towne in Syria, diſtant from Ieruſalem 360 miles towards the North; where, vpon the top of a tower 50

cubits high, he was tyed to a wheele and had all his ioints broken, and through the extremitie of the paine died, 2. *Macchab.* 3. So all his Trauels were 2240 miles.

The trauels of Alcimus, *high Prieſt of the poſteritie of* Aaron.

THis *Alcimus* after the death of *Menelaus*, which was in the yeare before Chriſt 150, went with certaine impious and wicked men to *Demetrius Soter*, who liued in Antiochia in Syria, which is 280 miles, and there accuſed *Iudas Macchabeus* and all the godly Iewes; vſing ſuch flatterie towards the king, that he obtained the Principalitie and office of high Prieſt, which he held three yeares, 1. *Macc.* 7.

From Antiochia he and *Bacchides* returned back to Ieruſalem, where he was inſtituted in the office of high Prieſthood, which is 280 miles.

But when he ſaw that he was not able to withſtand the power and ſingular vertue of *Iudas Macchabeus*, he returned back againe to Antiochia, which was 280 miles: where, after he had accuſed the good men among the Iewes, he obtained ayd of *Demetrius*, who ſent *Nicanor* with a great armie into Iudea againſt *Iudas*, to eſtabliſh *Alcimus* in the Prieſthood.

So *Alcimus* and *Nicanor* returned into Iudea, being 280 miles.

But *Alcimus* ſeeing familiar conference to paſſe betweene *Nicanor* and *Iudas Macchabeus*, he went backe againe to Antiochia, which was 280 miles, where he told *Demetrius* of the perfidious dealing of *Nicanor*. Wherefore *Demetrius* being verie angrie at what had happened, wrote a ſharpe letter to *Nicanor*, giuing him to vnderſtand, *That it was much againſt his mind that he ſhould make a league with Iudas, and further willed him (the ſaid league notwithſtanding) to bring him bound to Antiochia.* Vpon the receit of which letter, he made warre vpon *Iudas*; in which expedition *Nicanor* was taken, and had his head cut off. All this happened in the firſt yeare of the Prieſthood of *Alcimus*.

But

But when *Demetrius* heard of this ouerthrow, he ſent *Bacchides* and *Alcimus* with a great armie, who went from Antiochia, and came to Maſloth, in the countrey of Arbela, which was 192 miles: where they made incurſions vpon the tribe of Nepthaly, and put a great multitude of the Iſraelites to the ſword, 1. *Macc.* 9.

From Maſloth they went with their armie to Gilgal, which was 76 miles; this happened in the ſecond yeare of the Prieſthood of *Alcimus*.

From Gilgal they came to Ieruſalem, which was twelue miles, 1. *Macchab.* 9.

From thence they brought their armie to Berea, which was 12 miles: here they were ouercome and put to flight by *Iudas Macchabeus*, 1. *Macc.* 9.

From Berea they fled amongſt the mountaines which are betweene Azotus and Gazeron, which was ſixe miles. Here *Iudas Macchabeus* was ſlaine.

Wherefore *Alcimus* returned thence back againe to Ieruſalem, which was 20 miles, and cauſed the walls of the inner houſe of the Temple, and the monuments of the Prieſts to be taken down and deſtroyed: but before his command was fully executed, the Lord ſtruck him with a dead palſie, of which he lay a time dumb; but within a while after he died of that diſeaſe, in the ſecond yere of his Prieſthood, *anno mundi* 3811, and before Chriſt 157. *Alcimus* being dead, *Bacchides* returned backe to *Demetrius* in Syria, 1. *Macc.* 9. For ſeuen yeares after there was no high Prieſt in Ieruſalem, till *Ionathan* the brother of *Iudas Macchabeus* tooke vpon him that office, 1. *Macc.* 10. So all his Trauels were 1718 miles.

Of the places to which he trauelled.

Of Arbela.

THis was a citie in vpper Galile, belonging to the Tribe of Nepthaly, 96 miles from Ieruſalem towards the North. Of which towne all the countrey is called Arbela; being deriued of ARAB, *to lie hid.*

Of Maſloth.

THis alſo is a towne of Nepthaly, 92 miles from Ieruſalem towards the North: and is deriued of MASCHAL, which ſignifies *he hath gouerned.*

Of Berea.

TO this citie *Iotham* ſometime fled, from the furie of his brother *Abimalech* Iudge of Iſrael, *Iudg.9.* It is ſcituated twelue miles from Ieruſalem towards the Weſt; & ſignifies *a cleere Well.*

Thus by Gods prouidence haue I deſcribed the Trauels and iournies of the holy Patriarches, Kings, and Prophets, &c. as they are ſeuerally mentioned in the Old Teſtament: that ſo (gentle Reader) thou mighteſt vnderſtand what difficult and tedious iournies, and in them what great labour and vexation they were conſtrained to beare in this world, till God of his mercie tooke them out of this vale of miſerie, and placed them in euerlaſting happineſſe, where now (without doubt) they remaine in peace.

FINIS.

The quantities of the Monies both Siluer and Gold, as they are ſeuerally mentioned in the Scriptures, reduced to our weights, *and Engliſh valuations.*

EVer ſince the time that moneyes haue beene allowed as currant in exchange betwixt man and man (which for that purpoſe, as *Ariſtotle* ſaith, was firſt ordained) it hath paſſed according to the valuation of a certaine weight, which for the moſt part is vniuerſall, according to the worth and eſtimation thereof, in the ſeuerall countries where it is to be ſold and exchanged: or elſe by coine, which is currant according to the valuation that is impoſed vpon it by the conſent of a State, or the commaund of a Prince. In both which, there haue beene vſed ſundrie diſtinctions of greater and leſſe valuations, eyther of weights or coine, according to the neceſſitie or eſtimation thereof in ſeuerall kingdomes and gouernements. As amongſt the Iewes they vſed weights, and no coine; and theſe, diſtinguiſhed in ſeuerall ſorts, and as is thought, ſeperated with ſundry marks, that they might be known eyther from other. The weights that they vſed were commonly three, that is, the Centiner or Talent, the Mina, and the Sicle; according to the opinion of *Ioſeph. Budeus, Hoſtius*, & many others.

Of a Sicle.

A Sicle was a kind of weight currant amongſt the Iewes, containing preciſely halfe an ounce of ſiluer, or gold; which, that it might be diſtinguiſhed. had a particular effigies and ſuperſcription, *viz.* vpon the one ſide was to be ſeene the meaſure wherein they kept Manna in the Sanctuarie, with this ſuperſcription, *The Sicle of Iſrael:* and on the other, the rod of *Aaron* flouriſhing, with

this inſcription, *Holy Ieruſalem*; which is ordinarily worth in Engliſh money 2.s.6.d, and in Gold 15.s, and more or leſſe according to the pureſneſſe or baſeneſſe of eyther.

A Sicle was deuided into theſe parts:

- Into a *Drachma*, which is 7.d. ob. whereof foure make a Sicle, *Gen.* 13.15. *Exod.* 21, 32. *&c.*
- *Halfe Sicles*, of which mention is made *Exo.* 30. 13. 15. *cap.* 38. 26. which was the yearely taxe impoſed vpon euerie man, towards the building of the Tabernacle; which was 15.d. Engliſh.
- *Quadrans Sicli*, or the fourth part of a Sicle, which was alſo in vſe amongſt the Iewes, 1. *Sam.* 8.9, which amounteth to a Roman penie, and in our money to 7.d.ob. and by the Græcians were called *Drachma*.
- *Gherahs*, *Ex.* 30.13, which was the twentith part of a Sicle, and worth 1.d.ob.

Of Sicles there were three ſorts,

- A common Sicle, which weighed a quarter of an ounce, and was worth 15.d.
- The kings Sicle, which weighed three Drachma's, that is, in our money 22.d.ob.
- The Sicle of the Temple, which weighed directly halfe an ounce, and was worth 2.s.6.d.

Of a Mina.

Ioſep. lib. antiq. cap. 12.

A Mina, was a pound weight amongſt the Iewes, and were of two ſorts: one of Gold, which vveighed 100 Drachmas; an other of Siluer, which weighed 240 Drachmas. Theſe were called the ancient weights. But there was a later, which is ſaid to cõtaine 100 Denarias, or Attick Drachmas; which ſeemeth to be ſo called, becauſe of cõmerce that the Iewes had with Grecians, among whõ it was worth 100 Attick Drach. wth makes 3.li.2.s.6.d. Eng.

Traſt. de Aur. cap. 8.

Of Mina's there were three ſorts, as appeareth in *Ezekiel* 45

- The common Mina or pound (which weighed 15 halfe ounces, or Sicles of the Temple) amounted to 60 Drachmas, that is, 37.s.6.d.
- The kings Mina or pound (which weighed 20 half ounces, or Sicles of the Temple) amounted to 80 Drachmas, that is, 50.s.
- The Mina or pound of the Temple or Sanctuarie, (which weighed 25 halfe ounces or Sicles) makes 100 Drach. that is, 3.li.2.s.6.d.

Of

Of a Talent.

THe Hebrew Talent ordinarily weigheth 125 pounds, which being diuided, amounteth vnto 3000 Sicles, or halfe ounces, as it plainely appeareth *Exod.* 38.25,26. where it is ſaid, That 600000 men offerd ſo many halfe Sicles, which makes 300000 Sicles; the hundreth part of which, makes a Talent; from whence may be concluded, that 3000 Sicles makes a Talent. Alſo *Epiphanius* obſerueth, *lib.* 1. *de Pond.* that the Atticke Talent is equall in weight with the Hebrew: For as the Hebrew containeth 3000 Sicles, which makes 125. li; ſo the Atticke containes 12000 Drachmas, which makes the ſame weight, and is worth 375. li. of Engliſh money. But the Hebrew Talent of gold, which for the moſt part is vſed in euerie place, is worth 4500. li. in our money.

The Iewes had three ſorts of Talents.

The common Talent (which weighed 3000 quarters of an ounce, or commõ Sicles) amounted to 6000 Drachmas, which is 187. li. 10. s.

The kings Talent weighed 3000 of the kings Sicles, which amaunted to 9000 Drachmas, which is 281. li. 5. s.

The Talent of the Temple or Sanctuarie, weighed 3000 Sicles of the Temple, which are preciſely ſo many halfe ounces; which amounteth to 375. pounds.

From hence then may eaſily bee gathered, that although the Iewes had ſeuerall weights and denominations of ſiluer and gold, yet onely one kind was vſually obſerued in traffique with other nations; and that had correſpondencie with their weights: The reſt being only for the common ſort, or particular vſes. For although there were diuers Sicles, Minaes, and Talents, amongſt themſelues; yet the common weight (whether it was of Sicle, Mina, or Talent) was vſually that which they termed the Talent of the Temple; and that had a iuſt correſpondencie to the Grecian Talent, both in weight and in worth: and this not onely amongſt them, but alſo by relation from them to the Italians; and that nation obtaining an vniuerſal Monarchie, made it common with vs alſo.

Of other waights vſed amongſt the Iewes.

THey had alſo other weights which they vſed, paſſing vnder ſeuerall denominations and differing value; as *Keſeph*, a Siluerling or Nummus, which name is very often vſed for a Sicle, as appeareth *Gen.* 20, 16. & 23, 16. 43, 21. 2. *Sam.* 18. 11, 12. The Caldeans called this *Silgah*, and the Hebrewes *Shekel*, being preciſely halfe an ounce, and worth 2. s. 6. d. For thirtie of theſe ſiluerlings of the Sanctuarie, our Sauiour Chriſt was ſold, *Matt.* 26, which amounteth to 3. li. 15. s. Engliſh.

There was alſo another kind of Siluerling, or Nummus vſed, which was called *Sielus*: but it was the common or vulgar Sicle, which was but a quarter of an ounce, and was worth but 15. d.

There was another kind of Siluerling or Nummus vſed, which was called *Keſhitah*, of which you may read in three ſeuerall places of the ſcripture, *Gen.* 33. 19. *Ioſ.* 24. 32. *Iob.* 42. 11. and was ſigned with the image of a lambe vpon it, from whence it was ſo called. The ancient Nummus of the Arabians and Caldeans, was like vnto this, as may bee gathered by many circumſtances out of the places where it is mentioned; and was of the ſame valuation as the Gherah was amongſt the Iewes, which was 1. d. ob.

But the Siluerlings mentioned *Act.* 19. 19. are intended to be Gretiã Siluerlings, or Nummus; which is worth an Attick Drachma: For the Græcians reckon their ſummes of monies by Drachmas, as the Iews and Romans by Sicles and Seſterties, and is worth of our mony 7. d. ob.

You ſhall read in *Matt.* 17. 24. of a Didrackma, which is worth in our money 15. d.

Alſo *Matt.* 17, 27. of a Stater, which is a Greeke coine, worth 2. s. 6. d.

And *Matt.* 18, 22. & 22. 19. *&c.* of a Denarius, which was a Roman coine, as is euident *Matt.* 21. becauſe the image of *Ceſar* was vpon it; and was worth 7. d. ob.

In the firſt of *Samuell cap.* 2. of a Scruple, which was worth 1. d. ob. q c.

In *Exod.* 30. *Numb.* 3. *Eze.* 45. of an obulus, which was 1. d. q.

In

In *Matt* 12 of a Minutus, which was ob.q.

And in *Mark* the 12. *Matt.* 5. you ſhall read of a coine called Quadrans, which was ſomthing more than halfe a farthing. Theſe are briefely the weights and moneys, the Iewes vſed, both forrein and Domeſticke, in their trade and commerce.

Of the gold weight among the Iewes.

THe Iewes alſo had their particular weights for their gold, as they had for their ſiluer; the leaſt of which were called Zuza, or Drachma, which is worth 7.s.6.d. and more or leſſe according to the pureneſſe or baſeneſſe of it. It was alſo called Daikemonim, *Eſd.* 2. and *Nehem.* 7. the Chaldeans call it Edarconim, *Eſdras* 8.

The common Sicle of gold weighed two Drachmas, and was worth 15.s.

The kings Sicle weighed three Drachmas, and was worth 22.s.6.d.

The Sicle of the Temple weighed foure Drachmas, which was preciſely halfe an ounce, and was worth 30.s.

The common Mina or pound of gold, weighed ſixtie Drachmas, or ſo many Hungarian Ducats, which is worth 22.li.10.s.

The kings Mina or pound, eightie Drachmas, or Hungarian Ducats, which is 30.li. Engliſh.

The Mina or pound of the Temple, weighed 100 Drachmas or Hungarian Ducats, which was 37.li.10.s.

The common Talent of gold weighed ſix thouſand Drachmas or Hungarian Ducats, which was 2250.li.

The kings Talent weighed 9000 Drachmas or Hungarian Ducats, which was 3375. li.

The Talent of the Tẽple weighed 12000 Drachmas or Hungarian Ducets, which was of our money 4500.li.

Of the gold weights which was not originally the Iewes, but borrowed of other nations, and vſed amongſt them.

THere are foure kinds of weights that are mentioned in the Scriptures, which were common among the Iewes, beſides the former, *viz.* Zahab, of which you may read 2. *King.* 5.5.

2. *Cron.*

2.*Cron.*9.16. and is called by the name of a Nummus. The Sicle of gold, 1.*Cron.*21.25, which is there alſo called Nummus; both which being ſo called, ſeeme to ſignifie a Didrachma of gold. And theſe two were properly belonging to the Iewes. The other that follow were not proper to them, but the Iews receiued them from other nations; as the Stater, Drachmon, and Adarcon.

The Staters were an ancient piece of gold, common amongſt the Perſians, Grecians, Romans, and other great gouernments; and were diſtinguiſhed by the ſuperſcriptions of the kings or countries where they were made or coyned: as the Stater, Philippici, Darici, Alexandrei, Romani, &c. They were pure fine gold, ſome of which were as much in value as a double Ducat, others as foure Hungarian Ducats, and ſome as Portagues.

The Drachmon (of which you may read *Ezra.*8.27.&c.) is a Perſian coyne, as it ſeemes, for the Grecian interpreters call it δραχμὴν, which is as much more as the Atticke Drachma, and in our money is worth 7.s.6.d.

Adarcon alſo ſeemeth to be a Perſian coine, and doth imply the name of a Prince, or Daricum ſignifies the gold of the Perſians: For *Darius* the ſonne of *Hyſtaſpis* then raigned when theſe Nummus of gold, thus called, were dedicated to the building of the Temple: and this man for the moſt part coyned ſingular good gold, as *Heroditus* ſaith; wherefore they were either called Darici, becauſe it was coined by the Perſian kings; or elſe, as *Plutarch* obſerueth, becauſe the image of *Darius* ſtood vpon one part of it. And was worth of our money 7.s.6.d.

Herodot. in Melpom. *Plutrack. in Artarxeix.*

Thus you may perceiue what diuerſities of weights were vſed amongſt the Iewes, being crept in amongſt them, partly becauſe of their captiuitie, and partly becauſe of their commerce and trade with other nations. It is therefore worthie obſeruation, that if at any time you read of any weight of money, braſſe, or the like, in the holie ſcripture, to conſider of what ſort of weight it is, *viz.* vvhether a vveight of the Iewes, or ſome forreine and ſtrange vveight: If of the Ievves, vvhether it be a common Sicle, the kings Sicle, or the Sicle of the Temple. But that theſe may be diſcerned, you ſhal (for the moſt part) find the addition vvhich may eaſily diſtinguiſh them. But if there bee no addition, that is,

the

the kings ſicle, or the ſicle of the Temple, then you may preſume that it is the common ſicle. And ſo for other weights and moneys

That theſe things may appeare the plainer vnto you, I haue here added the principall ſummes of moneys, reduced to our Engliſh valuations, as they are ſeuerally mentioned in the moſt places of the Scripture. And firſt out of Geneſis.

Geneſis.

A *Bimalech* king of Gerar, ſaid to *Sara*, I haue giuen your brother one thouſand ſiluerlings, which were common ſicles. 62.li.16.s. Cap.20.

Abraham bought a burying place for his wife *Sara*, for 400 ſicles of ſiluer, which are common ſicles, that is, 25.li. Cap.23.16.

Abrahams ſeruant gaue *Rebecca* halfe a ſicle of gold, and two bracelets vpon her hands, weighing ten ſicles, which are intended to be common ſicles, becauſe there is no addition: which was 4.li. 2.s. 6.d. Cap.24.22.

Ioſeph was ſold by his brothers for twentie ſiluerlings, that is, common ſicles, according to the ſeuentie interpreters; being 1.li. 5.s. But the ſiluerlings our Sauiour was ſold for, were as great againe, being ſicles of the Temple, which were preciſely halfe ounces. Cap.37.28.

Exodus.

THe Mulcke that was preſcribed by the Lord to paie by him who had an Oxe that gored or hurt another mans ſeruant, was thirtie common ſicles, that is 3.li. 15.s. Cap.21.32.

When the people were numbred, each man was to giue halfe a ſicle of the Temple, that was 1.s. 3.d. Cap.30.31.

The ſeuen lampes in the Temple with their ſnuffers and ſnuffing diſhes, were made of a Talent of fine gold, after the weight of the Temple; which were worth 4500.li. Cap.37.24.

All the gold that was occupied in all the worke wrought for the holie place, which was the gold of the offring, was 26 talents, Cap.38.24.

and

and 370 Sicles according to the Sicle of the Sanctuarie, which was 130596.li.5.s.

Cap.38,25. But the siluer of them that were numbred in the congregation was 100 Talents,and 1775 Sicles,after the vveight of the Temple; vvhich vvas 37721.li. 18.s. 6.d.

Cap.38.27. Moreouer there were 100 Talents of siluer to cast the sockets of the Sanctuarie,and the sockets of the vaile; 100 sockets of an hundred Talents, a Talent for a socket; vvhich vvas 375.li. a socket,and in the whole 37500.li.

Leuiticus.

Cap.27.2. 13. 15.6.7. IF any man shall make a vow of a person vnto the Lord by thy estimation, then thy estimation shall be thus: a male from 20 yeres old vnto 60 yeares old,shall be by thy estimation fiftie sicles of siluer,after the sicle of the Sanctuarie,vvhich is 6.li.5.s.

But if a female, then but 30 sicles of siluer; which is 3.li.15.s.

Vers. 3 4 And from fiue yeares old to twentie yeares old, thy valuation shall be for the males 20 sicles of siluer, which is 50.s: and for the female ten sicles of siluer,that is, 25.s.

5 But from a moneth old vnto fiue yeares old, thy price of the male shall be fiue sicles of siluer,that is 12.s.6.d. and for the female three sicles of siluer,which was 7.s.6.d.

6 And from sixtie yeares old and aboue,If he be a male,then 15 sicles, which was 37.s.6.d.

Numbers.

Cap.3.46.47. FOr the redeeming of the 273 (which were moe then the Leuites)of the first borne of the children of Israell, there shall be taken fiue sicles a man,after the weight of the Temple, which was 12.s.6.d.a man; and for the whole 170.li.12.s.6.d.

Cap.7.13. The Princes of Israell being 12 in number,offered vnto God each of them a siluer charger of a hundred and thirtie sicles weight, and a siluer boule of seuentie sicles, after the sicle of the Sanctuarie,which was 25 pound a Prince; and amounted in the whole to 300.li. and an incense cup of gold of ten sicles, for euery prince,which was 7.li. 10.s. a man; which in the whole amounted to 90.li.

Deu.

Deuteronomie.

IF a man take a wife, and (when he hath lien with her) hate her, and lay ſlanderous things to her charge, and ſhe proue not guiltie of the fact; he ſhall be condemned in one hundred common ſicles of ſiluer, which makes 6.li.5.s. Cap.22.v.19.

If a man lie with a maid, he ſhal pay vnto her father fiftie ſicles, *viz.* common ſicles; which is 3.li.2.s.6.d. Cap.22.v.29.

Ioſhua.

AND *Achan* anſwered *Ioſhua*, and ſaid, Indeed I haue ſinned againſt the Lord; for I ſaw amongſt the ſpoiles a goodly Babyloniſh garment, and two hundred ſicles of ſiluer, (which was 12.li.10.s.) and a wedge of gold of fiftie ſicles, which was 37.li.10.s. in Engliſh money. Cap.7.v.20.

Iudges.

GIdeon gathered together of the ſpoiles of the Midianites for a preſent, a thouſand and ſeuen hundred ſicles of gold, which was 1275 li. Cap.8.v.26.

The Princes of the Philiſtines promiſed the harlot *Dalila*, if ſhe could betray *Sampſon*, to giue her 1100 ſiluerlings, that is, common ſicles; which was 68 li. 15 s. Cap.16.v.5.

The bodie of the Image in the houſe of *Micha*, in Mount Ephraim, weighed 200 ſiluerlings, that is 200 common ſicles, which is 12 li. 10 s. Cap.17.v.4.

And the ſumme of money which *Micha's* mother miſſed, was 1100 common ſicles of ſiluer, for which ſhe curſed, which was 68 li. 15 s.

To the Leuite that ſerued *Micah*, ſhe gaue yearely a ſuit of apparell, the tenthes, and ten ſiluerlings; which were ſicles of the Sanctuarie, for with that kind of money the Leuites were rewarded: vvhich was 1 li. 5 s.

I. Samuel.

AND all that remaineth of the houſe of *Ely*, ſhall come & bow downe vnto him for a piece of ſiluer: in Hebrew it is A G O RAH, which *Foreſtarius* and *Auenarius* interpreteth *Scrupulo argenti*, Cap.2.v.36.

genti, which was 1.d.ob.q. But if one will take the auncient interpreters, it was *Obulum*, that is, 1.d.q.

Cap.9.v.8. When *Saul* sought his fathers Asses, his seruant had about him the fourth part of a common sicle of siluer, which was 3.d. ob.q.

Cap.17.v.5. The Brigantine of the great Giant *Goliah* weighed fiue thousand sicles of brasse, which (at 16 ounces in the pound) commeth to 78 pound and 2 ounces: and the head of his speare weighed sixtie sicles; that is, after the same weight, 9 pound, quarter, and halfe of Iron.

II. Samuel.

Cap.12.v.30. 1.Chron.21.2. AND *Dauid* wan the town of Rabbah, & took the kings crown from his head and set it vpon his own head, which weighed a Talent of Gold, which (according to our common Interpreters in these times) was a common Talent of the Iewes, & weighed 46 pounds 14 ounces, that is, worth 2250 li. English. But other Writers, considering that if it had beene so heauie the king could not haue worne it; therefore they thinke it to be a Talent according to the Syrian weight, which is not aboue a quarter of an Hebrew Talent, and weighed of our weight 11 pound and 4 ounces, that is, 551 li. And the reason of their opinion was, because Rabbah and the whole countrey of the children of Ammon, lay in the land of Syria; and therefore it must necessarily follow, that their weight was Syrian weight: the king of Rabba neuer wearing this crowne but when hee made some solemne feast or triumph. There are others that value it according to the worth of the crowne, not of the weight; and in regard that it was made of fine gold, set with precious stones and other iewels, therefore it weighed a Talent, that is, it was worth a Talent: according to that of *Zacharie, ca.* 11, *So they weighed for my wages, as much as I am valued*, that is, thirtie siluerlings. Thus haue I set before you three interpretations, which you like you may follow.

Cap.18.v.11. And *Ioab* spake vnto the man that brought him word that *Absolon* was hanging vpon an Oake tree, saying, If thou hadst smote him to the ground, I would haue giuen thee ten sicles of siluer, or ten siluerlings; which was 12 s. 6 d. The man answered and said, If you had laid 1000 siluerlings (that is, 62 li. 10 s.) in my hand, yet I would not haue laid my hand vpon the kings sonne.

When

When the Angel of God ſtretched forth his hand ouer Ieruſalem, and ſtroke the people with the peſtilence; at the commandement of *Gad* the Prophet, *Dauid* went to *Araunah* the Iebuſite, and bought his threſhing flore for fiftie ſicles of ſiluer of the common weight. Some ſay that euery Tribe gaue fiftie ſicles, which was 3.li.2.s.6.d. a Tribe; and in the whole amounted to 37.li.10.s. Cap.25.v.25.

I. Kings.

THe Queene of Zaba gaue vnto king *Solomon* 120 centiners or talents of gold; which was 265000 pounds Engliſh: this was pure Arabia gold, and therefore according to the worth of gold in theſe daies, much more than is ſet downe. Cap.9.v.28.

King *Solomon* had brought into his kingdome in one yeare 666 talents or centiners of fine Arabian gold; which at 4500 pound the talent, is 2997000 li. *viz.* 2 millions nine hundred nintie ſeuen thouſand pounds Engliſh. But the ſiluer that *Solomon* had, was not to be numbred. Cap.10.v.14.

And king *Solomon* cauſed 200 targuets to be made, of the fineſt gold, each targuet weighing 600 ſicles of gold, that is, 600 Hungarian ducats; and was worth 225.li. a targuet: which in the whole amounteth to 45000.li. Engliſh. Cap.10.v.16.

There came vp and went out of Ægypt a chariot worth 600 ſicles of ſiluer, that is, 37.li.10.s. and a horſe worth 150, that is, 9.li.7.s.6.d. Cap 10.v.29.

II. Kings.

NAaman generall of the king of Syrias hoaſt, when he trauelled to Samaria to bee healed of his leproſie, tooke with him 10 talents of ſiluer, that were of the common weight, each talent worth 187.li.10.s. which in the whol 1875.li. But if you account it after the Syrian talent (as ſome would haue it) which is but the fourth part of the Hebrew; then it came to 46 l.17 s.6 d. the talēt, and in the whol to 468.li.15.s. He alſo brought 1000 Drachmas of gold, which were ſo many Hungarian ducats, and were worth 375.li. Engliſh. Cap.5.v.5.

Being healed of his leproſie, he gaue to *Gehazie*, two talents of ſiluer in two baggs; which if they were according to the weight of the Iewes, amounted to 375.li. and was as much as a man Cap.5.v.23.

could carrie. But if according to the Syrian weight, then it came but to 95. li. which he might well carrie and not be discouered.

Cap. 6. v. 25. *Benhadad* king of Syria so straightly besieged the citie of Samaria, that an Asses head was sold at 80 pieces of siluer, or siluerlings which is 5 li: and a quarter of a cabe of Doues doung, at 5 pieces or siluerlings, that is, 5 s. 3 d. But after, the Lord strucke the Syrians, so that they fled from the siege, and the citizens opened their gates, and rifled their Tents; by which meanes there was such plentie, that two measures of Barley was sold for a sicle, that is, 15 d; and two measures of fine floure at 15 d.

Cap. 7. v. 18.

Cap. 15. v. 19. When *Phul*, king of Assiria, inuaded *Menahem* king of Israel, he was constrained to giue him a thousand talents of siluer, that is, 187500 li. that his helpe might be with him to establish the kingdome in his hand, and depart: for the paiment of which money, all the men of substance in Israel vvere constrained to pay fiftie sicles of siluer a piece, that is 3 li. 2 s. 6 d. a man.

1 Chronicles.

Cap. 22. v. 14. IT was said that *Dauid* left *Solomon* towards the building of the Temple 100000 talents of golde, that is, 450000000 li. foure hundred and fiftie millions of pounds.

Also he left him for the finishing of the same worke 1000000 Talents of siluer, which amount vnto 375000000 li. *viz.* three hundred seuentie fiue millions of pounds.

Cap. 29. v. 4. Also *Dauid* dedicated to the Temple of his own goods 3000 talents of gold, that is 135000 li. And of siluer 7000 talents, that is, 2625000 li. *viz.* 2 millions 6 hundred 25 thousand li. Engl.

The offering which *Dauid* gaue towards the building of the Temple, was 5000 talents, and 10000 Adarcons or Hungarian Ducats of gold, that is, 22507500 li. *viz.* twentie two millions, fiue hundred, seuen thousand fiue hundreth pounds. So all that was giuen by *Dauid* towards the building of the Temple was 8 hundred 47 thousand millions, 3 hundred 82 thousand 5 hundred pounds.

1 1 Chronicles.

SOlomon made 300 shields of fine gold, euerie shield weighing 300 pieces of gold, that is, 112 li. 10 s, so in the whole they came to 33650 li.

Esdras.

Esdras.

SOme of the chiefe of the Iewes, when they returned from the captiuitie of Babylon vnto Ierusalem, gaue to the building of the Temple 61000 Drachma's, or Hungarian Ducats of gold; that is, 21525 li. also fiue thousand pound of siluer, which at 37 s. 6 d. the pound commeth to 9375 li. Cap. 2. v. 69.

ARTASHAST, (who in some places is called *Darius Artaxerxes Longimanus*) commaunded his Treasurer to giue vnto *Esdras* towards the building of the Temple of Ierusalem, 100 Centiners or talents of siluer, which (at 187 li. 10 s. the talent) commeth to 18750 li. according to the Hebrew common weight; for as oft as there is no addition, it is to be intended in euery place the common weight. Cap. 7. v. 21, 22.

The king of Persia and his Nobles, with all Israel, gaue to the building of the Temple in Ierusalem 650 Centiners of siluer of the common weight, which (at 187 li. 10 s. the talent) commeth to 121875 li. also in siluer vessels 100 Centiners or talents, which (at 187 li. 10 s. the talent) commeth to 18750 li; also 100 Centiners or talents of gold, which (at 2250 li. the talent) in the whole commeth to 225000 li. or thereabouts; also 20 cups of gold, weighing 1000 Drachma's or Hungarian Ducats, that is 375 li: each of which cups were worth 18 li. 15 s. Cap. 8. v. 16. 26.

Nehemiah.

THe *Tirshatha* (or, as some haue it, *Nehemiah*) gaue to the worke 1000 Drachma's of gold, which was 275 li: and some of the fathers gaue to the worke 20000 Drachma's or Hungarian Ducats of gold, which came to 5500000 li: also 2200 pounds of siluer, which was 4125 li; and the rest of the people gaue 20000 Drachmas or Hungarian ducats of gold, wch came to 5500000 l. also 2000 pieces of siluer, which were common pounds, which commeth to 3756 li. Cap. 7. v. 37.

Esther.

PRoud *Hammon* offered 10000 Centiners or talents of siluer, to destroy the Iewes; which (at 187 li. 10 s. the talent) commeth to 1875000 li. Cap. 3. v. 9.

Ezekiel.

Cap.45.43. A Sicle of the Temple ſhal be 20 Gerahs, that is, 2 s. 6 d. (for in this place he ſpeaketh of that which belongeth to the Sanctuarie) and the Mina (that is, the kings Mina) ſhall be 20 ſicles: and 25 ſicles ſhall be the Mina of the Temple: and 15 ſicles ſhal be the common Mina; of which you may reade before.

Tobias.

Cap.1.v.16. OLd *Tobias* willingly lent vnto the poore man *Gabel* in Rages, a towne in Media, ten pounds of ſiluer, that is, 18 li. 15 s. But if it be according to our tranſlation, that is, ten Talents at 187 li. 10 s. the Talent, is 1963 li. after the common weight. but if after the weight of the Temple, it comes to as much more.

1 Macchabees.

Ca.10.v.40,42. D*Emetrius* king of Syria offered to giue yearly vnto the Iewes for the building of the Temple, 15000 ſicles of ſiluer, of the Temple weight; that is 1000 Mina's, which (at 37 s. 6 d. the Mina) comes to 1875 li. And, if they would aid him, he would alſo reſtore the money againe which his officers had kept backe of the reuenues of the Temple; which was yearely 5000 ſicles of the Temple, of ſiluer; that is, 2500 crowns Engliſh, which is, 625 li.

Cap.11.v.28. *Ionathan* the high Prieſt of Ieruſalem, wrought ſo wel with *Demetrius* king of Syria, that he releaſed the Iewes of their yearely tribute, and made them free: for which freedome hee gaue 300 Centiners of gold or common Talents; which at 2250 li. the Talent, commeth to 675000 li.

Ca.13.v.61.19 *Simon*, to releaſe his brother, ſent to *Tryphon*, the k. of Syrias General of his Hoſt, 100 Centiners or Talents of ſiluer, of the common weight; wch at 187 li. 10 s. the talent, amounts to 18750 li.

Cap.14.v.14. *Simon* the high Prieſt of Ieruſalem ſent the Romans a great ſhield of gold, weighing 1000 pounds; which is 100000 Hungarian Ducats, 37500 li. Engliſh.

Ca.15.v.31.35. *Antiochus* (*Demetrius* his ſonne) k. of Syria, asked of *Simon* the high Prieſt of Ieruſalem, for the redemption of certain towns that he had taken, fiue hundred Centiners or cõmon talents of ſiluer; and for his charges as much more; in all, a thouſand Centiners

or

or Talents: that is 187500 li. in Engliſh money. But *Simon* refuſed the proffer, yet neuertheleſſe, that he might liue in peace, he offered him 100 Talents of ſiluer, vvhich (at 187 li. 10 s. the Talent) amounteth to 18750 li.

II Macchabees.

WHen *Helyodorus* would haue robbed the Temple, there vvas in it 400 Centiners of ſiluer (of the weight of the Temple) vvhich at 375 li. the Talent, commeth in the whole to 150000 pounds Engliſh: alſo 200 Centiners of gold, vvhich at 4500 li. the Talent, amounteth to 900000 li. Cap. 3. v. 11.

Iaſon that wicked Prieſt deceiued his brother *Onias* of the office of high Prieſt, and gaue to king *Antiochus* for it, firſt 360 Talents of ſiluer; then 80; after, 150; all of the common vveight: which vvere in the whole 590 Talents, and amounted at 187 li. 10 s. the Talent, to 110625 li. Cap. 4. v. 8. & 19. 2. 4.

The wicked *Iaſon* being high Prieſt, hearing that *Antiochus* held a great feaſt in Tyrus, ſent 300 Drachma's of ſiluer, that is, 9 li. 7 s. 6 d. for a ſacrifice to *Hercules*. But if you change theſe into Hungarian Ducats (as there are ſome thinke them to be, gold) then they come to 112 li. 10 s.

Menelaus being ſent by *Iaſon* the high Prieſt to the king, he behaued himſelfe in ſuch cunning maner, that he gat the high Prieſts office; promiſing the king 300 Centiners or Talents of ſiluer, more then *Iaſon* would giue; vvhich at 187 li. 10 s. the Talent, commeth to 56250 li. 10 s: but being vnable to performe his promiſe, he was put from his office of high Prieſt.

Antiochus paied yearely to the Romanes 2000 Talents of ſiluer, that is, 375000 li. Cap. 8. v. 10.

Antiochus tooke 1800 Centiners or Talents of ſiluer of the Temple of Ieruſalem, which at 187 li. 10 s. the Talent, commeth to 337500 li. Cap. 5. v. 21.

Nicanor cauſed to be proclaimed, That he would ſell the captiue Iews, 19 for a Centiner, that is for euerie Iew 9 li. 17 s. 4 d. q. c. Cap. 8. v. 10.

Iudas Macchabeus ſent 2000 Drachmas of ſiluer to Ieruſalem for a ſinne offering, that is, 62 li. 10 s. Cap. 12. 43.

Now followeth the Reckonings of the Monies in the NEVV TESTAMENT.

And first of Matthew.

Cap.5. HEe that agreeth not with his aduerſarie, ſhall be caſt into priſon and not come forth (ſo ſaith our Sauiour Chriſt) vntill hee hath payed the vtmoſt farthing. The Hebrew and Latin tranſlations haue it *Quadrans*, or a fourth part, that is a farthing in our money: but if you account according to the Roman coine, it was ob.q.

Cap.10.v.29. *Doe not men buy two Sparrowes for a pennie?* that is, ſomething more then halfe a farthing.

Cap.17.v.25. When our Sauiour Chriſt went into Capernaum, the receiuers of tribute ſpake to *Peter*, ſaying, *Doth not your Maſter pay tribute?* The tribute money in the Text is called *Didrachma*, which was 15 d, for ſo much euerie man payed for tribute: from whence may be gathered, that the pennie that *Peter* tooke out of the fiſhes mouth was worth 2 s. 6 d.

Cap.18.v.23. The kingdome of heauen is like vnto a king that would call his ſeruants to acount, and when he began to reckon with them, the one ought him 10000 li. in Hebrew weight; which at 37 s. 6 d. the pound, commeth in the whole to 18750 li. ſo much was the wicked ſeruant in debt to his maſter. And on the contrarie, one of his fellow ſeruants ought him 100 pence: in the Hebrew text it is *Centum Obulos*, and one *Obulus* was 1 d.q, that is 10 s. 5 d: ſo that the bad ſeruant ought his maſter 30000 times more than his fellow ſeruant ought him.

The Greeke text ſaith, that his fellow ought him *Centum Denarios*; that is, 3 li. 2 s. 6 d: which is yet a great deale of difference; for the wicked ſeruant ought his maſter aboue 6000 times more than his fellow ſeruant ought him.

Cap.20.v.2. The Lord of the Vineyard agreed with his laborers for a pennie a day; in the Hebrew text it is *Zuza*, and in the Greek *Denarius*; both which are of like value Engliſh, that is, 7 d. ob. ſo much each labourer had by the day.

Cap.22.v.19.20 When the Phariſeis and *Herods* ſeruants tempted Chriſt, asking him

him whether it was lawfull to pay tribute vnto *Cæsar* or not: Christ answered and said, *You hypocrites, why tempt you me? shew me the tribute money, and they brought him a pennie*; where it is expreſt by the word *Zuza* or *Denarius*, that is, 7 d.ob.

The kingdome of heauen is like vnto a man, that trauelling into a farre countrey, called his ſeruants, and deliuered vnto them his goods; to one he gaue fiue Talents, that is, 937 li. 10 s. with which he gained iuſt as much more, which is, 937 li. 10 s. to the ſecond he gaue two Talents of the common weight alſo, which was 375 li. and hee alſo gained iuſt as much more, that is, 375 li. and to the third he gaue one Talent, that is, 187 li. 10 s. & he gained nothing with it, but hid the Talent in the earth. Mat. 25. 14, 15.

Iudas Iſcariot betrayed our Sauiour Chriſt for thirtie pence or pieces of ſiluer, which were ſo manie ſicles of the Temple, each ſicle being halfe an ounce, which were accounted worth 2 s. 6 d. ſo the whole came to 3 li. 15 s. for which our Sauiour Chriſt was betrayed. And with it they bought a Potters field. Cap. 26. v. 14.

Marke.

OVr Sauiour Chriſt ſate ouer againſt the treaſurie, and beheld how the people caſt into the treaſurie: and manie rich men caſt in much; and there came a certaine poore widdow, and ſhe threw in two mites, that is, a farthing, or a *Quadrans*, which was the fourth part of an Aſſis, being almoſt a penie Engliſh. Ca. 12. v. 41, 42.

Our Sauiour Chriſt being at Bethanie in the houſe of *Simon* the leaper, there came a woman hauing a boxe of oyntment of coſtly oyle called Spikenard, and ſhe broke the boxe and poured it vpon his head; therefore ſome murmured among themſelues, and ſaid, To what end is this waſt of oyntment? for it might haue beene ſold for more than three hundred *Denarios* or pence, that is 9 li. 7 s. 6 d. Cap. 14. v. 15.

Luke.

OVr Sauiour Chriſt ſaith, Are not fiue Sparrowes ſolde for two farthings? that is, *Aſſibus duobus*, which is 1 d.ob. Cap. 12. v. 6.

Or what woman hauing ten pieces of ſiluer, that is, ten Drachma's or groats, (each being worth 7 d.ob.) and loſe one, will not ſeek til ſhe find it &c. So theſe ten were in Engl. money 6 s. 3 d. Cap. 15. v. 8.

Cap.19.v.12. A certaine Nobleman went into a farre countrey to receiue for himselfe a kingdome: and he called his ten seruants, and deliuered them ten pieces of money, or ten pounds, or Mina's (according to the weight of the Temple) which came to (at 3 li.2 s.6 d. the Mina) in the whole 31 li. 5 s.

Iohn.

Cap.6.ver.5. WHen our Sauiour Christ would feed 5000 men, besides women and children, hee said vnto *Philip*, Where might we buy bread that these people might eate? (which he spake to proue *Philip.*) *Philip* answered and said, That 200 pennie worth of bread will not be sufficient for them that euerie one might take a little. The 200 pennie worth of bread are called *Denarios*, which was worth 7 d. ob. in our money, and in the whole is worth 6 li. 5 s. From whence may be gathered, that there being 5000, euery one of them should haue had no more bread then might haue beene bought with a farthing mite and halfe of our siluer.

Cap.12.v.5. As our Sauiour Christ sixe dayes before the Passeouer was eating in the house of *Lazarus*, (whom he had raised from the dead in Bethânia,) *Marie Lazarus* sister tooke a box, some say a pound of oyle of Spikenard, and annointed Iesus feete, and wiped them with her haire; and the whole house was filled with the sauor of the ointment. Then said one of his Disciples, euen *Iudas Iscariot*, *Simons* sonne, Why was not this oyntment sold for 300 pence? that is, *denarios*, euerie *denarios* being worth 7 d.ob. which amounted in the whole to 9 li. 7 s.6 d.

Cap.19.v.39. When Christs bodie was to be buried, *Nicodemus* came and brought Mirrhe & Alloes mingled together, about 100 pound weight according to the common weight, which was 2500 halfe ounces and came to 78 pounds and 8 ounces English.

Actes.

IN Asia manie Bookes were burnt to the value of 50000 pieces of siluer, that is, Roman *denarios*, euerie of which was 7 d.ob. the whole amounting to 1562 li.10 s.

Thus haue I briefly set forth vnto you the seueral weights that were

were common amongſt the Iewes, both as they were originally from themſelues, and as they receiued them from other Nations, comparing them with the Scriptures as they are ſeuerally mentioned, and reduced them to our valuations. In caſting vp of which, if there ſhall chaunce to be anie errour, you may with the due examination of the worth of euerie piece of ſiluer or gold (according as you ſhall finde them at the beginning of this Treatiſe) eaſily reforme them, and bring them to your owne vnderſtanding.

Of the auncient Money and Coine that was vſed amongſt the Græcians *and Romanes.*

FRom what hath beene ſaid, may be gathered, that the Iewes vſed no Coine but Weights onely, though perhaps to put a diſtinction betweene thoſe Weights, there was vſed ſome impreſſion; yet that cannot properly be ſaid Coine. But in all other kingdoms (where money was currant) there was vſed coine, and that valued according to the will and commaund of the Prince or State where it was coined: which alſo becauſe of the captiuitie of the Iewes, came amongſt them, and paſt as currant according to their worth; of which Coines I haue alreadie ſpoken. Yet becauſe there are manie other Coines and Weights mentioned in the Epiſtles of the Apoſtles, which were partly of the Græcians partly of the Romanes, into which gouernements moſt of them trauelled; I will therefore endeuor to ſet before you the valuation of the Græcian and Romane Coines and Weights reduced to our valuation and Weights, that ſo thoſe monies mentioned in the New Teſtament, and in this Treatiſe omitted, may with the more facilitie be apprehended and made plaine vnto you.

of

Of the Gretian coine; and first of their Siluer and Brasse Nummus, or Money.

The Attick Drachma.

AN Attick Drachma was a proportion for almost all the Greek monies: for the Grecians numbred their monies by Drachma's, as the Romanes by Sestertia's. [This was the Nummus or coine amongst the Athenians] and was the eighth part of an ounce, which is worth in our money 7 d.ob.

The *Stater*, which was also called *Tetradrachma*, vpon the one side whereof was the head of *Minerua*, vpon the other the Owle: was worth foure Attick Drachma's, as is manifest *Matth.* 17.25. which is in our money 2 s.6 d.

The *Didrachma*, which was also amongst the Athenians, called *Bos*, because it was signed with the similitude of an Oxe vpon the one side of it (of this *Theseus* was the first author) as *Plutarch* remembreth: it was worth halfe a Stater, or two Drachma's, that is in our money 15 d.

The *Tridrachma*, which was three Drachma's, and worth in our money 23 d.ob.

The *Obulus Atticus*, which was the sixt part of an Attick Drachma, was worth of our money 1 d.q.

The *Semiobulus*, which was the least of the Greek siluer coine, and was worth ob.q.

There was also a *Diobulus*, which was the third part of a Drachma, and worth 2 d.ob.

Triobulus, which was halfe a Drachma, and worth 3 d.ob.q.

Tetrobulus, which contained two-third parts of a Drachma, and was worth 5 d.English.

The Egina Drachma.

The Drachma of Ægina conteined ten Attick Obulos, & was worth 1s ob.English.

Obulus Æginus, was the sixt part of the Drachma of Ægina, and was worth 2 d.halfe farthing and a third part of a farthing.

Triobulus Æginæus, was halfe an Ægina Drachma, and of ours was vvorth 6 d. q.

Stater Corinthius, was vvorth 10 Obulos of Ægina, and of ours 1 s. 8 d. ob.q.

Stater Macidonius, was vvorth in ours 2 s. 9 d. q. and three seconds of a farthing.

Of

Of the Aſiaticke ſiluer.

THe Aſiaticke money was of leſſe valuations, and other denominations than the reſt of Greece; for the greateſt of their ſiluer coine that was vſually currant, was but ten pence: and it was called by the name of *Siglus*, which was worth ſeuen Atticke *Obulos* and a halfe, as *Xenophon* ſaieth: but as *Heſychius* ſaieth, it was worth eight Atticke *Obulos*, and foure ſcruples, which is 10.d. in our money.

Ciſtophorus was alſo Aſiaticke ſiluer, and was ſo called, becauſe of the image that was vpon it: and was worth of our money 4.d. ob.c. *Lucian in Caront. Suid. lo. allegat Heſych. in.*

Danaces, which peece of money the Grecians vſually put into the mouth of the dead, to pay *Charon* for their paſſage to *Eliſium*; was worth ob.q. and two third parts of a farthing.

Of the Braſſe money among the Gretians.

They had but two ſorts of braſſe money, that is mentioned to continue currant among them; and they were *Æreolum* and *Minutum*.

Æreolum was worth the ſixth part of an Atticke *Obulus*, according to the opinion of *Suidas* and others, which in our money is q.c. and one third part of a mite.

Minutum, is the ſeuenth part of that, which is little more than halfe a mite.

Of the gold coines among the Grecians.

IN the next place, is to be diſcribed the quantitie and valuation of their gold coines, of which there is any mention in auncient Authors: and they were amongſt the Athenians an Atticke Stater which weighed 2 Drachmas, as *Pollux* ſaieth, and was worth with vs 15.s. and a *Daricus* which was worth 15.s.

A *Stater* was diuided into theſe parts, that is, A *Semi Stater*, which was worth 7.s. 6.d.

A *Tetraſtater*, of which *Ariſtotel* and *Pollux* ſpeaketh *li.9.* which was worth of our money 3.li.

And the Macidonian golden *Stater* coined by *Philip*, *Alexander*, *Lyſimachus*, *Demetrius*, and others which ſucceeded in Macidonia, Syria, and Aſia, which was worth of our money 18.s.4.d.

Dari-

Of the Asiaticke Gold.

Stater Daricus, which before was called Adarchon, was a nummus, or a peece of coine of the Persians, and vvorth a dedrachma, hauing vpon it the similitude of a *Sagitarius*, according to *Plutarch*, in the life of *Agiselaus*, and vvas vvorth with vs 15 s.

Xenophon lib. 1. *Semi Daricus*, of vvhich there is mention in *Xenophon*, vvas worth halfe a Darick Stater, and vveighed an Attick Drachma, which was vvorth with vs 7.s. 6.d.

Cizycenus was a peece of coine so called, as may be thought of a towne called Cizycus, of which you may read *Strab. li.* 14. and was worth 7.s. 6.d.

Of the Grecian Mina and Talents.

THe Attick Minas weigh one hundred Drachmas, and vvas equali to the Mina of the Temple amongst the Iewes, according to the opinion of *Xenophon* and *Plutarch*, and vvas worth vvith vs 3.li. 2.s. 6.d.

There vvere diuers kinds of talents, according to the opinions of *Pollux* and *Varro*, most of vvhich vveighed sixtie minaes, and a Mina one hundred Drachmas, and, for the most part six thousand drachmas (of the countrie vvhere the talent vvas) make a talent.

The Atticke talent contained sixe thousand Atticke Drachmas, according to the opinions of *Pollux* and *Festus*, and is equal to the common talent among the Iewes, worth in our money 187.li. 10.s.

But according to the opinion of *Liuy* and *Priscianus*, there was an Atticke talent worth eight thousand Drachmas, vvhich was 250.li.

The Ægyptian talent, according to the opinion of *Plinie* and *Varro*, weighed as much, that is 250.li.

The Syrian talent contained 1500 Atticke Drachmas, which was 46.li. 17.s. 6.d.

The Euboian talent (according to the opinion of *Pompey* and *Festus*) weighed foure thousand *Denarios* (that is, Drachmas) and was worth 125.li.

The

The Rodian talent contained 4500 Atticke Drachmas, worth 140.li. 12.s. 6.d.

The Babylonian talent was 7000 Atticke Drachmas, worth 218.li. 15.s.

The Ægina talent, was 10000 Atticke Drachmas, that is 312.li. 12.s.

The Alexandrean talent is 12000 Atticke Drachmas, which was as much as the Talent of the Temple, which is 375.li. Engliſh.

The auncient *Tallentum Siculum* (according to the opinion of *Pollux*) was ſix Drachmas, which was 3.s. 9.d. Engliſh.

The Neapolitan talent was as much, according to the opinion of *Varro*, that is 3.s. 9.d. Engliſh.

The new *Talentum Siculum*, and the *Scicilian* talent (as *Varro* ſaieth) is all one, and is worth 1.s. 10.d.ob.

The Rhegian talent, was but halfe a Drachma, and is worth 3.d.ob.q.

Of the Coines and Moneys of the auncient Romans: and firſt of the Braſſe money.

As (as *Varro* ſaieth) is as much as *Æs*, that is, braſſe: For *Æreus* was a coine weighing a pound weight: but after many chaunges that happened in the Roman State, it came to bee worth the tenth part of a Roman pennie, which with vs is worth ob.q.

Semiſsis, is as much as halfe an *As*: according to *Varro*, and was worth q.c.

Triens, that is, the third part of an As, which was halfe a farthing.

Quadrans, was the fourth part of an As. *Plinie* calls it *Triuncis*; *Cicero Triuntius*; becauſe it was a diminution of the former pound containing three ounces; and with vs worth three mites.

Sextans, that is the ſixth part of an *Aſsis*, which was worth q. or two mites.

Vncia, the twelfth part of an *Aſsis*, worth one mite c.

Semiuncia, worth halfe a mite.

Sex-

Sextula, that is the ſixth part of an ounce, worth the ſixth part of a mite. Theſe are the ancient braſſe moneys vſual amongſt the Romans; but there were greater vſed in latter times, according to the opinion of *Varro*.

Of the ſiluer money amongſt the Romans.

Denarius was ſo called becauſe it was worth ten *Aſſes*; but it was not alwaies of one worth and eſtimation amongſt the Romans, for the auncient Roman *Denarius* or penie, which was currant in the time of the Conſuls, weighed but the ſeuenth part of an ounce (according to the opinion of *Celſus* and many other Authors) and was worth of our mony 8.d.ob.c. and one ſeuenth part of a mite.

Denarius Nouus, or the new pennie, was firſt coined in *Claudius* the Emperors time, and was worth (according to the opinion of *Plinie* and others) preciſely a *Drachma*, that is 7.d.ob.

Bigatus and *Quadrigatus*, is all one with the Roman penie, and was ſo called, becauſe theſe words were ſtamped vpon one ſide of it, and was worth 7.d. ob.

Victoriatus, was a coine firſt brought vp by the law of *Clodius* amongſt the Romans, being ſo called becauſe the image of Victorie was vpon it; and according to *Plinie* was halfe a *Denerius*, and is worth 3.d. ob.

Seſtertius, is ſo called of *Seſquitertiers*, according to *Priſcian*, it was two *Aſſes* and a halfe, and was worth 3.d. ob. q.

Obulus, is the ſixth part of a *Denarius*, and worth 1.d. q.

Libella, is the tenth part of a *denarius*, and worth ob.q.

Sembella, ſo called, becauſe it was halfe a *Libella*, and was worth farthing and halfe.

Teruntius, was the fourth part of a *denarius*, and was worth two mites and a halfe.

Of the gold amongſt the Romans.

THere were alſo gold *denarios* amongſt the Romans; either ſo called, becauſe they had the ſame ſtampe, or elſe becauſe they were about the ſame bigneſſe to ſee to, coyned in the time of the Conſuls, worth in Engliſh mony 17.s. 1.d. ob. a peece.

The

The other was coined later, about the beginning of the Emperours, and weighed two Drachma's; being of equall weight with our Engliſh Spur-royalls, which are worth 15 s. This was, after the firſt fiue Emperours, much diminiſhed in weight: *Nero* made it lighter by two or three grains; *Galba*, *Nerua*, *Traianus* and *Hadrianus*, by eight graines: But thoſe that *Veſpaſian* and ſucceeding Emperours coined, were preciſely two Drachma's.

A *Semiſsis* of gold, weighed a iuſt Drachma, and was worth 7 s. 6 d.

A *Tremiſsis* of golde, which was three parts of an *Iſ*, was worth 5 s.

Of the gold after the ſeat of the Empire was tranſlated to Byzantium or Conſtantinople.

Conſtantine the Great diminiſhed that coine which was a *Drachma*, to a *Didrachma*, and the ſeuenth part of a *Drachma*; and was worth of our money 8 s. 6 d. ob.

And thus they continued till the time of *Valentinian* the Emperour, who cauſed ſix of them to be coined out of an ounce of gold, and therefore, as *Iſidor* ſaith, were called amongſt the Græcians ἑξάγια, that is, *Sextuala*, becauſe it was the ſixt part of an ounce, and was worth 10 s.

The *Semiſsis* of Valentinian gold was worth 5 s.

The *Triens* or *Tremiſsis*, was worth 3 s. 4 d.

The *Scruple*, which was the fourth part of a golden ſhilling, 2 s. 6 d.

Of the ſiluer and braſſe money of the Empire, after it was tranſlated to Conſtantinople.

Miliariſimum weighed two Drachmas (according to the opinion of *Cedrenus*) and was worth 15 d.

Cerates, was a piece of coine called alſo *Siliqua Cornuta*, becauſe there was ſtamped vpon it, the Moone increaſing; by which marke it was known to be more then the common *Ceratio* or *Siliqua*, and was worth 7 d. ob.

The common *Siliqua* or *Ceratio*, was ſo called becauſe it was

worth foure graines of gold (which is the weight of a * Silique) and according to *Iuſtinian* was worth 5 d.

* A Silique is the fruit of a Carob tree, which carrieth certaine ſweet cods or husks about 5 inches long, and as broad as a mans thumb: ſix Carobs or Carob Beane cods weighed a Drachma or Carract.

Follis, of which there is often mention in the Hiſtorie of *Euſebius*, was a braſſe, or (as *Lampadius* ſaith) an iron coine; ſo called becauſe there was ſtampt vpon it the ſimilitude of a leaſe, & was worth farthing halfe and one-third.

Of the Romane ſummes of money.

A *Seſtertium* (being taken in the Neuter Gender) containeth a thouſand *Seſtertios*, and is worth 7 li. 16 s. 3 d.

A pound weight containeth twelue ounces of ſiluer, which is worth 3 li.

A *Talent* containeth 24 *Seſtertias*, 6000 Denarios; being of equal weight & worth to the Attick talent, & is worth 187 li. 10 s.

I will alſo adde that which was called *Sportula*, becauſe it was a certaine ſmall ſumme of 400 *Quadrans*, which maketh 10 *Seſtertios*, of which you may reade in *Suetonius* in the life of *Domitian Nero*, and contained 1 s. 6 d. ob. q.

The Hebrew, Greeke, and Latine Meaſures reduced to ours, whereby you may find the quantitie of all ſuch Meaſures *as are mentioned in the Old and New Teſtament.*

BVt now hauing briefly and as exactly as I can deſcribed the Weights and valuations of the auncient moneyes that were currant amongſt the Iewes, Græcians, and Romans, as well thoſe that are mentioned in the Scripture as others; it reſteth (that I might make this a perfect worke) to ſay ſomething of the Meaſures mentioned in the Scriptures, which I will (as neer as I can) reduce to the quantitie of our Meaſures which are common amongſt vs.

Of

Of the Corne Measures.

A *Gomer* is a gallon with vs, or thereabouts, according to *Bud: in Mensur is Hebr.*

An Attick *Chenix* (according to *Budeus*) is the third part of a Gomer, or halfe Modius, which measure is almost three pintes.

Satum was a Measure containing three *Gomers* or *Semodios*, which is with vs three gallons and three pintes, or thereabouts.

An *Epha* was as much as a *Medimnus Atticus*; wth according to the opinion of some authors, is a pottle lesse then our Bushell. But if you follow the proportion of *Budeus*, it is ten Gomers or gallons and more, which is a Bushell and a peck of our measure and more.

A *Letech* is the halfe of a *Corus*, and conteyned fiue Epha's or Attick Medimnos; which was according to *Budeus*, six Bushels and a peck.

A *Cor* or *Corus*, following the same proportion, was two *Letech*, that is, ten Attick Medimnos; and of ours, twelue bushels and a halfe.

Of the Measures of Wine and Beere.

H*Emina* (according to *Georgius Agricola* and *Budeus*) was three quarters of a pinte.

A *Sextarius* was two *Heminaes*, that is, a pinte and halfe.

A *Log*, was as much.

A *Congius* conteined six *Sextarios*, that is, nine pintes.

A *Hin* was twelue *Sextarios*, that is, eighteene pintes.

A *Cad* was sixtie *Sextarios*, that is, fortie fiue quarts.

A *Bath* was seuentie two *Sextarios*, that is, fistie foure quarts.

A *Homer* was a great measure conteyning 720 *Sextarios*, which was 67 gallons and a pottle.

An *Vrna*, according to *Capulis*, conteined 24 *Sextarios*, that is, 36 pints, which makes foure gallons and a halfe of our common measure; but according to *Budeus* account, it commeth but to three gallons and a halfe, or thereabouts.

An *Amphora* was a measure common amongst the Græcians, of which there is mention made of three sorts: the one conteyning

ning three gallons and a pottle; the other, eight *Congios*, or fortie eight Sextarios, which was nine gallons of our measure; the third, (as *Plinie* saith) was an Amphora, which conteined twentie gallons and a halfe.

A *Modius* conteined sixteen *Sextarios*, which was twentie foure pintes, that is, three gallons or thereabouts; but according to the opinion of some authors, it is but a peck and some small matter more.

A *Semimodius* was eight *Sextarios*, that is, a gallon and a halfe.

A *Gomer* was somthing lesse then a *Semimodius*, and conteined but seuen *Sextarios* and a fift part of a *Sextarios*, which is some ten pintes and a quarter and three spoonefuls.

A *Quartarius* conteined one *Sextarios* and a halfe, which was a quart and the fourth part of a pinte.

A spoonefull.

A *Cyame* is two spoonefuls.

A *Mystrus* & *Cyame*, according to the opiniõ of som, is all one.

A *Cyathus* conteineth foure spoonefuls.

A *Hemina Cottila*, is sixe times so much, which is 24 spoonfuls, that is, three quarters of a Wine pinte.

The Measures mentioned in the Old Testament.

And first of Genesis.

WHen *Abraham* receiued three strange men, he went to his wife *Sara* into the Tent and said, Make readie at once three measures of fine meale: which according to some Diuines, were three Zataes; according to others, fortie foure Sextarios: which was of our measure (at a pinte and a halfe the Sextarios) a bushell and a quart.

Exodus.

Cap. 16. v. 31. 33. 34. 37. MOses said to *Aaron*, Take a pot of the quantitie of a Gomer, (which was seuen Sextarios and a fift part; and is of our measure a gallon, a quart, and foure spoonefuls) to keep for your posteritie. In the same chapter *Moses* saith, that a Gomer is the tenth part of an Ephah, which (as is said) is more then our bushel.

You

You shall present vpon the Altar two Lambs of a yere old, euerie day; the one Lamb in the morning, and the other in the euening; and to each Lamb a tenth part of an Ephah (which was fiue quarts and halfe a pint) of fine floure, with the fourth part of a Hin (that is, foure pintes) of beaten oyle; and the fourth part of a Hin (that is, foure pintes) of wine for a drinke offering. Cap. 29. v. 40.

The annointing oyle of the Sanctuarie was made of the best and sweetest spices that could be gotten, that is, of Mirrhe 500 sicles, or 250 ounces; of Calamus 125 ounces; of Cinnamon 125 ounces: All this was mixed with a Hin, that is, with eighteene pintes of oyle of Oliues, as the Apothecaries make it. Cap. 30. v. 33.

Leuiticus.

HEe that sinned and was not able to bring two Turtle doues or two yong pigeons for an offering, he must bring the tenth part of an Epha of fine floure, that is, ten pintes and a halfe. Cap. 5. v. 11.

When the Leaper was visited, and found to be infected with the leprosie, the eighth day after he was to take two hee Lambs of a yeare old, without blemish, and an Ewe Lamb of a yeare old without blemish, and three tenth parts (that is, fifteene quarters, a pinte and halfe) of fine floure for a meat offering, mingled with a Log of oyle, that is, with a pinte and halfe of oyle. Cap. 14. 19. 12

Numbers.

TO a meate offering was added the fourth part of a Hin, that is foure pintes & a halfe of oyle, and as much wine, or the third part of a Hin, that is, six pintes of oyle, and as much wine: some say halfe a Hin, that is, nine pintes of oyle, and as much wine. Cap. 15. v. 4.

Deuteronomie.

THere shall not be two sortes of Epha's within thy house; which concludes there was a greater and a lesser. Cap. 25. v. 13, 14, 15.

Iudges.

WHen *Gedion* would set vpon the Midianites, he gaue each of his souldiers a Trumpet in one hand, and an emptie Cap. 7. 16.

pitcher in the other hand, with Lamps therein: these pitchers were called *Cados minores* as som say, that is, oyle cans, like lamps wherein they vsed to set *Tedæ nuptiales*, that is, bride candles: for such was the vsuall custome in those dayes, that the bridegrome went to fetch his bride by night, and then certaine Virgins were appointed to beare the wedding candles or lamps before them; whereof our Sauiour Christ made that notable similitude of the ten Virgins that went to meet the bridegrome, *Matt.*25. This difference is herein to be noted, That in the Lamps of the Virgins whereof our Sauiour Christ speaketh, there was oyle, but in *Gedions* Pitchers there was no oyle; but they were emptie oyle pitchers, with thick bellies, and narrow necks, wherein there stood Lamps or candles: such might be called *Cados minores*, for they were not verie great, but so light that they might easily be carried in one hand without trouble; but what they conteyned in measure is not specified.

Ruth.

Cap.2.3.18. THe young widdow *Ruth* the Moabite, was not slothfull, nor yet idle, but went into *Boas* field, where she gleaned so many eares of corne after the Reapers in one day, that at night when she had threshed the eares, she found it to be an Ephah, that is, a bushell, or thereabouts: for there were three kinds of Ephah, as you may reade before.

Cap.3. When *Ruth* laid her selfe downe at the feet of *Boas* and desired him that he would marrie her; in the morning when *Boas* rose, hee gaue her sixe measures or Modios, that is, sixe gallons of Barley, or thereabouts.

I Samuel.

Cap.17.17. WHen *Saul* was gone out to fight against the Philistines, and that *Goliah* daily mocked the Host of the Philistines; the Lord stirred vp *Isai* the father of *Dauid* to send him to his brethren to the Host, with an Epha of parched corne, that is, a bushel or thereabouts.

Cap.25.3.18. *Dauid* being vpon the way, minding to destroy the foole *Nabal*; *Abigail Nabals* wife, a verie wise & discreet woman, went to meet

meet him; and finding *Dauid*, she appeased his wrath with a present of 200 loaues of bread, two bottles of wine, fiue sheep readie dressed, and fiue Zatas, (that is, fifteene Gomers, which is fifteene gallons and something more) of flower, a hundred Fraile of Raisons, and a hundred of Figgs; which laded vpon an Asse &c.

1 Kings.

THe molten Sea that stood vpon twelue knops like Cucumbers, was verie curiously made, of diuers kinds of mettalls; being ten cubites wide, and fiue high: it held 2000 bathes, that is, twentie seuen thousand gallons English, or thereabouts, euerie bath containing (according to the opinion of *Iosephus*) 72 Sextarios, that is, (at a pinte and a halfe the Sextarius) thirteene gallons and a halfe. Cap. 7. v. 23. 25

King *Solomon* caused ten copper kettles to be made, that stood vpon ten stoles; each kettle containing fortie Bathes, euerie Bath seuentie two Sextarios, which commeth to thirteene gallons and a halfe English, so that euerie kettle contained 540 gallons. Cap. 7. v. 38.

When the Prophet *Eliah* desired the widdow of Sarepta to fetch him a little water and a bit of bread, she answered him and said; As true as the Lord your God liueth, I haue not anie bread, but onely a handfull of flower in a Cab, (which was a kinde of vessell that held eight quarts) and a little oyle in a Pitcher. And *Eliah* said vnto her, Thy meale &c. Cap. 17. v. 12. 13. 14.

The Prophet *Eliah* being vpon mount Carmel, about the time of the euening sacrifice, built vp an Altar in the sight of the whole congregation of the people of Israel, and laid wood vpon it, and vpon the wood an Oxe cut in pieces for a sacrifice, and caused a ditch to be digged round about it, of such a wideneſſe and depth as might containe two Zatas, that is, sixe Gomers and something more; about sixe gallons and a halfe of our measure. And there was 12 Cads (that is, 175 gallons) of water cast vpon the sacrifice: but when *Eliah* called vpon the name of the Lord, fire fell from heauen and deuoured the sacrifice, dried vp the water, and burnt the wood and the stones of the Altar to dust. Ca. 18. v. 32. 34

II Kings.

Cap.6.v.25. WHen *Benhadad* king of Syria beſieged Samaria, there was ſuch a famine and dearth in the citie, that they ſold an Aſſes head for 80 ſiluerlings (that is, common ſicles, which is 5 li. Engliſh;) but ſome Texts reade it, 8 ſiluerlings, that is, 10 s: And the fourth part of a Cab, (that is, a pinte and halfe of Pigeons doung) was ſold for fiue pieces of ſiluer, that is, for 6 s. 3 d.

When the Syrians were ſtriken by the Lord and fled from the ſiege of Samaria, corne became ſo cheape (according to the propheſie of *Eliſha*) that vnder the gates of Samaria one Zata (which contained 24 Sextarios, that is, halfe a ſtrike and a pottle of fine flower) was ſold for 15 d. and two Zata's of Barley was ſold for 15 d.

II Chronicles.

Cap.2. *Solomon* gaue to the Carpenters, &c. that cut and hewed downe wood in mount Libanus, for the building of the Temple, 20000 Corus of Wheate, and 20000 of Barley; euerie Corus containing ten *Medimnos Atticos*, which according to *Budeus* accompt, came to 12 Buſhels and a halfe Engliſh, and in the whole to 250000 Buſhels. But if you accompt it according to the opinion of ſome of our Engliſh Authors, it comes but to nine Buſhels and ſeuen gallons and a pottle the Medimna, and in the whole to 198750 Buſhels. And beſides, *Solomon* gaue them 20000 Bathes of Wine, and as much oyle; euerie Bath containing 13 gallons and a pottle, which amounted to in the whole 8437 Barrels and a halfe.

The Meaſures mentioned in the New Teſtament.

And firſt of Matthew.

Cap.13.33. THe kingdome of God is like vnto a piece of Leauen, which a woman taketh and putteth into three Meaſures or Zata's of meale, which make a Buſhell.

Luke.

Luke.

WHen the vniuſt Steward called his Maſters debtors to account, the firſt was debtor 100 Bathes of Oyle (that is, 51 Barrels and 18 gallons) and he bad him write downe halfe, that is, 25 Barrels and a halfe. The ſecond debtor ought 100 Corus of Wheate; which at nine Buſhels and ſeuen gallons the Corus, commeth to 988 Buſhels, or thereabouts: and the vniuſt Steward willed him to ſet downe 80 Corus, that is, 790 Buſhels and one gallon and a halfe. Cap. 16. v. 9.

So the vniuſt Steward deceiued his Maſter of 25 Barrels and a halfe of Oyle, and of 198 Buſhels and one gallon of Wheate, and gaue it to his Maſters creditors.

Iohn.

AT the marriage at Cana in Galile, our Sauiour Chriſt changed the ſix Pitchers of water into wine; euerie Pitcher containing two or three Cads, euerie Cad holding ſixtie Sextarios: that is, 11 gallons and a quart, or thereabouts. Some ſay, that the firſt three Pitchers held each three Cads or Metretas; which if it ſhould be ſo, euerie of them ſhould hold 33 gallons & 3 quarts: then ſay the other three held each two Metretas a piece, that is, 22 gallons and a pottle a piece: then the whole that our Sauiour Chriſt gaue vnto the Bride and Bridegrome amounted to 168 gallons and three quarts or thereabouts. Cap. 2. v. 1. 11.

Reuelation 6. 6.

I Heard a voice ſaying, A Chenix (that is, three pintes of Wheat) for a Denarius (that is, 7 d. ob.) There being eightie fiue times ſo much and a quart ouer in a Buſhell, it would amount vnto 51 s. 8 d. the Buſhell, or thereabouts; which would be a great dearth.

Here is to be obſerued that the Græcians in times paſt were verie ſtrict in their houſe-keeping, and for that cauſe confined their ſeruants to certain meaſures, that is, to a Chenix, which was three pintes of Meate; and to a Sextarius, which was a pinte & a halfe of Wine for euerie day. And by this meanes, the Maſter could readily tell what his ſeruants meate and drinke would coſt him

in a yeare, that is, 365 Chenix: which in our measure (at three pintes the Chenix) commeth to eight Bushels two peckes and a pinte; and 365 pintes of Wine, that is, fortie fiue gallons a pottle and a pinte: so much did euerie seruant eate and drinke in a yeare. But God fed the Israelites fortie yeares in the wildernesse with a greater quantitie; for hee gaue each man daily an Omer (which is three Chenixes) of Manna, that is, a gallon and something more.

Cicero in his 8 Oration for *Verres* writeth, That a Modius of Wheate, which was a peck wanting a pinte, was commonly sold in Scicilia for three Sestertios, about 6 d. sterling: and so much had euerie seruant in Græcia daily, and a pinte of Wine to drinke.

These customes, howsoeuer in these countries they might be tollerable, in regard they liued in a hote clymat: yet to vs, where it is much colder, our bodies require a greater quantitie for nourishment. Neuertheless, a meane and spare dyet is both more healthfull and profitable for the bodie, than excesse; because the stomack being surcharged, it cannot duly concoct that which it receiueth, whereby the bodie is filled with manie crudities and noisom diseases.

And thus haue I as exactly as I can, reduced the Hebrew, Greek and Latin measures to ours: but if there be anie, who in casting vp these quantities of measures mentioned in the Scriptures, shall chaunce to finde any errour, or would reduce them to a more neere estimation (because I haue in this Treatise principally followed *Budeus*) to our Measures; he is then to vnderstand, that there is another course to be taken, and that is, by Weight: foure ordinarie spoonefuls of water weighes an ounce, twelue ounces of Troy weight make a pound, eight pound of Troy weight make a gallon, and thirtie two gallons make a Barrell, &c. The same course may bee taken in the account of Corne measures; there going eight gallons after the same proportion to a Bushell. So that what I haue set downe, may be rectified by your owne industrie, and made more capable to your vnderstanding.

EXAM-

EXAMPLES COLLECTED OVT OF PROPHANE HISTORIES, WHEREBY YOV MAY perceiue the profite that may arise by the due vse of *this Treatise, to all such as reade the Roman and Grecian Histories.*

IN the time of *Claudius*, Emperour of Rome, there was so great a famine (according to the prophecie of *Agabus*, *Acts* 11.) that is a Modins (that is, a peck wanting a pinte) of Wheate was sold for sixe Drachmas, which at 7 d. ob. the Drachma commeth to 3 s. 9 d. English. This great famine is specified by *Suetonius* and *Dion*, where they say, That but a little before, the same measure of Wheate was worth but foure Sesterties, which was 7 d. ob. English.

Of Pithius king of Lidia. Herodot. 7.

Pithius king of Lidia, who entertained that mightie Emperour *Xerxes* and all his armie, would haue lent him three millions of Talents of siluer, towards the charge of his warre: which, according to the Attick Talent (that is, one hundred eightie seuen pounds ten shillings the Talent) amounteth to fiue hundred sixty two millions fiue hundred pounds. And further he would adde to it 4000000. *viz.* foure millions of Daricons, which at fifteene shillings the Daricon, comes to 3000000, *viz.* three millions of pounds. But *Xerxes* being greatly pleased with this hospitalitie and liberalitie; that he might make euident his noble disposition, refused his offer, and gaue him by way of gratuitie, seuen thousand Daricos, which was in our money fiue thousand two hundred and fiftie pounds.

Of Cræsus the mightie king of Lidia.

THis king *Cræsus* sent an Embassador to Delphos, to aske the Idol of *Apollo* if he should prosper in the warres he tooke

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in hand againſt *Cyrus* king of Perſia; with all, ſending diuers rich preſents, and among the reſt, a Lion of gold moſt cunningly wrought, weighing a hundred Talents, euerie Talent weighing foure thouſand fiue hundreth pounds; which in the whole amounted to fiue and fortie thouſaud pounds; moreouer, two cups, whereof one was fine gold cunningly wrought, weighing eight Talents and a halfe, which (at foure thouſand and fiue hundred pounds the Talent) commeth to ſixe and thirtie thouſand pounds; the other cup was made by that noble workeman *Theodorus Samius*, of pure ſiluer, very curiouſly & artificially wrought, containing fortie gallons; but of what valuation it was, is not ſet downe. For this great and rich preſent, king *Cræſus* receiued of the diuell a double and deceitfull anſwere, whereby he was not only prouoked to make warre againſt *Cyrus*, but by that meanes loſt his kingdome; and being taken priſoner, was ſet vpon a pile of wood to be burnt: but crying with a pittifull voice, *O Solon, Solon*, (thereby ſhewing that wiſe *Solon* had foretold him, *That no man is to be accounted happie before his end*) king *Cyrus* graunted him his life. This recompence did the diuell returne to *Cræſus* for ſo great a preſent. Such and manie other the like Hiſtories, by this Booke may be vnderſtood.

The firſt Rule for Drachmaes.

IF you haue anie number of Drachma's deuide them by 8, and the production will be Engliſh crownes according to *Budeus*, 100 Drachma's make a Mina, which is about twelue crownes, or three pounds ſterling.

The ſecond Rule of Minaes.

THe Mina multiplied by 12, the production is crownes: for twelue crownes Engliſh is a Roman Mina, or a Mina of the Temple: 125 Minaes makes a Talent. So that multiply 125 by 12, and the production will be 1500 crownes, which maketh a Talent.

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The third rule of Talents.

THe Talent multiplied by 12, the production is crownes. For 125 Mina's being multiplied by 12 makes 1500 crownes Englisſh, which is a Talent; and 3000 crownes is two Talents, &c. by which meanes you may reduce all Drachma's and other leſſe weights mentioned in the Scriptures to Mina's, & Talents; and theſe againe into crownes. But concerning the diſtinction of Talents, you may reade before. Notwithſtanding obſerue this, That if you chaunce to reade of anie Talent, Mina, or Sicle in the Scripture, whereto there is not an addition of the kings Talent, or, the Talent of the Temple (as I haue ſaid) you may then preſume that it is the common Talent.

And this ſhall ſuffice for the Weights Meaſures, and Monies mentioned in the Scriptures.

FINIS.

¶ A Catalogvе Of The Principall Authors out of whom this foregoing Treatiſe of Weights and Meaſures &c. was gathered.

Ambroſius Calapinus.
Aulus Gelius.
Caſſarus Peucerus.
Athenaus.
Flauius Ioſeph.
Galenus.
Gulshelmus Budeus.
Heſychius.
Saint *Ierom.*
Ioachim Camerarius.
Iohannes Auenarius.
Iohannes Forſterus.
Iulius Pollux.
Martin Luther.
Matthew Hoſtius.
Paulus Eberus.
Philip Melanthon.
Priſcian Gramaticus.
Sebaſtian Munſter.
Septuaginta interpretes.
Suidas.
Volutius Metianus.

The due proportion of Weights and Meaſures are alſo found in *Myropolis.*

Itinerarium

Itinirarium Noui Teſtamenti:

Wherein is contained the Trauels of the Virgin *Mary*, and *Joſeph*, alſo of the wiſe men out of the Eaſt, of our Sauiour Ieſus Chriſt, *and of his Apoſtles.*

BVt ſince I haue briefely related vnto you the Trauells of the auncient Patriarches, Iudges, Kings, and Prophets (which things I know cannot bee vnprofitable to ſuch as are iuditious) mentioned in the old Teſtament; that I might make a perfect end of what I haue begun, I will proceed and ſhew vnto you the trauels of all the holie men and women mentioned in the New Teſtament, where, by due obſeruation of this diſcourſe, you may well vnderſtand, that as all the nations of the world were deriued from one man, that is *Adam*; ſo all the righteous and ſuch as are to be ſaued, are deriued from one man, that is Chriſt Ieſus. For as by the firſt *Adam* ſinne came into the world, and by ſinne death and damnation: ſo by the ſecond *Adam* that ſinne is pardoned, and man made partaker of eternall happineſſe. And that theſe things might bee the more apparant vnto thee, I haue deſcribed the townes, cities, and places mentioned in their ſeuerall trauells; both what they were in former times, and what they are at this preſent: that ſo by due conſideration of both, thou mighteſt obſerue the mutation and change of eſtates; Since through the reuolution of times, thoſe things which ſeeme moſt permanent, haue within the compaſſe of a fewe yeares beene ſubuerted; and the ruines of thoſe cities which haue beene greateſt, left to make euident lamentable examples of vaſt and vnheard of deſtructi-

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ons. From whence, ſuch as haue any ſmall knowledge of the graces of the ſpirit, may draw ſuch comfortable reſolutions, that neither pouertie can ſubuert them, nor riches and honour exalt them; but according to ſaint *Iames cap.* 1. *They may poſſeſſe themſelues in peace*, ſince neither the proſperitie of the world is permanent, nor the aduerſitie thereof intollerable. The knowledge of both which (howſoeuer to ſome it may ſeeme ridiculous) yet to ſuch as are at all toucht with a true ſence of worldly affaires, it cannot chuſe but take a deep impreſſion, and thence draw them to the knowledge of Chriſt Ieſus, and of his doctrine. To which end, and for which purpoſe, I haue principally indeauoured to publiſh this treatiſe; that ſo comparing the eſtate of man in this preſent world, with the eſtate of grace in the world to come, they might perceiue the impotencie of the one, and permanencie of the other; and from both draw immoueable Axiomes: that there can bee no ſaluation where there is not humilitie; nor no proſperitie where there is not a knowledge of Chriſt Ieſus in his humanitie: and thence gather, that the afflictions of this world (to which hee was moſt ſubiect through the whole compaſſe of his life) is the readie meanes to honour and immortall glorie. But that theſe things may the better appeare vnto thee, I will indeauour to lay before thee the beginning (and ſo farre as the holie Scripture leades me) the ending of our Sauiour, from whence thou maieſt drawe ſuch comfortable reſolutions, that in what eſtate ſoeuer thou art, whether in proſperitie or aduerſitie, thou mighteſt therewith reſt content &c.

Of Zacharias *the father of* Iohn *Baptiſt.*

Zacharias, or *Zachariahu*, ſignifies *Gods remembrance.* This man was the father of *Iohn* the Baptiſt, being a Prieſt of the tribe of Aaron, and dwelling at a towne called Abia, of which you may reade 1. *Cron.* 24. There were three famous men of this name, as *Baſilius* ſaieth, One that was a Prophet of the Lord, and liued 520 yeares before the birth of Chriſt, *Zachar.* 1. And another, that was the ſonne of *Iehoiada* the high Prieſt, who

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at the commaund of that ingratfull king, king *Ioas*, was ſtoned to death in the vpper Court of the Temple, 2.*Cron*.24. And a third, which was this *Zacharias*, the father of *Iohn* the Baptiſt, and ſonne of *Barachius*, that is, *the Bleſſed*. Who, according to the opinion of *Baſill*, was ſlaine for no other cauſe, but for ſaying, That Chriſt was borne of the Virgin *Marie*. This man had to wife one *Elizabeth*, of the poſteritie of the high Prieſt *Aaron*; and by her had a ſonne called *Iohn*, ſo named by the Lord, who was afterward called *Iohn the Baptiſt*. *Elizabeth*, ſignifies, *the reſt of God*; being deriued of ELI, and SCABBATH, that is, *the reſt and Sabboth of the Lord*. The inhabitants of the holie Land, take vpon them euen at this day to ſhew the houſe where *Zacharias* and *Elizabeth* dwelt, In a towne that ſtandeth vpon the right hand of the way as you go from Emmaus to Ieruſalem. But ſaint *Luke ca*. 1. ſaieth, That *Zacharias* dwelt not in a towne or field, but in the citie of Iuda, which was ſcituated in the mountaine of Iuda. *Riſnerus* and *Iohannes Hedenus* write, that *Zacharias* dwelt in Ieruſalem, in that part of the citie ſcituated vpon Mount Bezetha, as, in the firſt booke of the deſcription of Ieruſalem, hath been declared; and this ſeemeth to bee verified out of the third chapter of *Nehemia*. Yet there are ſome of opinion, that he dwelt at Hebron, becauſe that was the chiefe citie of the tribe of Iuda, and a towne of the Prieſts.

The Trauels of the Virgin Marie.

Marie, if it be deriued of MARAH, ſignifies ſuch a perſon which is oppreſſed with carefulneſſe and griefe, one that is laid open to all miſerie and calamitie, preſt with continuall vexation and mourning. She was borne vpon the eight day of September, fourteene yeares before the birth of Chriſt; and in the fifteenth of her age, brought forth her onely begotten ſonne, according to ſaint *Ierome* and others. Her fathers name was *Eliachim*, of the houſe of *Dauid*.

Vpon the fiue and twentieth day of March, in the ſame yeare that

that our Sauiour Christ was borne, *Marie* being then 14 yeres old the Angel *Gabriell* declared vnto her the Embassy of the conception of our Lord Iesus Christ. A little after, about the beginning of Aprill, *anno M.*3967, she went from Nazareth in great hast ouer the hills to Ierusalem, which was sixtie and foure miles, to the house of *Zacharias*, where she saluted her cosin *Elizabeth*, *Luc.*1.

From thence shee returned backe againe to Nazareth, which was 64 miles.

And when the command came out from *Augustus*, That all the world should be taxed, then *Ioseph* and *Mary* went from Nazareth to Bethlehem, which was 72 miles. And being there, the time of *Maries* deliuerance drewe neere, and loe, shee bore the sonne of the liuing God, our Lord and Sauiour Iesus Christ, *Luke* 2.

From Bethlehem, *Ioseph* and *Marie* brought the child Iesus to Ierusalem, and presented him in the Temple, which was 6 miles, *Luke* 2.

And when they had accomplished all things according to the law, they returned backe againe to Nazareth, a towne in Galile, which was 64 miles.

From Nazareth they went backe againe to Bethlehem, which was 72 miles: thither the wise men comming out of of the East, brought the child Iesus, Gold, Frankincense, and Mirrh, *Matt.*2.

From Bethlehem (the same night that *Herod* caused all the infants of two yeares old and vnder to bee slaine) *Ioseph* and *Marie* fled with the child Iesus to Hermopolis, a citie in Ægypt, which was 296 miles, *Matt.*2. *Zozomenus li.*6.

From thence they returned backe againe with the child Iesus vnto Nazareth, which was 368 miles: for they were greatly affraid least *Archilaus* (who succeeded his father *Herod* in the gouernment of the Iewes) whould seeke the childs life, *Matt.*2.

From Nazareth *Ioseph* and *Marie* came euerie yeare to Ierusalem, which was 64 miles, to the feast of the Passeouer: and so many miles backe againe, which for ten yeres continuance came to 1280 miles.

When Christ was twelue yeare of age, and at the beginning of

of the thirteenth, he went with his Parents from Nazareth to the feast of the Passeouer, which was 64 miles, *Luke* 2.

And when the daies of the feast of the Passeour were accomplished, they returned home againe. But the child Iesus staied at Ierusalem, and his parents knew it not, for they thought hee had beene among the companie. Wherefore, when they had trauelled a daies iourney (that is, twentie miles) they missed their sonne.

After they searcht through the companie, but could not finde him: wherfore they returned back to Ierusalem being 20 miles, where on the third day after they found him in the temple, sitting among the Doctors, and disputing with them. So the next three daies, he returned backe againe with his parents to Nazareth, which was 64 miles, and was obedient vnto them, *Luke* 2.

After, *Ioseph* and *Marie* went euerie yeare during the life of *Ioseph*, vp to Ierusalem to the Passeouer, and without all doubt took Iesus along with them. Thus they continued for the space of three yeares, about which time *Ioseph* dyed, Christ being then 16 yeares of age; which three yeares trauell from Nazareth to Ierusalem and backe againe, commeth to 384 miles.

From that time forward he continued with his mother, till he was 31 yeares of age, which was the first yeare of his ministerie. *Marie* his mother being then 45 yeres old, was inuited to a marriage in Cana, a citie of Galile, which stood eight miles from Galile towardes the Northwest, *Iohn* 2. Here our Sauiour Christ wrought his first miracle, by changing water into wine.

From Cana in Galile she went with our Sauiour to Capernaum, a citie of Galile, a little before the feast of the Paschal Lamb, which was 20 miles.

From Capernaum she returned backe to Nazareth, which was accounted 12 miles.

In the 32 yeare of the age of our Sauiour Christ, which was the second of his ministerie, *Marie* went from Nazareth backe againe to Capernaum, where our Sauiour Christ cast forth a diuell, *Matt.* 12. *Mark.* 3. which was 12 miles.

From thence she returned backe againe to Nazareth, which was twelue miles: for in this towne she dwelt, whiles Iesus tra-

uelled from place to place teaching and preaching the word of God, *Mark.6.*

And although she oftentimes went from Nazareth with him to many places, continuing still in his companie; yet then specially, when he was to sustaine the wrath of God, and punishment for the sinne of man, which was in the 34 yeare of his age. In which yeare she would not forsake him till his death: for shee went from Galile to Ierusalem with him, which was 64 miles, a great iourney for one of her age (being then 48 yeares old.) And when our sauiour was crucified, she stood close by the crosse, with a heauie and pensiue countenance, bewailing the death of her sonne. Then was the prophesie of old *Simion* accomplished, *And a sword shall pierce through thy soule.* But after, by his glorious resurrection and ascension, she was reuiued and comforted. From the passion of Christ to the death of the blessed virgin *Mary*, was 12 yeares: All which time she liued with *Iohn* the Euangelist in Ierusalem, and then being 59 yeares of age dyed, and was buried (according to the opinion of *Nicephorus* and others) in the garden called Gethsamene. So all her trauels were 3506 miles.

Now followes the description of the townes and places to which she trauelled.

Of Nazareth.

THis was a towne almost of no estimation, scituated in a certaine mountaine in Galile the lower, sixtie and foure miles and something more from Ierusalem towards the North, in the tribe of Zebu-lon. In this towne our sauiour Iesus Christ was brought vp, *Luke* 1, 2. Some say that it is nineteene or twentie miles from Ierusalem, but they mistake themselues; yet I will not dispute thereof, but follow my authors, *Iacobus Ziglerus*, and *Tilmanus Stella*. There is not any mention made of it, that is extant, in the old Testament. It hath a two fold deriuation, the one by ZAIN, and the other by ZADE. If it be written by ZAIN, it may haue a two fold signification, since the exposition of this name doth depend vpon the verbe NAZAR, which signifies

ſignifies, *to conſecrate and keepe*; from hence NEZÆR *a garland of flowers, or a crowne ſet with pretious ſtones &c.* ſuch as kings and high Prieſts are accuſtomed to weare. Alſo from the ſame word Nazar, is deriued Nazir; and thence Nazaræus, which is as much to ſay, as *he is ſeperated from the vſe of wine; and ſuffering his haire to be vncut*, as being dedicated to the Lord. Therefore our ſauiour Chriſt is iuſtly called a *Nazarite*, *Luk.* 2. For Nazer firſt ſignifies *a holie man*, who hath made a holie vow vnto the Lord: ſecondly, it doth denote *a crown or wreath of ſinceritie*, *Exo.* 29.39: Thirdly, *a holie ointment wherewith kings and prieſts were annointed*, *Leuit.* 27: and fourthly, this word NEZÆR, ſignifies a *princely crowne*, 2. *Sam.* 1. 2. *King.* 11. *Pſal.* 89. 132. So that Nazareth being deriued of NAZAR and NAZIR, may ſignifie both a *crowne*, and a *holie citie*, *Iudg.* 13. But if Nazareth bee written by ZADE, it ſignifies a *flouriſhing plant or graffe*, according to that of *Iſay ca.* 11. *But there ſhall come a rod forth of the ſtocke of Iſhai, and a graffe ſhal grow out of his root, and the ſpirit of the Lord ſhal reſt vpon him.* The inhabitants of this town at this day ſhew certain monuments and reliques of what had happened in precedent ages: as, two churches, one built there where the Angel *Gabriel* ſaluted the bleſſed Virgin, and ſhe conceiued by the ſpirit: In which there ſtands three altars hewen out of a rocke: and the other built (as they ſay) where the houſe of *Ioſeph* and *Marie* ſtood, becauſe there our ſauiour Chriſt was brought vp. Alſo they ſhew a well where the child Ieſus drew water and miniſtred to his mother. They alſo ſhew the vaſt ruines of the ſinagogue where our ſauiour Chriſt expounded the 61 chapter of *Iſay*; for which cauſe they would haue throwne him headlong downe the hill, *Luk.* 4. And many other things, of which you may read in *Borchardus* the Monke. In ſaint *Ieroms* time ſome 40 yeres after Chriſt, Nazareth was a ſmall towne called Nazarah.

Of the mountaines by which Mary *paſſed when ſhe went to viſit her coſen* Elizabeth.

BEtweene Nazareth and Ieruſalem, there ſtandeth many high hils, as mount Gilboa, whereon king *Saul* killed himſelfe; mount Griſim, and Hebal, vpon which hills the bleſſings and

curſings were pronounced, *Deut.*27.and mount Ephraim, vpon which *Ehud* kild *Eglon* king of the Moabites,*Iudg.*13. Ouer this mountaine,being very great and ſteep,*Mary* trauelled when ſhe went to viſit her coſin *Elizabeth*.

Of Bethlehem.

THere were two cities called by this name, the one Bethlem Iuda,the other Bethlehem Ephrata,where our ſauiour Chriſt was borne,and ſignifies *fruitfull*,or *the houſe of bread*: It ſtood vpon a hill ſome ſix miles from Ieruſalem towards the South. The inhabitants take vpon them to ſhew the place where our ſauiour Chriſt was borne, which ſtood vpon the Eaſt ſide of the citie, cloſe by the wall thereof; where, as *Euſebius* ſaieth, *Hellen* the mother of *Conſtantine* the Great,cauſed to bee built a faire and ſtately Church; three hundred and twentie yeares after the natiuitie of Chriſt. This Church was dedicated to ſaint *Marie*, and remaineth to this day, being had in great honour both amongſt the Chriſtians,and the Turkes and Sarazins. This Church is ſuch a ſtately building, that it is thought to exceede all the Churches of Chriſtendome, for beautie and curious workemanſhip: It is two hundreth twentie and eight foot long, and eightie ſeuen foote wide, being built all of Marble of diuers colours, and couered with leade: There are in it foure rowes of Marble pillars,wonderful to looke vpon,not onely in regard of their number,but of their greatneſſe, for there is fiftie pillars in euery row. The body of this church,the pillars from the bottome to the top, the wals, and euery part of it, is beautified with liuely pictures, adorned with diuers colours,ſiluer,gold,and curious workmanſhip,ſo as it is wonderful to behold. The pauement of it is of marble, polliſhed,and of diuers colours,ſo cunningly ſet in workes, and with ſuch varietie,that it is very delightful to ſuch as look on it. There is painted on the pillars and wals almoſt all the ſtories of the olde Teſtament, till the birth of our Lord and Sauiour Ieſus Chriſt, with ſuch excellent cunning, and ſo liuely, that it is to bee admired. In the quire of this Church there is found two altars, one cloſe by the Chappel of ſaint *Katherine*, at the Eaſt end thereof; not far diſtant from which they ſhew the place where

where our Sauiour was circumciſed: and in the middle of the Quire there ſtandeth another Altar, where they ſay the wiſe men left their Dromedaries, and prepared their gifts to preſent vnto our Sauiour, when they worſhipped him. Vpon the South ſide of this Quire towards the Eaſt, they deſcend by ten ſtone ſtepps into the Chappell of the *Natiuitie of Chriſt*, richly beautified and curiouſly wrought, paued with poliſhed Marble. This Chappell is not verie great, but wonderfull faire and ſumptuous. When the Holy land was ouerrun by the Gentiles, this (as manie other places were in that countrey) was all polluted with filth and dyrt, that they had much a doe to make it cleane a great while after. Vpon the place where they ſaid our Lady the bleſſed Virgin *Mary*, brought forth our Sauiour into the world, there is placed a Table of white Marble, after the maner of an Altar: about ſome foure foote from this they ſhew the place where the Manger ſtood, a part of it yet remaining, cut out of a rock, not of Marble but of other ſtone, as manie other Mangers are in that countrey. Cloſe by that there is an Altar, where they ſay the wiſe men preſented their gifts to our Sauiour Chriſt, and worſhipped him. At the entrance into the Church there ſtandeth a goodly building, which in times paſt ſeemed to haue been ſome Archbiſhops See, but now is called Saint *Maries* Church. Vpon the North ſide they deſcend by certaine ſtepps into the Chappell of Saint *Ierom*, who lay a long time buried there, till his bones were remoued thence to Saint *Maries* in Rome.

About a mile from Bethlehem Southward, ſtood the Tower of Eder, being a watch tower of the Bethlemites, and ſo called becauſe there reſorted thither manie flockes of ſheepe: for ÆDER ſignifieth *a Heard*. Round about this Tower were faire and fruitfull paſtures, to which manie ſheepheards reſorted to feed their flocks; to ſome of which ſheepheards the Angels told the glad tidings of the birth of our Sauiour, and that he was laid in a Manger in Bethlehem. For which cauſe, in after times there was a Church built iuſt in the place where the Tower ſtood; and in Saint *Ieroms* time called by the name of *Angelos ad Paſtores*: the ſame, *Luther* affirmeth, and that it is yet ſtanding. *Iacob* ſome-

time dwelt in this place, and buried his wife *Rachel* thereabouts. The monument that hee ſet vpon her graue remaineth to this day, which was twelue ſtones pitcht an end, ſtanding about a quarter of a mile from this place, vpon the right hand as they goe to Ieruſalem: of which graue, all the countrey thereabouts is called by the name of Rachel.

Of the way betweene Iudea and Egypt.

BEtweene Egypt and Iudea lyeth Arabia Petræa: a land for the moſt part barren and vnfruitfull, full of ſands, rockes, and mountaines, deſtitute of water, and ſubiect to many dangers: being in the Summer ſolſtice ſcorched with extreamitie of heat, the Sunne being then perpendiculer ouer them (according to *Munſter*) in the day time; and in the night, troubled with extreame windes, which blowing the ſand with great violence, it caſteth it vpon great heapes and mountaines, by which duſt both beaſts and ſometime men are ſuffocated and ſlaine.

Moreouer there dwell in this deſart, a rude and dangerous people, called Saracens; who take their beginning from *Iſhmael*, and are therefore alſo called Iſhmaelites, being giuen to crueltie and maliciouſneſſe. They get their liuing for the moſt part, by theft and violence: and as *Iſhmael* was an excellent Archer, ſo they alſo are verie cunning in ſhooting and hunting, vſing to this day their auncient euill cuſtome of robbing and ſpoyling all that paſſe that way; inſomuch as Merchants are conſtrained to goe in great companies, leſt they ſhould be indangered by them, and by reaſon of the windes and ſands are conſtrained to guide their iourney by the Compaſſe, as men doe that ſaile vpon the ſea. Thorough this wilderneſſe did *Ioſeph* and *Mary* paſſe, when they went with the child Ieſus out of Iudea into Egypt; where they were in danger of theeues, ſubiect to be ſmothered by the ſands, conſtrained to trauell ouer high rockes and mountaines, and to reſt in feare becauſe of Lions, Beares, and other beaſtes which greatly abound in that place. Beſides, diuers other diſcommodities were incident vnto them, as want of meate, drinke,

and

and other neceſſaries, there being little water to be found there, inſomuch as had not the Lord by an expreſſe command charged him in a dreame to goe downe into Egypt, *Ioſeph* durſt hardly haue aduentured vpon ſo difficult and dangerous a iourney. But the Lord ſo mercifully prouided for him, that he both went and returned ſafe. Thus may we ſee to what dangers theſe good people were expoſed, and what miſerie they ſuſteined from the beginning, becauſe of their ſonne Chriſt Ieſus.

Of Hermopilis.

HErmopilis was called the towne of *Mercurie*, diſtant from Ieruſalem 304 miles towards the Southweſt. It was one of the chiefe cities in Egypt, as *Apianus* writeth. *Nicephorus* and *Zozemenus* affirme *libr.* 5. *cap.* 22, that *Ioſeph* and *Mary* came and liued in this towne, where they continued all the dayes of *Herod* that cruell king. But *Ziglerius* ſaith, that they liued in the land of Goſen, where the Patriarch *Iacob* and his poſteritie liued: which agreeth well with the words of Saint *Matthew*, *cap.* 2 and *Hoſea* 11, *Out of Egypt I haue called my Sonne.* This land of Goſen lay two hundred miles from Ieruſalem towards the Southweſt. The inhabitants of Alcayre in Egypt, take vpon them to ſhew the place where *Ioſeph* and *Mary* dwelt when they went downe into that countrey; but how true that is I cannot tell, becauſe there is no author for it.

Of Canah in Galile.

THis was a citie in Galile diſtant from Ieruſalem threeſcore and eight miles towards the North; of which you may reade more in the Trauels of our Sauiour Chriſt.

Of Capernaum.

THis town ſtood vpon the Sea of Galile, threeſcore and eight miles from Ieruſalem towards the North; of which you may reade more after.

The trauels of the wiſe men out of the Eaſt, which came to Bethlehem to ſee IESVS.

THe Magi were certaine wiſe men of Perſia, ſo called from *Meditation*; being deriued of HAGAH, that is, *he hath meditated:* & taken in the third coniugation, it ſignifies *to finde*, or *ſearch out a thing:* they being ſuch as gaue themſelues to the knowledge of hard things, and to find out the ſecrets and myſteries of nature. But according to *Varinus*, they were not onely Philoſophers, but Prieſts alſo. And *Plato* vpon *Alcybiades* ſaith, *Magia eſt deorũ obſeruantia ſiue cultus diuinus*, that is, Magick preſcribeth the due obſeruance and diuine worſhip of the gods. *Strabo* ſaith (*Geogra. lib. 6.*) That the Magi were ſuch amongſt the Perſians, as thoſe whom the Indians call Gymnoſophiſts and Academians; the Babylonians, Chaldæans, and the Hebrewes, Prophets or Prieſts which taught the people diuine knowledge. And when the ten Tribes were carried into captiuitie by *Salmanaſſer* Emperour of the Aſſirians (into Aſſiria, Media, and Perſia) there is no queſtion but they tooke with them into the Eaſt the holy bookes and volumes of the Law, and of the Prophets, whereby without doubt manie of the people and Philoſophers of the Eaſt came to haue a taſte of the true knowledge and worſhip of God. Alſo the Prophet *Daniel* was brought vp in all the artes of the Chaldæans, whoſe writings and propheſies were not onely written and publiſhed amongſt the Babylonians, but alſo had in great accompt and eſtimation amongſt the Magi: ſo that they diligently peruſing thoſe bookes, came not onely to the knowledge of God, but alſo without doubt to the knowledge of our Sauiour Ieſus Chriſt, whom they called *the Starre of Iacob:* from whence may be concluded, That the wiſe men that came to ſee our Sauiour Chriſt, were rather of Suſa in Perſia, than of Zaba in Æthiopia.

Wherefore theſe wiſe men came from the Academie of Suſa

in

in Persia, to Ierusalem, which was 920 miles, saying, *Where is hee that is borne king of the Iewes, for we haue seene his Starre in the East, and are come to worship him.* This hapned in the moneth of Ianuarie in the second yeare after the birth of our Sauiour: for *Herod* in the seuentieth yeare of his age, caused all the male children of the Bethlemites of two yeares old and vnder (according to the time that he was told of the wise men) to be put to the sword.

From Ierusalem they went to Bethlehem, which was 6 miles; where, vpon the sixt of Ianuarie, they offered their Presents that they brought out of Persia, to our Sauiour, *viz.* Gold, as to a king; Frankincense, as to a Priest; and Mirrhe as to a mortall man, *Matth.* 2. So let vs offer vnto Christ our Sauiour, the Gold of faith and heauenly doctrine; the Frankincense of earnest prayers; and the Mirrhe of patience in the midst of calamitie.

Afterward, the wise men (as they had bin warned in a dreame) returned another way to Susa in Persia, which was 920 miles. So their Trauels were 1846 miles.

Of *Susa* you may reade before in the Trauels of the Old Testament.

Of the Starre that appeared to the wise men in the East.

SInce this Starre appeared in the lower region of the ayre (as it is apparant it did) from thence it may be concluded, That it neither was any of the fixed starres, planets, or a Comet; because they commonly are seene in the vpper region of the ayre: but rather, according to the opinion of some, it was an Angel of God appearing in the forme of a bright shining Starre, to direct the wise men in their way as they went to the town of Bethlehem: and so by little and little descending from the sublimitie of the ayre, pointed out vnto them the verie house where they might find *Mary* the mother of our Lord, and the child Iesus. Almost after the same manner as the Angell of the Lord, in the time of *Moses*, appeared to the children of Israel; that is, in the day like a cloudie piller, and in the night like a flaming fire, to direct them their way, *Exod.* 13. 14. 34. Wherefore this Starre without doubt was no naturall apparition, which hapned in the inferior region

of

of the aire, ſuddenly vaniſhing away; but as I haue ſaid, an Angel of the Lord repreſenting the forme of a Star. Or elſe as *Chriſoſtome* ſaies, a certaine miraculous new Star, which according to the opinion of *Auguſtine*, was gouerned by an Angel of the Lord: and for the greatnes of the body, and varietie of the aſpects, was not ſeene firſt in the land of Iudea, but in Perſia, a countrie in the Eaſt, where the Magi dwelt: and accompanied them thence into Iudea. And although for a ſhort ſpace it left them in the iourney, yet when they came in the way to Bethlem, it appeared to them againe, *Matt.* 2. As *Nicephorus* and *Chriſoſtome* obſerue, this Star appeared vpon the day of the conception of Chriſt, being the 25 day of March, about which time the Archangel *Gabriel* ſpoke with the Virgin *Mary*, *Luk.* 1. And was ſeene for a whole yere, and 41 weekes, that is, till the ſixth of Ianuarie in the beginning of the ſecond yeare after the natiuitie of Chriſt. It wanted eleuen weeks of two yeares. And therefore *Herod* cauſed all the male children of the Bethlehemits, of two yeares old and vnder, to be ſlain, according to the time declared vnto him by the wiſe men, *Matt.* 2. Wherefore this new Star did firſt foreſhew the birth of Chriſt, that bright ſhining Star and eternal light of glorie, according to the propheſie of *Bilia Num.* 22. Secondly, the light of Gods word and the goſpel, 2. *Pet.* 1. Thirdly, godly and faithful miniſters and teachers, who by their doctrine and godly life and conuerſation ſhould ſet before their auditors and ſuch as obſerue their actions, the way to Chriſt and eternall happineſſe, *Daniel* the laſt.

The Trauels of Iohn *Baptiſt.*

IN the moneth Thiſri, which aunſwereth to our September, *anno Mundi* 3966, the feaſt of the Tabernacles being then celebrated, the Archangel *Gabriel* told *Zacharias* the Prieſt, of the conception of *Iohn* the Baptiſt, *which ſhould be the voice of a crier in the wilderneſſe.* And a little after, that is about the Autumnal equinoctiall, *Iohn* the Baptiſt was conceiued, ſixe moneths before our Sauiour. The next yere after, about the

the moneth of Iuly, he was borne. Six moneths after that, our Sauiour Chriſt was borne. In which yeare *Zacharias* the father of *Iohn* Baptiſt, was ſlaine in the vpper court betweene the Altar and the Temple, for ſaying, That our Sauiour Chriſt was borne, and That *Marie* his mother was a virgin, *Matt.* 33. Wherefore *Elizabeth* the wife of *Zacharias*, fearing the crueltie of *Herod* and of the Phariſes, about that time when the young infants of the Bethlehemites were ſlaine, ſhe fled from Ieruſalem to Adumim, as *Nicephorus* ſaieth, which was ſcituated in the wilderneſſe betweene Iericho and Ieruſalem, where ſhe priuatly brought vp her ſonne, which was 32 miles.

In the 30 yere of the natiuitie of Chriſt, and vpon the 24 day of Iune, *Iohn* the Baptiſt being then 30 yeares of age, by the commandement of the Lord tooke vpon him the miniſtrie: for it was not lawfull for any to enter into that function before they were thirtie yeares of age, *Numb.* 4. Wherefore vpon the eight and twentieth day of September, it being then the feaſt of the Tabernacles, and about the middle of the laſt weeke ſpoken of by *Daniel*, Hee went from Adumim to Bethabara, where he tooke vpon him the miniſterie of the New Teſtament: *Hannas* the chiefe Prieſt being then newly entred into that office, *Luke* 2. (which was about foure miles) and within a ſhort time after, that is, vpon the ſeuenth day of October, being then the feaſt of Expiation, our Lord and Sauiour Ieſus Chriſt was baptiſed, when hee was fully thirtie yeares of age, *Luke* 3. *Matthew* 3. *Iohn* 1.

In the yeare following, which was the one and thirtieth yeare of the Natiuitie of Chriſt, a little before the feaſt of Eaſter, the Synedrion of Ieruſalem ſent meſſengers vnto *Iohn*, hee then remaining at Bethabara, to know whether hee was the Chriſt, or *Elias*, or ſome other Prophet, *Iohn* the firſt. Vpon the eighteenth day of September, the ſame yeare, *Iohn* entred vpon the ſecond yeare of his miniſterie: About which time *Caiaphas* began to enter vpon the office of the high Prieſt, and the Sadduces and Phariſes to perſecute *Iohn* Baptiſt. Wherefore he departed from Bethabara, and went to Ænon, a citie in Galilie, which was 24 miles.

After

After that *Iohn* had preached publiquely and freely, by the ſpace of a whole yeare and two moneths; about the moneth of December, and the end of the firſt yeare of the Miniſtrie of our Sauiour, by the commandement of *Herod*, he was taken and led priſoner from Ænon to the Tower of Macheruntes, which was 28 miles; where he remained vntill his death. So all his Trauels were 88 miles.

Of the townes and places to which he trauelled.

Of Adumim.

ADumim, or Adummim (as it is in *Ioſhua cap.* 15.) was a Tower twelue miles from Ieruſalem towards the Eaſt, ſcituated in the Wilderneſſe that is betweene Ieruſalem and Iericho; ſo called becauſe of the multitude of robberies and murthers that were done in that place: for DAM, ſignifieth *blood.* Here the poore man that Chriſt mentioneth *Luk.* 10. fell amongſt theeues; and here *Eliah* continued when he was fed by the Rauens, & drunke the water of the riuer Cherith, 1. *King.* 17. which was a notable type of *Iohn* the Baptiſt, who liued in a caue in this place. This caue ſtood cloſe by the Garden of Engedi, where in former times the Academie and Schole of the Prophets *Eliah* and *Eliſha* was kept: here the Eſſeis (which was a Sect amongſt the Iewes) alſo continued, who led a Monaſticall kind of life, and gaue themſelues wholly to prayers and good workes; vnder whoſe diſcipline and inſtruction *Iohn* was brought vp. *Matheſius* wiſely obſerues, that of all other the Eſſeies would neuer oppoſe Chriſt; but were a people that liued chaſtly and honeſtly according to the cuſtome of the Nazarites; with all diligence reading the Scriptures, and auoiding idleneſſe as a great temptation of the diuell, giuing themſelues principally to the ſtudie of Phiſick. After this ſort was *Iohn* brought vp, and led his life.

Of Bethabara.

THis was a towne ſcituated vpon the Eaſt ſide of the riuer Iordan, 16 miles from Ieruſalem towards the Eaſt, where there was either a Bridge or a Ferry to paſſe ouer Iordan: from whence this

this place was called Bethabara, being deriued of BAITH, *a houſe*; and ABARAH, *a paſſage*: wherfore at a certaine time, there being aſſembled in this place a great concourſe and congregation of people, *Iohn* did firſt enter vpon the miniſterie of the New Teſtament, and taught the people the doctrine of repentance and baptiſme. Here *Elias* the Thisbite, who was a type of *Iohn* the Baptiſt, was taken vp into heauen in a fierie chariot. Here *Iohn* ſpoke with the meſſengers that came to inquire, Whether he was the Chriſt or not; to whom he anſwered, That he was neither *Elias* nor a Prophet of the Old Teſtament, but the voice of a crier in the wilderneſſe, *Ioh.* 4. *Iſ.* 40. And in the ſame place where the Prieſts ſtood with the Arke of the couenant whiles *Ioſhua* and the children of Iſrael paſſed ouer Iordan, *Iohn* baptized Chriſt, the true Arke of the couenant of the Throne of grace, *Ioſh.* 3. 4. *Matth.* 4. *Luk.* 3. *Heb.* 9.

Of Ænon.

THis towne ſtood vpon the Weſt ſide of the riuer of Iordan, 42 miles from Ieruſalem Northward, a little on this ſide of the ſea of Tiberias, neere the mouth of the riuer Iaboch, where it falleth into Iordan, in which place was great aboundance of waters. Here alſo *Iohn* ſometimes baptized, *Ioh.* 3; it being two miles from Salem where *Iacob* in times paſt dwelt, *Gen.* 33. Of the meeting together of the waters this towne was called Ænon, of AIN, which ſignifies *an eye*, and *a fountaine that ſpringeth as it were from an eye*.

Of Macherus or Macharuntes.

MAcherus was a towne of Peræa, beyond Iordan, 20 miles from Ieruſalem towards the Eaſt; ſcituated in a high mountaine: being deriued of MACHERAH, that is, *a ſword*. This was one of the chiefe caſtles of *Herod Antipas*, who obtained the chiefe commaund in the citie of Ieruſalem, *Plin. lib.* 5. *c.* 16. In this place *Iohn* Baptiſt was beheaded, as *Ioſeph.* ſaith, *lib. Antiq.* 18. *c.* 10. And although his Diſciples buried his bodie thereabouts, yet long after the Chriſtians remoued his bones & reliques to Sebaſten, that is, Samaria, where they were the ſecond time buried with great honor

honor & reuerence. Afterward (as *Nicephorus* & *Theodor.* ſaith) his bones were taken vp againe by *Iulian* the Apoſtata, and burnt. There are manie other things that are written concerning his reliques, which (becauſe of the vncertaintie of them) I omit to ſpeak of; and will proceed to a further deſcription of this citie. *Alexander* king of the Iewes firſt built and fortified it, and then making warre againſt *Ariſtobulus*, it hapned to be deſtroyed by *Gabinius* one of his Captaines, and ſo continued deſolate till *Herods* time, who rebuilt the towne and the caſtle, and fortified it with ſtrong walls and high towers, euen a hundred and ſixtie cubits in heigth, ſo that a man could ſcarce ſee to the top of it. But, that God might reuenge the bloud of his Saints, at ſuch time as Ieruſalem and the Holy land was left deſolate, *Lucius Baſſus* (a noble Roman) came to this citie and beſieged it; during which ſiege, *Baſſus* tooke a certaine young man which was a Prince of the Iewes called *Eleazer*, and cauſed a Croſſe to be ſet vp on purpoſe to haue crucified him: but they which were beſieged in the town, ſeeing the pittifull lamentations this young man made, promiſed *Baſſus*, if he would ſpare his life to yeeld vp the towne, which he did; ſo the Caſtle being taken, the gates of the citie were ſet open. But the Romanes fell to the ſlaughter without mercie, and put to the ſword 1700 perſons, beſides there were a great multitude of women and children carried thence into captiuitie, as *Ioſephus* (*lib. de Bello. Iud. 7. cap. 25.*) affirmeth.

There were manie goodly wells, and ſtately buildings within this citie: there is cut out in the Caſtle a Rue tree of an admirable greatneſſe. And in the valley vpon the North ſide of the citie, the roote Baaras is found, preſenting both in colour and figure a flame. There are alſo found manie hote Bathes and fountaines of wholſome waters. But aboue the reſt *Ioſephus* maketh mention of one in a caue, where two ſtreames iſſueth, as it were out of two duggs; the one hote, the other cold: which two waters being mingled together, are verie wholſome and cure manie diſeaſes, but principally the ſhrinking of the ſinewes. And this ſhall ſuffice concerning the Trauels of *Iohn* the Baptiſt.

The

The Trauels of our Lord and Sauiour Christ in his infancie. Matth. 3. *Luke* 2.

FRom Bethlehem the childe Ieſus was brought to Ieruſalem, and there preſented in the Temple, *Anno Mun.* 3967, which was ſixe miles.

From Ieruſalem *Ioſeph* and *Mary* (when they had accompliſhed all things in the Temple of the Lord) carried the childe Ieſus to Nazareth in Galile, which was 64 miles.

From thence *Ioſeph* and *Mary* brought Ieſus backe againe to Bethlehem, which was 72 miles.

Vpon the ſecond day of Ianuarie, in the ſecond yeare after the natiuitie of Chriſt, the wiſe men of Perſia brought gifts and worſhipped him. A little after, that is, about the Ides of Ianuarie; iuſt the night before the commaund came from *Herod* to kill the innocent children, *Ioſeph* and *Mary* went with the childe Ieſus through the mountains and deſarts of Iudæa, into Egypt to Hermopolis, in the land of Goſen; which was reckoned from Bethlehem 296 miles.

From Hermopolis in Egypt (after the death of *Herod*) Ieſus was brought back againe by his parents to Nazareth in Iudea, which was aboue 368 miles.

When Ieſus was twelue yeres of age, he went with his parents from Nazareth to Ieruſalem, to the feaſt of the Paſſouer, which was 64 miles.

And when his parents had loſt him, and found him againe in the Temple among the learned, then he continued in obedience vnto them, and went with them from Ieruſalem to Nazareth, which was 64 miles. So his Trauels were 934 miles.

Concerning the townes and places mentioned in his Trauels, you may reade before in the Trauels of the Virgin *Marie*.

The

The trauels of our Lord and Sauiour Jeſus Chriſt, from his Baptiſme till the firſt yeare of his Miniſtrie.

CHriſt in the thirtieth yeare of his age, went from Nazareth and came to Bethabara, which ſtood vpon the riuer Iordan, where *Iohn* baptized; and vpon the ſeuenth day of October, in the middle of the laſt weeke ſpoken of by *Daniel, ca.9* was there baptized: at whoſe baptiſme the teſtimony of the ſpirit deſcended down vpon him in the likeneſſe of a Doue; which was 52 miles.

From Iordan, Ieſus was led by the ſpirit into the wilderneſſe, to be tempted of the diuell, and there faſted fortie dayes and fortie nights: at the end of which time, the diuell came vnto him and tempted him. How this wilderneſſe was called, the Euangeliſt doth not ſpecifie: but it is to be thought that it was the deſart of Arabia Petræa, & that our Sauiour Chriſt faſted vpon the mountaine of Sinai, where *Moſes* and *Eliah* faſted fortie dayes and fortie nights, *Exod.*24. 1. *Reg.*19. For this Deſart extendeth it ſelfe from the borders of Ægypt and the Red ſea, to Iordan, where *Iohn* baptized; and from thence by the countrey of Trachonitis, to the mountaine of Libanus. Therfore our Sauiour Chriſt might that preſent ſeuenth day of October whereon hee was baptized, come into this wilderneſſe; and by little and little goe thence to mount Sinai, which was 136 miles. For there was no place more fit for Sathan to tempt our Sauiour in, then where the Law was deliuered, which is the power of ſinne: for although the Sonne of God was without ſinne, yet he took vpon him the ſinns of all the world, *Leuit.* 16. *Ioh.* 1. *Iſa.*53. So then our Sauiour Chriſt (according to this ſupputation) continued in the Deſart from the ſeuenth day of October to the ſixteenth of Nouember, which was fortie daies and fortie nights. *Epiphanius lib.*2. *Tom.*1. *Hæreſ.*51. ſaith, that our Sauiour Chriſt was baptized vpon the eighth day of Nouember, which was the twelfth day of the moneth Athyr amongſt the Egyptians: but this ſupputation is falſe

and

and altogether repugnant to the certaine Mathematicall calculation.

Wherefore vpon the ſeuenteenth day of Nouember, our Sauiour Chriſt hungred, *Matth.*4. *Mark.*1. *Luk.*4. and then the diuell with an extraordinary boldneſſe came vnto him, and carried him from mount Sinai with great violence through the ayre, and ſet him vpon the top of a pinacle of the Temple in Ieruſalem, which was 120 miles: this pinacle was ſo exceeding high, as you may reade in the deſcription of Ieruſalem, that whoſoeuer looked downe from it into the valley of Cedron, their eyes dazled, and it ſeemed as though there had beene clouds in the bottom of the valley; for it was ſixe hundred foot from the bottom to the top. From this place the diuel bad our Sauiour Chriſt throw himſelfe downe &c. *Matth.*4.

From the pinacle of the Temple the diuell tooke our Sauiour Chriſt, and ſet him vpon a high mountaine: but what hill it was, or how it was called, the holy Euangeliſt doth not ſet downe. The inhabitants of the Holy land thinke it was the hill that ſtood betweene Bethel and Ai; vpon which hill in times paſt *Abraham* dwelt, *Gen.*13: but that hill is not verie high, and there are manie higher hills in the Holy land; wherefore it is to be thought that he was carried vpon the top of that high mountaine Nebo, which was alſo called Piſgah, and ſtood twentie foure miles from Ieruſalem towards the Eaſt, where God ſhewed vnto *Moſes* all the Holy land beyond Iordan, *Deut.*34. And in this place as God had ſhewed *Moſes*, ſo the diuel ſhewed our Sauiour the kingdoms of the world, and the glorie of them, ſaying, All theſe will I giue thee &c. It is to be thought that all theſe ſharpe temptations of the diuell were done in one day.

This hill Piſgah is diſtant from Bethabara eight miles, where *Iohn* the Baptiſt baptized, and bare witneſſe of our Sauiour Chriſt *Ioh.*1. Now after the diuell had left him, and the Angels had comforted him, he came thence vnto *Iohn*, which was eight miles, and *Iohn* ſaid vnto his Diſciples, *Behold, this is the Lamb of God which taketh away the ſinnes of the world, Ioh.*1. So theſe Trauels were 140 miles.

The trauels of our Sauiour Christ in the first yeare of his Ministrie, which was the one and thirtieth yeare of his age.

BVt yet our Sauiour Christ began not to preach publiquely, because it was not lawfull for anie to be admitted into the Ministrie of the word vntill they were past thirtie yeares of age. Now our Sauiour Christ in the moneths of Ianuarie and Februarie, being then past thirtie (for he was full thirty vpon the 25 day of December) he began to teach publiquely, but yet he had no Disciples, neither had wrought any miracles. In the moneth of March *Iohn* Baptist testified of Christ before the Priests and Leuites; and within two dayes after, Christ being then present, *Iohn* said, *Behold the Lamb of God that taketh away the sinnes of the world &c.* Within a while after, Christ went thence towards Canah in Galile, in which iourney he took vnto him some Disciples (that is to say, *Andrew* and *Iohn* the Euangelist, and, as some thinke, *Peter*, *Philip*, and *Nathaniel*) neere to the towne of Bethel where the Patriarch *Iacob* saw a Ladder reaching from earth to heauen (for Christ maketh mention of this vision in that iourney,) which was 32 miles, *Ioh.* 2: where he graced the marriage with a notable miracle, turning sixe pots of water (containing 168 gallons and three quarts, or thereabouts) into wine, *Iohn* 2.

After, he went thence with his mother and his disciples to Capernaum, which was 20 miles. But he stayed there but a while, for the Passeouer of the Iewes was at hand, *Ioh.* 2.

In the beginning of Aprill Christ went from Capernaum to Ierusalem, to the feast of the Passeouer, which was 56 miles, and there cast out of the Temple the money changers, and those that sold sheepe, and oxen, and doues in it. This was done about 46 yeares after *Herod Ascalonita* king of the Iewes had rebuilded and bewtified the Temple; of which you may reade in *Iosephus lib. Antiq.* 15. *cap.* 14. *Ioh.* 2.

This

This first Passeouer of the Ministrie of our Sauiour Christ, of which you may reade *Ioh.*2, was celebrated vpon the sixth day of April, and continued till the thirteenth day of the same moneth: during which time, our Sauiour Christ did manie miracles, insomuch that manie beleeued in his name, and amongst the rest, *Nicodemus*, who came to him by night and reasoned with him concerning the kingdome of God. *Nicodemus* signifies *the victorie of the people. Ioh.*3. At this time he continued in Ierusalem till the moneth of October, and there celebrated the feast of the Tabernacles, and preached the acceptable yeare of the Lord, *Esa.*61. The first Passeouer of the Ministrie of Christe.

The feast of the Tabernacles being ended, Iesus with his Disciples came into Iudea, that is, he went from Ierusalem and began to teach in Iudea; and his Disciples baptized, *Ioh.*3.4. *Iohn* also baptized at this time vpon the borders of Galile, neere to Iudea, two and fortie miles from Ierusalem towards the North, vpon the East side of the riuer Iordan, for he was not yet cast into prison. Therefore Christ chose him a place to teach and baptize in, vpon the riuer of Iordan, neere to *Iohn*; that they might meete and conuerse together. A little after, the question was moued concerning purification; and *Iohn* began to preach of Christ; and that hee was the Sonne of God, and Spouse of the Church. In this Sermon, *Iohn* (in manie places) called himselfe the friend of the spouse: from whence it is euident, that Christ and *Iohn* in the moneth of Nouember did oftentimes meete and conuerse together.

In the moneth of December, Christ being assured of the captiuitie of *Iohn* the Baptist (*Matth.*4. *Mark.* 1.) and of the persecution and falacies of the Pharises (*Iohn* 4.) went from Iordan and returned into Galile, by the prouince and countrey of Samaria. In which countrey he came to *Iacobs* Well, which stood close by Sichar, in former times called Sichem, about some ten miles from Iordan towards the West; in which place he spake with the Samaritan woman (this hapned some foure moneths before Haruest) and after went into Sichar, and continued there for the space of two dayes: and after, returning into Galile, was verie ac-

acceptably entertained of the Galileans, becauſe they, formerly hauing ſeene his miracles done at Ieruſalem, were ioyfull to ſee him there.

When he had trauelled from Sichar to Canah (a citie in Galile the lower, which was thirtie two miles, where hee had changed the water into wine) there was a certaine Ruler came to him, whoſe ſonne lay ſicke in Capernaum, which was twentie miles diſtant, and beſought him to heale his ſonne; our Sauiour told him that his ſonne was made whole: ſo he beleeued, & his ſonne was made whole the ſame houre. This was the ſecond miracle that our Sauiour Chriſt did, *Ioh.* 4. It is thought this Rulers name was *Chuza*, of whom there is mention *Luke* 8, and was *Herods* Procurator; whoſe wiues name was called *Iohanna*, which ſignifieth *gratious*. This woman miniſtred of all her ſubſtance vnto Chriſt, *Ioh.* 4. So theſe Trauels are 192 miles.

Of the townes and places to which he trauelled.

Of Cana in Galile.

THis was a citie in the lower Galile, where our bleſſed Sauiour Chriſt turned water into wine, being diſtant from Ieruſalem threeſcore and eight miles towards the North. The place where our Sauiour wrought this miracle is to be ſeene vntill this day; but it is within the ground, and you muſt diſcend by certaine ſteps before you can come at it, becauſe (as it ſeemes) there haue been manie Churches and buildings ſet vpon it; which being ſundrie times ouerthrowne, the ruines of them haue raiſed the earth in ſuch ſort, that the auncient place is as it were hidden and laid vnder the earth, as likewiſe is the place of the Annuntiation, of the Natiuitie of our Sauiour Chriſt, and manie other where he wrought miracles; to which they doe diſcend downe vnder the earth by ſteps. Vpon the North ſide of this town ſtood a round hill, and vpon the South a goodly plaine; being called Cana in Galile, to put a diſtinction betweene it & another towne called after the ſame name, which ſtood vpon the borders of Tyrus and Sydon, in the Tribe of Aſer; in which, the Cananitiſh

woman

woman or Syropheniſſian dwelt, which beſought Chriſt to heale her daughter who was poſſeſſed of a diuell, *Matth.*15. *Marke* 7. which was called Canah the greater, as this was called Canah the leſſe, and were diſtant each from other, 44 miles.

Canah was ſo called, becauſe round about it grew Reeds, and there were manie mooriſh and wateriſh grounds, whereof the towne tooke the name: for CANAH ſignifies *a Reed*; which is a fit type of the Church: for as our Sauiour Chriſt, at this towne (which ſtood in a mooriſh and reedie place) graced a marriage with an extraordinarie miracle; ſo likewiſe wil he grace the marriage of his Church, (though troubled with miſeries and afflictions in this world, toſſed to & fro like a wauering Reed) with the glorious preſence of his gracious countenance, and in the world to come crowne it with eternall glorie.

Of Capernaum.

THis citie was ſo called from the pleaſant and comfortable ſcituation of it. In the Hebrew Text *Matthew* calls it *Capharnacum*, that is, *the towne of comfort*; being deriued of NOCHAM, which ſignifies *conſolation*. In this towne our Sauiour dwelt after he had left Nazareth, and in it wrought manie miracles; as the healing of the ſicke, the caſting out of diuels, and ſuch like, of which you may reade *Matth.*8. *Marke* 1. *Ioh.*4. *Luke* 5.7. It ſtood in the land of Geneſereth, vpon the Weſt and North ſide of Iordan, in an angle of land ioining to the Sea of Galile, ſixe and fiftie miles from Ieruſalem towards the North, in the Tribe of Iſſachar: and, as is thought by ſome, iuſt in the midſt of the twelue Tribes. *Matt.*9. calleth it the citie of our Sauiour. And that Chriſt was no ſtranger but an inhabitant of this citie, it is manifeſt, *Mat.* 17; where Chriſt (when he gaue tribute to the Magiſtrates of this Citie) asked *Peter*, ſaying, *Of whom doe the kings of the earth take tribute or poll money?* Peter *ſaid, of ſtrangers: then quoth he, the children are free. Yet neuertheleſſe &c.* From whence may be gathered that he was an inhabitant, not a ſtranger in Capernaum. It had vpon the North ſide of it, the three Tribes Nepthalim, Aſer, and Zabulon; vpon the South, Beniamin, Iuda, Dan, and Simeon; vpon the Weſt, Iſſachar, Ephraim, and the halfe tribe of Ma-

nasses; and vpon the East, Reuben, Gad, and the other halfe Tribe of Manasses: so that our Sauiour Christ dwelt in the midst of the twelue tribes of Israel. Furthermore it was a goodly market town, and had as well relation to Tyrus and Sydon (two towns of the Gentiles, which was within 44 miles of it) as to Ierusalem: from whence may be verified that saying of *Esay cap.* 8. 9, *The land of Zebulon and Nepthalim, neere the way of the Sea beyond Iordan, and Galile of the Gentiles; a people which sit in darkenesse and in the shadow of death, saw a great light.* This towne is therefore iustly called, *the citie of comfort and consolation*; since our Sauiour Christ dwelt there, who with his doctrine and preaching refreshed and comforted all such as were afflicted with the burthen of their sinnes. But the great men that were inhabitants of this citie, had more respect to their priuate profit, then to the doctrine & miracles that Christ wrought amongst them: from whence it came to passe, that they did as it were neglect and contemne that good which God had offered vnto them; which made our Sauiour say, *And thou Capernaum, which seemest to be exalted vp vnto heauen, shalt be cast downe into hell: for if the miracles had bin done in Sodom and Gomorah which haue bin done in thee, they had continued vntill this day. Verily, verily I say vnto you, it shal be easier for Sodom and Gomorah in the day of iudgement than for thee, Matth.* 11. For there was no such benefit offered to anie citie, neither such honours and dignities, as were to Capernaum, our Sauiour himselfe dwelling there: wherfore, for their ingratitude and impietie, this citie hath diuers times bin wasted and destroyed, as well by the Romanes as other nations; so that at this day this glorious citie is become so desolate, that there is scarce eight houses standing, and they also like small sheds.

Of Sichar.

IN ancient time this town was called Sichem, of which you may reade more both in the Trauels of *Iacob* and *Abimalech*. After, it came to be called Sichar, according to the opinion of *Luther* vpon Geneses, because the inhabitants of that countrey were giuen to pleasure and voluptuousnesse, the greatest part of their delight being in drinking and quaffing: for Sichar, being deriued of SCHACHAR, signifieth *to be drunke*, or inordinately to swal-

low

low ſweet and pleaſant wine, of which there was great plentie in that towne, made of the iuice of apples, the fruit of Palme trees, and honey, which may very well reſemble Hipocras, or Methe-glin, as ſome authors haue it. And although by the incurſion of the Romanes it was vtterly waſted and left deſolate, yet in ſucceeding times it was rebuilt, and called Nicapolis, that is, a new towne. It is ſcituated verie pleaſantly, and aboundeth with all manner of delights; but it is vnfortified, neyther can it by anie meanes be fortified: neyther haue the inhabitants anie helpe if they be oppreſſed by the enemie but to flie; for it is ſcituated in the middle of a valley, betweene two high mountaines, ſo that a man may fling a ſtone from the top of one of them into the citie. About two Bowes ſhoot without the South gate of this towne, is to be ſeene the fountain or Well of *Iacob*, vpon the brim of which our Sauiour Chriſt ſate when hee was wearie, as we may reade in the fourth of *Iohn*. This Well ſtandeth iuſt in the way as Pilgrims trauell to Ieruſalem. Vpon the right hand, aboue this Well, there ſtandeth a mountain of an exceeding height, deuided into two topps, the one of them being called Gerizim, the other Heball. In mount Gerizim, the Patriarch *Ioſhua* built an Altar; and the people ſtanding vpon mount Heball, hee cauſed the whole booke of Deuteronomie to be read ouer, with the bleſſings and curſings, ſo that all the people might heare them: for thus wee reade in *Ioſh.* 8, The one halfe of the people ſtood cloſe by mount Gerizim; and the other by mount Hebal &c. *Deut.* 27. Theſe two great Mountaines began vpon the right ſide of the Citie Sichar, and extended themſelues in length to the Citie of Iericho.

Vpon the left ſide of this Well is to be ſeene the ruins of a great towne, which is thought to be the old Sichem; and by the reliques that remaine there, it may be iudged to haue beene a verie goodly citie: for there are yet to be ſeene certaine broken pillers of Marble, as alſo large and ſpacious buildings, which in times paſt without queſtion haue beene goodly things, and ſtandeth wonderfull pleaſantly; the ſoile round about it being verie fertile and fruitfull, onely there is want of water. This towne lyeth ſome two Bowes ſhoot from Sichar, and the inhabitants

of that place iudge this Sichar to be Thebez, where *Abimalech* died, *Iudg.*9. Not farre from *Iacobs* Well, is to be seene that piece of ground which *Iacob* gaue to *Ioseph*, more then the rest of his brethren, *Gen.*48. It is a long valley, verie fruitfull and pleasant, where there lies buried in a certaine faire garden, the bones of *Iacob* and *Ioseph*, which were brought out of Egypt, *Iosh.*24: the reliques of which sepulchre are yet to be seene. Mount Garizim or Gerizim, is so called from the cutting downe of trees: for GARAZ signifies *to cut downe*. Vpon this mountaine is to be seene (euen to this day) the place where the Temple stood that was built by *Sanballath*, dedicated to *Iupiter Olimpius*, in cõtempt of the Temple of Ierusalem. The chiefe Priest of this Temple was one *Manasses*, a fugitiue of the stocke of *Leui*. This *Manasses* was brother to *Iaddus*, chiefe Priest of Ierusalem, of whom you may reade *Nehem.*13. But some two hundred yeare after the first foundation, *Iohn Hircanus* high Priest of Ierusalem vtterly destroyed it to the ground.

The Trauels of our Sauiour Christ in the second yeare *of his Ministerie; which was the two and thirtieth yeare of his age.*

IN the moneth of Ianuarie, Christ went from Cana in Galile to Nazareth, which was eight miles. Here, vpon the Sabboth day he went into the Sinagogue and began to teach, insomuch as the inhabitants were astonished at his doctrine: but the citizens being ingratefull, he went to Capernaum, a citie which he had chosen to dwell in before all others, *Luke* 4. *Matth.*4: which was 12 miles, or thereabouts.

In the moneth of Februarie hee compassed about all Galile, preaching the Gospel of the kingdome of God, healing the sick, and those that were diseased amongst the people, *Matth.*4. In this visitation our Sauiour went to Cæsarea Philippi, which was distant from Capernaum fortie eight miles towards the North. Here *Matthew* was called, as he was at the receipt of Custome;

and

and the woman was healed of her bloudie issue, *Matth.9.* But that *Matthew* was called about this time, the circumstances of the times doe make euident; for a little after the second Passeouer of our Sauiour Christ, the same *Matthew* was chosen to be an Apostle, *Luke* 5.6. *Matth.9. Mark.2.* In the moneth of March, the inhabitants of the townes which Christ visited in Galile, brought vnto him manie that were possessed of diuels, and afflicted with other diseases, all which he healed: insomuch that there followed him a great companie out of Galile and Decaplis, and from Ierusalem, and Iudea, & of all the countries beyond Iordan. *Matt.4.* Thus hauing finished this visitation, as it may be thought, he returned backe againe to Capernaum where he dwelt, as I haue shewed before, which was 48 miles; for Cæsarea Philippi stood so farre from Capernaum.

A little after these things were finished, was the feast of the Iewes, *Iohn* 4. and Iesus went vp to Ierusalem, *Iohn* 5, to celebrate the feast of the Passeouer, which this yeare happened a little before Harueſt, which was 56 miles. This second Passeouer of the Ministrie of Christ fell vpon the six and twentieth day of March, at which time Christ celebrated the Passeouer with his Disciples, according to the law of God. Here, vpon the Sabboth day, being the last day of March, he healed a certaine man that lay by the Poole Bethesda, which had been diseased eight and thirtie yeares, *Ioh.5.* And at the end of the Passeouer he went with his Disciples from Ierusalem, through the corne fields: but his Disciples being hungrie began to pull the eares of corne, and to eate them; wherfore the Pharises being offended at them, began to reprehend our Sauiour Christ and his Disciples: vpon which followed the disputation concerning the Sabboth, *Luc.6. Matth.12.* The second Passeouer of the Ministrie of Christs.

Vpon the seuenth day of Aprill he went on the Sabboth day to Peræa, which countrey was in the commaund of *Herod Antipas*, and there he healed a man with a dried hand, *Luc.6. Mar.3.* The countrey of Peræa beyond Iordan is distant from Ierusalem twentie miles.

But when the Herodian Councell heard that hee had healed a man on the Sabboth day, they sought occasion how they might doe to put him to death: wherefore our Sauiour Christ went thence

thence to the sea of Galile, which was 40 miles. Here he went vp into a mountain not far from Capernaum, and chose the twelue Apostles, *Luke 6. Marke 3.* And then vpon this mountaine hee preached vnto the people, which resorted thither vnto him out of the country round about, whom they heard with great diligence and attendance. This sermon being ended, he came down from the mountaine, and healed the man that was sicke of the leprosie. He also went into Capernaum and healed the Centurians seruant, *Matt. 8. Luk. 7.* Afterward Christ in the same moneth of April, when the man whom he healed of his leprosie had published that miracle, hee went from Capernaum into the desart which lay neere vnto Bethsaida; for there was a certaine desart, *Marke 1. Luke 7.* In the moneth of May our Sauiour went out of Galile towards Ierusalem, to keep the feast of Penticost; so he came to the gates of the city Naim, which stood on the border of Samaria, and was distant from Capernaum 16 miles: here he recalled the widowes sonne to life, *Luk. 7.* And after he went to Ierusalem, which was 48 miles, that he might celebrate the feast of Penticost, according to the law of God, *Exo. 23. Thrice euery yeare shall euery male child appeare before the Lord thy God.* This feast fell this yeare vpon the 15 day of May, for it behoued our sauiour, according to the law, to go euery yere to Ierusalem to these three principal feasts, That is, of the Passeouer, Penticost, and of the Tabernacles. A little after the feast of Penticost, *Iohn* Baptist (being then in prison) hauing certaine intelligence of the miracle that our Sauiour wrought vpon the widdowes sonne at the gates of Naim, And of other wonderfull miracles that he did at Ierusalem, and in other places in Iudea; sent two of his disciples from the castle of Macharuntes, to aske him the question, Whether he was the Messia or no? so when they came vnto him, and deliuered their message: At that time hee cured many of their sicknesse and plagues, and euill spirits, and to many blind men hee gaue sight freely: And Iesus said vnto them, *Goe your waies and tell* Iohn *what things you haue seene and heard, that the blind see, the halt goe, the leapers are clensed, the deafe heare, the dead are raised, and the poore receiue the gospell: And blessed is he that shall not bee offended in me Matthew* 11. *Luke* 7. At this sermon it was thought he conuer-

conuerted the sinner that washed his feete, and poured a box of pretious oyle vpon his head, *Luke* 7.

In the moneth of Iune our Sauiour Iesus Christ went with the twelue about fiftie and sixe miles out of Iudea into Galile, and there in diuers cities and townes hee began to preach and teach the kingdome of God. At this time there were diuers women followed him, whom he had healed of euill spirits, and of their infirmities, but principally *Marie Magdalen*, out of whom he had cast seuen diuels; and *Ioan* the wife of *Chuza*, *Herods* Procurator, and *Susanna*: all which ministred vnto him of their substance, *Luke* 8.

Now when hee had trauelled from place to place some certaine time, and visited many cities and townes thereabout, he returned backe againe to the citie of Capernaum, where it is said that our Sauiour Christ dwelt; and there dispossest the man of a diuell, that was both blind, lame, and dumbe, *Matt.* 12. *Mar.* 3 *Luke* 11. And going thence to the sea, hee recited eight parables, *Matt.* 13. *Mark.* 4. *Luke* 8. In the euening of the same day, he went six miles, into the countrie of the Gaderens, *Mark.* 4. *Luke* 8. The next day betimes in the morning he went out of the ship into the countrie of the Gadarens, and healed two that were possessed of diuels, *Matt.* 2. *Marke* 5. *Luke* 8.

Out of these two he cast a legion of diuels, and suffered them to enter into a heard of swine, which they carried headlong into the sea: presently our Sauiour Christ went thence six miles, into the land of Gennesereth, where there were a great multitude vpon the sea shore, not far from the citie of Capernaum, that expected his comming, *Marke* 5. *Luke* 8. within a few daies after, about the beginning of the moneth of Iune, hee entred into Capernaum, and there healed the man that lay sicke vpon his bed of a dead palsie, *Matt.* 9. *Marke* 2. *Luke* 5. after hee went to sea, and taught the multitude that came to him, *Marke* 2.

From Capernaum he went to Cæsarea Philippi, which was 48 miles, where being inuited to a banquet by *Matthew*, hee eate among Publicans and sinners, and confuted the Pharisees and *Iohns* disciples. In the same city he restored the daughter of *Iairus* to life, *Mat.* 9. *Mar.* 2. *Luk.* 5. & as he went thence, he restored two men

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to their sight, and cast out a diuell, *Matth.9.*

About the end of the moneth of Iuly, our Sauiour Christ went from Cæsarea Philippi to Nazareth, which was 36 miles; where because of the ingratitude and contempt of the citizens, hee did no great miracles, *Marc.6. Matth.13.*

In the moneth of Auguſt our Sauiour Cſtriſt went from Nazareth towards Ieruſalem to the feaſt of the Tabernacles, and as he went viſited the townes and cities neere adioyning. Now when he ſaw that they wanted teachers, it being at this time the ſecond Harueſt, he ſaid vnto his Diſciples, *Loe the Harueſt is great, but the labourers are few &c:* and he ſent his diſciples out into the harueſt, *Matth.9. Luc.9.*

Of this ſecond Harueſt you may reade *Exod.23*, where God commaunded the people that they ſhould obſerue the feaſt of the Tabernacles, when in the end of the yeare they had gathered in all the fruits of the fields. Alſo in the 23 of *Leuiticus* it is thus written, *From the fifteenth day of the ſeuenteenth moneth, when you haue gathered all the fruits of your land, you ſhall celebrate vnto the Lord your God ſeuen dayes, &c.*

From Galile our Sauiour Chriſt came to Ieruſalem, which was 64 miles: where from the twentieth to the ſeuen and twentieth day of September he celebrated the feaſt of the Tabernacles, according to the law of God. The reſt of the Trauels of our Sauiour Chriſt, and the miracles that hee wrought in theſe three laſt moneths of this yeare, *viz.* in October, Nouember, and December, for their great multitude cannot be deſcribed. So the Trauels of our Sauiour Chriſt in the ſecond yeare of his Miniſterie were 912 miles.

About the 18 day of Octob. in this yeare, the practiſes of *Seianus* were diſcouered, and he died miſerably, *Tac.lib.5.*

Of the townes and places to which he trauelled.

Of Cæſarea Philippi.

THis citie is ſcituated not far from the foot of the mountaine Antilibanus, 104 miles from Ieruſalem towards the North, cloſe by the two Wells of Iordan, Ior and Dan: vpon the Eaſt ſide of this Citie theſe two ſtreames meete and make the riuer Iordan.

Philip

Philip the Tetrarch of Traconitis called this citie after his own name, Philippus; and in honour of the Roman *Cæsars*, hee added the name of Cæsaria: *Tiberias* at this time being Emperor of Rome. In times past it was called Laisch, or Lais, which signifies *a rauening and roaring lion.* But the tribe of Dan hauing conquered it, and rebuilt it againe, the called it Dan; and the inhabitants of the holy Land, Læchem Dan, as you may read in the trauels of the Danites. But this towne (as it is reported by such as haue trauelled into the holy Land, and by the authoritie of *Volateran*) notwithstanding these names, is often called after the name of Belenas: Here (as *Eusebius*, *Zozomenus* and *Nicephorus* say in their Ecclesiastical Histories) the woman that was diseased with the bloudie issue, was healed, by touching the hem of our Sauiours garment: which woman in token of thankfulnes for so great a benefit, and in memory of such a notable miracle, erected in this citie (a little without the gates of her house) a stone pillar, on which she caused to be set the image of Christ, made of brass; and behind that, stood the image of this woman (which had bin diseased 12 yeares with the bloudy issue) bowing her selfe at the feet of our Lord, and touching the hem of his garment. They also say, that there grew certaine hearbs about this pillar, whereby miracles were wrought, thirtie yeares after it was set vp. But *Iulian* the Apostata hauing intelligence of these things, caused those images to bee broken downe, and erected his owne in the same place. But soone after there hapned such an exceeding thunder, that fire falling from heauen stroke this image (thus set vp by this cruell tyrant) vpon the breast, and cast the head and the necke thereof with great violence vpon the earth. These things happened in Cæsarea Phillippi. Vpon the borders of Cæsarea Philippi, our Sauiour Christ asked his disciples, saying, *Whom doe men say that I am?* *Matt.6.* *Iosephus* saieth, *Antiq.lib.20.cap.6.* *Agrippa* king of the Iewes did much inlarge Cæsarea Philippi, in the honour of *Nero*, and called it after his name, Neronia: but it retained not that name long.

Of Peræa.

PEræa or Peraia, was the vttermost part of the Holy land, in which were the Tribes Gad and Reuben: seperated from the rest of Iudea by the riuer Iordan, and vnder the subiection and gouernement of *Herod Antipas*. It was sixteene miles from Ierusalem towards the East: and was so called of PERAN, which signifies *beyond*, or *vpon the other side*, *Plin. lib.* 4. *cap.* 1. In the castle of Macharuntes, standing in this countrey, *Iohn* Baptist was beheaded.

Of the Sea of Galile.

THis Sea lay 44 miles from Ierusalem, towards the North: representing vpon the bankes in figure, a Harpe, from whence it was called KINNÆRETH, that is, *the Sea of the Harpe*, *Num.* 34; for KINNOR signifies a *Harpe*. Towards the North it extended it selfe into some breadth, but towards the South it drew into a straight Angle; and was called the sea of Galile, because it bordered vpon Galile. It was also called the Lake of Genesereth, because of the pleasantnesse and fruitfulnesse of the soyle which lay vpon the North side of it. It is called (*Ioh.* 6.) the Sea of Tiberias, from the citie of Tiberias which stood vpon the shore of it. It was but foure mile and a little more broad, but in length from the North to the South it was twelue miles. Vpon the East side it had the towne Chorazin, and vpon the West Capernaum. And (as *Iosephus* saith) the water of this sea was verie sweet and pleasant; from whence it came to passe, that fishes did greatly abound in it, and there were manie fishers that liued thereabouts only by fishing in that sea. There were manie other cities besides those two before mentioned, that stood vpon this sea; as Bethsaida, Migdala, Tiberias, and Trichæa; these stood vpon the West: vpon the East, stood Iulia and Gadara.

Of the holy Mountaine neere Capernaum in Galile.

ABout a mile from Capernaum towards the South west, is to be seene an exceeding high hill, standing vpon the shore of the sea of Galile, bewtified with manie hearbs and flowers of di-

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uers kinds, being very fruitfull and pleasant, extending it selfe in length almost two bowes shoot, and in breadth one. From this hill one might haue seene the whole sea of Galile, the countries of Itura and Trachonitis, euen to mount Libanus, also the mountaines Sanir and Hermon, and a great part of the vpper & lower Galile. Here also the inhabitants of the holie Land shew a certaine stone, vpon which they say our sauiour Christ did vsually sit when he preached to the people; which stone the Christians call the table: here was that sermon made of the eight Beatitudes *Matt.* 5, 6. 7. *Luke* 6. Here were the twelue Apostles chosen, *Luke* 6. *Marke* 3. And our sauiour Christ descending from this mountaine, in the suburbes of the citie of Capernaum healed a man that was infected with leprosie.

About thirtie paces from the foote of this hill, there riseth a fountaine which is compassed about with a wall, and is thought to be a veine of Nilus, because they find in it such kind of fishes, the like whereof are not to bee found in any other place but in Nilus. *Iosephus* calleth this spring Capernaum, and likewise all the plaine (which is very pleasant and fruitfull for the space of a mile, euen vnto Iordan) after the same name, because it is subiect to the iurisdiction of that citie. About twentie paces from this wall, vpon the shore of the sea of Galile, there is shewen a place where (they say) Christ appeared to the seuen disciples after his resurrection, and asked them, whether they had any meate? And about ten paces from that, is shewen a place where they say, the disciples of our sauiour came to land, and they drew vp in their nets a great draught of fishes, &c. *Iohn* 21.

Of Naim.

NAim signifies *fruitfull* and *pleasant*: It stood 48 miles from Ierusalem towards the North; and typically representeth the condition of this world. For the children of this world liue in all manner of pleasures and delights, neuer thinking of any sorrow till death seiseth on them, but then that ouerturnes all, and those delights become loathsome vnto them: Notwithstanding this one comfort we haue left vs, Hope in Christ Iesus; who, as he raised the widowes sonne (at the gates of this citie) from death

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to life, will by his mightie power raise vs againe at the last day from the bowels of the earth, and make vs partakers with him of a heauenly habitation. It stood in the land of Sarmaria, and in the tribe of Issachar; about two miles off it, vpon the East side, stood mount Thabor; and a little from it vpon the South side, stood mount Hermon the lesser; and extended it selfe thence vnto the sea of Galile, which was sixteene miles. Of these two hills you may read in the 89 *Psalme*. And about two miles from Naim towards the West, is Sunem to be seene, to which the Prophet *Elisæus* sometimes resorted, 2. *King*. 4.

Of Gadara.

GAdarah or Gederah, in Hebrew signifies *munition*. And some times it is taken *to compasse about*, of GADAR, *he hath hedged*, or *compassed about*. Saint *Ierom* saieth, that in his time (that is 400 yeares after Christ) this was a verie faire citie, and stood in an exceeding high mountaine, vpon the East side of the sea of Galile beyond Iordan, in the halfe tribe of Manasses, some fortie eight miles from Ierusalem towards the North, and is to bee seene at this day. *Strabo* saieth (in *li. sexto geogr.*) that close by Gadara there is a venomous lake, of which what beast soeuer drinketh, hee immediatly looseth his hornes, his hooues, and his haire; and therefore there are many that thinke that this lake became thus venomous, because of the two thousand swine that were drowned in it, when our Sauiour suffered the diuels to enter into them, *Matt.* 8. *Marke* 5. *Luke* 8. Close by this towne stood Gerasa, which was also called Gergesa, *Matt.* 8. so called (as some thinke) of *Girgasu* the sonne of *Canaan*, *Gen.* 10.

Of Genesareth.

THis was a countrie bordering vpon the Northwest side of the sea of Galile, from whence this sea was called, The lake of Genesareth, *Luke* 5. This land was very pleasant and fruitfull, as if it had beene a Princes Garden, bringing forth faire Apples, Pomegranats, Palmes, Oliues, Vines, and diuers other kinds of pleasant fruits, faire and goodly to the eie: and therefore not without cause, was it called the Garden of a Prince; being de-

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riued of GAN, which signifies *a garden*; and SVR, *a Prince*. It is distant from Ierusalem sixe and fiftie miles towards the North, as you may reade *Matth.6. & 14*. The chiefe cities of this countrey were Capernaum and Bethsaida; of which cities though in former times they were verie faire and large, there are at this day not scarce eight houses to be seene.

The trauels of our Sauiour Christ in the third yeare of his Ministrie, which was the three and thirtieth yeare of his age.

FRom Ierusalem our Sauiour Christ returned, some sixe and fiftie miles, into Galile, and in the beginning of this yeare wintered in that place: so that (as it may be gathered out of the Euangelists) he continued there the most part of Ianuarie and Februarie, and now the Spring approching, a little after the death of Saint *Iohn* the Baptist (who, as it is thought, was put to death betweene the midst of Winter and the Spring, not long before the feast of the Passeouer; so that hee liued two yeares and a halfe in his Ministrie) hee wrought manie notable miracles, not farre from the citie of Bethsaida. The same time the feast of the Passeouer drawing neere (which was the third Passeouer of his Ministrie) he went thence ouer Iordan, and so beyond the sea of Tiberias, *Matth.14. Mark.6. Luke 9*. At this time the Apostles of Christ being dispersed through all Galile and Iudea, teaching the Gospell of the kingdome of heauen, hearing of the miserable death of *Iohn* the Baptist, about the beginning of the moneth of April, returned with all possible speed out of euerie part to our Sauiour Christ, that so they might be secure against the tyrannie of *Herod*, *Mat.14. Mar.6. Luc.9*. Also the Disciples of *Iohn* came vnto him and told him of his death and buriall, *Matth.14*.

Our Sauiour Christ therefore hauing by this meanes certaine intelligence as hee was betweene Bethsaida and Tiberias, of the death of S. *Iohn* Baptist, in the month of April he went into a ship

and passed about foure mile to the further side of the sea of Galile, where, in a certain desart, he fed fiue thousand men with fiue barley loaues and two fishes, *Ioh.6.*

From thence he returned back againe to the sea, and so to Capernaum, which was foure miles: here he made that long sermon of the spirituall eating of his flesh, *Mat.14. Luc.9. Ioh.6.*

From thence he went to Ierusalem, which was 56 miles, to the feast of the Passeouer, being the third Passeouer of his Ministrie.

The third Passeouer of the Ministrie of Christe.

Vpon the the thirteenth day of April being Sunday, according to the Ecclesiasticall computation, Christ (as God commanded) celebrated the third Passeouer of his Ministrie for the space of eight dayes in the citie of Ierusalem, that is, till the twentieth day of the same moneth.

After the feast of the Passeouer, the Iewes tooke councell how they might put him to death, *Ioh.7.* wherfore about the end of April, he departed thence, & went 56 miles into the land of Galile.

In the month of May, after the controuersie that hapned concerning the tradition of the Elders (because of the falacies & contentions of the Scribes and Pharises) he departed thence into the borders of Tyrus and Sydon, which was 56 miles, *Matth.15*, and there entred into a house, and would faine haue been priuate; but there was a certaine woman that was a Grecian of Syrophœnissa came vnto him and intreated his aid, *Marc.7.*

But our Sauiour hauing a determination to depart from this place, this woman was verie importunate that he would dispossesse her daughter of a diuell; which (because of her importunicie) he did, *Mat.15.* And after he went thence into the countrey of Trachonitis beyond Iordan, going thorough the borders of Decapolis, and comming to the Galilean sea, and in the way hee healed one that was both blind and dumbe, *Marc.7.* and there ascending vp into a mountain, he cured many that were blind and lame, & the third day after fed foure thousand with seuen loaues and a few fishes, *Mat.15.* So this iourney was 64 miles.

Afterward in the same moneth of May he went into a ship and passed thence into the parts of Dalmatia, and vpon the borders of Magdala, which was foure miles, hee propounded the signe of the Prophet *Ionah* to the Pharises and Sadduces, *Mat.15. & 16.*

From

From thence he sailed to Bethsaida, which was foure miles, and by the way he admonished his Disciples to take heed of the leauen of the Sadducees and Pharises, *Mat.* 16. and as he was entring into a towne, he cured a blind man of his sight, *Marc.* 8.

About the end of the month of May, Christ went to Ierusalem, which was 56 miles; where, vpon the second day of Iune, hee kept the feast of Penticost, according as God had commaunded, *Exod.* 23.

The feast of Penticost being ended, he returned from Ierusalem into the countrey of Galile to Capernaum, where hee dwelt, which was 56 miles.

In the same moneth of Iune, he went the second time vnto the borders of the Gentiles, where *Peter* in the name of all the Disciples vpon the confines of Cæsarea Philippi, made that notable confession, saying, *Thou art Christ the sonne of the liuing God, Luc.* 9. Capernaum is distant from Cæsarea Philippi 48 miles.

Six or (as *Luke* saith) eight dayes after, our Sauiour in the moneth of Iune went to the mountaine Thabor, wch stood 48 miles from Cæsarea Philippi towards the Southwest, where he was transfigured; and the next day after he cured the Lunatick, and cast out a diuell, *Mat.* 7. *Mar.* 9.

In the month of Iuly Christ walked into Galile, and there confirmed his doctrine with manie wonderfull miracles, which did greatly amaze his Disciples; where he put them in mind of the crosse and of his death, *Matt.* 17. *Luc.* 9.

From thence he returned into Capernaum, which was ten miles from mount Thabor: at this time *Peter* went to the Lake of Gesereth, and there caught a fish, in whose mouth he found a Stater, which was worth ij.s.vj.d. in our money, *Matth.* 17. Here also our Sauiour Christ made a long Sermon, wherin he reprehended the pride and arrogancie of his Disciples, and withall taught the doctrine of the remission of sinnes, *Matth.* 12. *Marc. Luc.* 9.

In the moneth of August he had a full determination to make a iourney through Samaria into Iudea, and so by little and little (visiting the Churches as he went) to goe to Ierusalem to the feast of the Tabernacles, *Ioh.* 7: but when he came to Samaria, which was ten miles from Capernaum; the Samaritans would not re-

ceiue him, because he made as though he would go to Ierusalem; wherefore he turned aside into Galile, *Luc.9.* And as he was there visiting the Churches, there came a certaine man vnto him, saying, *I will follow thee whither soeuer thou goest:* but Christ answered him, saying, *The Foxes haue holes, and the fowles of the heauens haue nests; but the sonne of man hath not where to hide his head, Matth.* 8. And to another Iesus said, *Follow thou me:* but he answered, *Let me first goe and burie my father.* There was another also that would haue followed Christ, but he would first goe take his leaue of his friends, *Luc.9.*

In the month of September, about the time of the second Harueſt, which was next before the feast of the Tabernacles, *Leu.*23, Christ began his last visitation throughout all the land of Iudea; at which time he sent forth seuentie of his Disciples into Galile, to prepare the way, and so dispersed labourers into his harueſt, saying, *The harueſt is great, but the labourers are few, Luc.*10. This speech seemeth to be taken from the present condition of the time: for it was now harueſt time, it being a little before the Vernall equinoctiall.

About the beginning of October, when the feast of the Tabernacles drew neere, the Disciples and those that were of the kinred of our Sauiour according to the flesh, went vp to the feast, but he remained in Galile; notwithstanding, a little after he went priuily vp: now betweene Galile and Ierusalem were accounted sixe and fiftie miles, *Ioh.*7. Vpon the ninth day of October was this feast celebrated in Ierusalem: and being now halfe past, our Sauiour Christ taught publiquely in the Temple, *Ioh.*7. Vpon the fifteenth day of October, it being the last day of the feast of the Tabernacles, and the Sabboth day, he taught the second time publiquely in the Temple; and so continued preaching and doing miracles in Ierusalem vntil the feast of the Dedication, which was kept about the middle of Winter. *Matth.*4.

In the month of Nouember he preached daily in the Temple, & at night went to the mount of Oliues, where he rested, which was aboue halfe a mile from Ierusalem, and euerie morning returned backe to the Temple. At this time there came vnto him certaine Scribes and Phariſes, who brought a woman which had

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beene lately taken in adulterie, and said vnto him, Master, what shall we doe with this woman &c? And he answered, *Hee among you that is without sinne, throw the first stone at her, Iohn* 8. About this time also were the Sermons concerning the power of the Sonne of God, and a great disputation between our Sauiour and the Iewes, *Ioh.* 8. for which cause they would haue stoned him. In the moneth of December Christ wintered in Ierusalem, and recited the parable of the sheepe, *Ioh.* 10: also vpon the Sabboth day a little before the feast of the Dedication hee healed a man that was borne blinde, *Ioh.* 9.

In this feast the Iewes (being angrie because he had healed the blinde man vpon the Sabboth day) compassed our Sauiour about as he was in *Solomons* Porch: and when they heard our Sauiour confesse openly that he was the Sonne of God, they began to grow into a furie, and for verie anger would haue stoned him to death. Wherefore our Sauiour Christ went thence beyond Iordan, and continued there the rest of the Winter, *Ioh.* 10. But before he went from Ierusalem, there were returned vnto him certaine of the seuentie Disciples, which a little before (in the moneth of September) he had sent abroad; and there at that time he recited the similitude of the man who descending from Ierusalem to Iericho fell amongst theeues. This similitude seemeth to be taken from the present occasion; because our Sauiour Christ going from Ierusalem beyond Iordan, was to passe thorough great wildernesses iust in the way as they goe thence to Iericho, *Iohn* 10.

At the same time he went from Ierusalem to Bethania, which was almost two miles, and there visited *Mary* and *Martha*, where *Martha* ministred vnto him; but *Mary* sitting at his feet gaue diligent heed to his doctrine, *Luke* 10.

At this time he tooke his leaue of these two sisters, and went thence to Bethabara beyond Iordan, where *Iohn* baptized, which was 16 miles, it being now about the midst of Winter, Christ at this time being about 33 yeares of age.

I am not ignorant that there are manie which referre that long iourney of our Sauiour Christ when hee went to visite all Iudea, the sending forth of his Disciples, and diuers other miracles men-

tioned from the ninth chapter of *Luke* to the sixteenth, to the beginning of the following yere. But I am of opinion that all those things could not haue beene done within the compasse of foure moneths, and before the feast of the Dedication: so that it must needes be that the seuentie Disciples were sent forth before the feast of the Dedication; for after the feast of the Dedication (which was celebrated in the midst of Winter, *Ioh.* 10.) there were but two moneths betweene it and the raising vp of *Lazarus*, in which short time all those things which are described by *Luke*, could not possibly be accomplished, especially considering that our Sauiour Christ wintered some time in Bethabara, and there taught the multitude that came vnto him, *Ioh.* 2. So these Trauels of our Sauiour were 596 miles, or thereabouts, besides the diuers visitations and iournies hee went hither and thither: which because of the great multitude of them, it was not possible for the Euangelist to set them downe.

Of the townes and places to which he trauelled.

Of Bethsaida.

BEthsaida, signifies *the house of hunting:* being deriued of BAITH *a house*, and ZAID, *hunting*, from ZOD, *he hath hunted:* for from this place went the Fishers and Hunters which fished and hunted through the world, *Ierem.* 16. In this towne dwelt three Apostles, *Peter*, *Andrew*, and *Philip*, *Ioh.* 1. It was scituated vpon the West side of the Galilean sea; in the Tribe of Issachar, fiftie six miles from Ierusalem towards the North. And because of the aboundance of Fishes that were in the sea of Galile, *Peter* and *Andrew* became Fishers, and in that vocation gat their liuing, till our Lord and Sauiour Christ made them fishers of men, *Matth.* 4. *Luke* 5. Before the birth of Christ this was but a small town, and without doubt was so called from hunting; because close by it stood a wilderneſſe that did greatly abound with wilde beasts. *Philip* the Tetrach of Trachonitis and Itura made this a faire citie, which in honour of *Iulia* hee called Iuliades. This *Iulia* was the daughter of *Augustus Cæsar*, and wife of *Tiberias*. *Philip* also brought manie inhabitants thither, who dwelt in that citie.

But

But when *Herod* the Tetrach of Galile, and brother of this *Philip*, had builded vp Bethara (which stood beyond the riuer Iordan on the East side of the Sea of Galile) and called it by the name of Iuliades, in honour of the said *Iulia*; this towne reedified and enlarged by *Philip*, was called againe, in the time of our blessed Lord and Sauiour Christ, after the auncient name Bethsaida, and so continueth to this day. From hence it is manifest that the sea of Galile was subiect to the gouernment of both these Tetraches, since vpon the shore thereof on both sides they had cities standing.

I doe thinke the wilderneſſe, or wood and land neere adioyning to Bethsaida, is called Itura, of *Ietur* the sonne of *Ishmael*, *Gen.* 25; or else from the compasse and roundnesse of it: for TVR in Hebrew signifies *a circle*. But that Itura stood vpon the West side of the sea of Galile, those that haue beene at the Holy land can testifie.

This citie of Bethsaida hath an auncient water course comming from a riuer not farre from it, which *Iosephus* calleth little Iordan, which falleth into the sea of Galile, iust in the mid-way betweene this towne and Capernaum, the channell whereof appeareth to this day. Beside the manie Sermons which our Sauiour Christ preached here, he did manie notable miracles, *Mar.* 8. *&c.* But for the ingratitude and impietie of the citizens, the curse of our Sauiour fell vpon them, *Wo be to thee Chorazin, wo be to thee Bethsaida: for if the miracles had been done in Tyrus and Sidon which haue beene done in thee, they had long ere this repented in sackcloth and ashes: Verily, verily I say vnto you, it shal be easier for Tyrus and Sidon in the day of iudgement than for you, Math.* 11. *Luc.* 10. This Prophesie of our Sauiour Christ fell vpon them accordingly: for after diuers and sundrie ouerthrowes and deuastations, this towne became vtterly vnpeopled, and, as *Brittenbacchus* saith, there are scarce sixe houses standing in it at this day.

Of Chorazin.

THis citie also stands vpon the further side of Iordan, close by the sea of Galile, in the same countrey as Capernaum stands:

for the citie of Chorazin ſtandeth vpon the Eaſt ſide of the riuer Iordan, where it falleth into the ſea of Galile; and Capernaum vpon the Weſt, in the halfe Tribe of Manaſſes, ſome ſixteen miles from the citie of Ieruſalem towards the North. This citie alſo neglecting the preachings and miracles of our Sauiour Chriſt, felt the efficacie and force of the curſe of the Sonne of God, *Mat.* 11. *Luc.* 10. For there is not at this day a houſe to be ſeene; onely ſome ruins where it ſtood. Chorazin doth denote a Dukedome or Principalitie, from C O H and R A Z O N, a *Prince* and *Duke*: for R O Z E Z ſignifies *a laborious Prince*. *Ierom* turning this word R O Z E Z into R A Z I, calleth it *a ſecret myſterie*, or *my ſecret*.

Of Tiberias.

TIberias ſtandeth vpon the Weſt ſide of the ſea of Galile, 48 miles from Ieruſalem towards the North. Before the birth of Chriſt it was called Kinnereth, that is, *the citie of the Harp*; after which name the Lake of Tiberias, or Sea of Galile is called, *Numb.* 14. But *Herod* the Tetrach of Galile, at whoſe commaund *Iohn* the Baptiſt was beheaded, did bewtifie this citie with manie faire buildings, and compaſſed it about with ſtrong walls, and after *Tiberias Cæſars* name called it Tiberias. He alſo gathered thither manie inhabitants, and indowed it with manie large priuiledges. For although this place before the reſtoring of the citie was verie filthie and impure, by reaſon of the dead bodies both of men and beaſts which lay in that place; from whence it happened that the Iewes ſhunned this place, as vtterly vnlawfull, and durſt not dwell there: yet notwithſtanding *Herod* with ſingular induſtrie and diligence remoued all that filthineſſe, and in that verie place built vp this citie, both faire and ſpacious: partly with gifts, partly with faire ſpeeches alluring manie Iewes to inhabite therein. Manie poore people alſo built themſelues houſes at their owne charge, and thoſe that had no children gaue way vnto the libertie of the citie; beſides, manie rich and noble men were conſtrained to remoue their whole families, and to dwell in this citie: ſo that in ſhort time it became verie well peopled, according to *Ioſephus, lib. Antiq.* 18 *cap.* 4. *& Egiſip. lib.* 2. *cap:* 3.

Not aboue two miles from Tiberias towards the South, vpon the

the shore of the sea of Galile stood Tarachæa, a town wherein *Iosephus* dwelt. Now it hapned that the citizens of Tiberias, vpon some discontent, and as it was thought at the instigation of one *Clitus*, fell into rebellion; of which *Iosephus* hauing certaine intelligence, he caused all the gates of Tarachæa to be shut, lest anie man going thence should disclose his intentions, or anie comming from Tiberias should moue that citie also to rebellion; and then priuily sent out a commaund to assemble all the ships and other vessels that were vpon the sea or lake, euen to the number of 230 ships; all which he caused to be manned onely with foure men a piece, and of a sudden sayled towards Tiberias. But when he came within view of the citie, so that the citizens from the wall might discerne the ships, he left the body of the nauie a good way remote from Tiberias, and tooke onely one ship manned with seuen men, and went close to the citie of Tiberias, as it seemed, to haue had a parley with the citizens: but they seeing such a multitude of ships, and the bold resolution of *Iosephus*, supposing that they had been sufficiently manned, and conteined a great armie, were greatly affraid; insomuch that they cast away their armes, and came out of the citie with humble petitions to *Iosephus*, intreating him to spare the citie, and to take pitie of the inhabitants. Notwithstanding he vtterly refused to shew them anie mercie, vnlesse they would deliuer vnto him the Ruler of the citie, which they did: so he setled the affaires of that towne, and tooke the Ruler thereof with him to Tarachæa, where he committed him to prison.

But after, it being certainly found out that one *Clitus* was the principall author of this rebellion, he sent *Leuyn* one of his guard with commaund to apprehend him, and to cut off both his hands. Of which punishment *Clitus* being certainly informed, with teares and prayers humbly besought this *Leuyn* that he would spare one of his hands, and he would willingly loose the other; which with much ado was graunted him, vpon condition that he should cut off his owne hand: so he tooke his sword and cut off his left hand; which being done, *Iosephus* returned the captiues to Tiberias, and receiued the inhabitants againe into fauour, and euer after reteined it in obedience.

Vespasian

Vespasian also inuaded this citie at such time as he vndertooke his expedition against Ierusalem, as it appeareth in *Iosephus, lib. de bello, Iuda. 17. cap. 16.* But the inhabitants fearing his greatnesse, willingly submitted themselues to his power, and opened vnto him the gates, going forth of the citie to meete him with great humilitie, giuing him and his whole armie intertainment into the citie, receiuing him with musicke and songs, and with great acclamations and shoutes; calling him their sauiour and protector: which kind of curtesies, the Emperor tooke very louingly; and in token of thankfulnesse for this kindnesse, he commanded his souldiers (after they had broken downe a great part of the wall vpon the South side) that they should abstaine from all manner of rapine and violence; so that hee continued there peaceably, and went away peaceably.

This citie to this day (as *Borchardus* the monke saieth) is a faire towne, scituated to the longitude, vpon the shore of the said sea, there being vpon the South side many wholesome bathes and springs. And there are to bee seene also many great ruines of decayed buildings. The land also round about it is very pleasant & fertile, abounding with Palme trees, Vines, Oliues, and Figs. This citie in auncient time was scituated in the tribe of Issachar.

Of Tyrus or Zor.

THis was the chiefe towne of Phœnicia, distant from Ierusalem one hundred miles, towards the North. It was first builded by the citizens of Sidon (because of a sedition that hapned in that city) 240 yeares before the temple of *Solomon*, as *Iosephus* saieth, iust in the place, where at this day the ruines of auncient Tyre are to be seene. But after it began to grow famous, which was about such time as Troy was destroyed, king *Angenor* remoued it to a rocke which stood in the heart of the Mediterranean sea, compassed about therewith like an Island, *Ezek. 26.* and bestowed great cost in fortifying & building it. It stood round, compassed with strong wals, beautified with goodly buildings, & fairly scituated, for the intertainment of ships; for which purpose, on euery side there were many safe hauens and harbors made. It

was

was but a ſmall towne, almoſt three miles about, and two miles wide: yet the greateſt mart towne in thoſe parts, for Merchants reſorted thither from all the three parts of the world (Europe, Aſia, and Africa) as wel for the vttering as buying commodities; and was made ſo much the more famous, becauſe of the ſcituation and ſtrength. It ſtood diſtant from the land of Phœnicia almoſt two miles; vpon which continent they had obtained a portion of land for the maintenance of the citie, containing 19000 paſſes in compaſſe. The citizens alſo being greatly inriched, becauſe of their traffique, built vp many faire cities and townes in more remote parts, which they added to their iuriſdiction, as Leptis, Vtica, and Carthage, ſcituated in Africa. They alſo built Cades, which at this day is called Caliz, as *Plinie* ſaieth, *lib.* 5. *cap.* 19. being ſcituated in a very faire Iſland in the Mediterranean ſea, not far from *Hercules* pillars; inſomuch as the citizens of this towne hauing thus inlarged their command, and increaſed their ſubſtance; In euerie place they called themſelues Princes, and tooke vpon them to weare ſcarlet and purple, which colours in that place aboue all other colours, were moſt artificially dyed: And becauſe of the raritie of thē, tranſported thence into manie countries more remote. But becauſe of their extreame arrogancie and pride, it was twice conquered and ruinated: Firſt by *Nabuchadonoſar* Emperour of Babylon: and then by *Alexander* the Great, as it appeareth in *Quint. Curtius*, *lib.* 4. in the life of *Alexander*.

Now the occaſion that *Alexander* made warre vpon this citie, was becauſe the citizens vpon a time ſending vnto him certaine Embaſſadours with a crowne of gold, in token of friendſhip, and to congratulate his proſperitie (which he accepted very kindly, and gaue them royall entertainment, as to his friends) amongſt other things, hee told them that hee would come vnto their citie, and doe ſacrifice to their god *Hercules* (for the kings of the Macidonians are perſuaded that they proceed from the ofspring of that god, and beſide he was commanded by an Oracle ſo to do) But the Embaſſadors of Tyre anſwered, that the Temple of *Hercules* ſtood without the city in Pætzron, where auncient Tyre ſtood; ſo that the king might eaſily come thither

to

to doe sacrifice. But *Alexander* hearing these wordes, could not containe himselfe, but in a great anger answered, And doe you proude citizens put such trust in the strength and scituation of your citie, that you thinke I am not able to come to it with my armie by land? You shall well perceiue within this short space, that you are scituated vpon the continent, and that I will enter it & sack it. With these terrible words the Embassadors departed; and shortly after *Alexander* followed them with a great & mightie armie.

But when it was knowne that *Alexander* had vndertaken the sacking of this citie, there were manie that thought it almost impossible for him to accomplish his designes; first, because of the inconstancie of the windes, and the vehemencie of the water, whereby all such matter as they cast into the sea to ioine it to the continent would be driuen away by the violence of the water. Againe, the citie was compassed about with such exceeding high walls, and fortified with such strong towers, that it was not possible for him to bring anie Engines to batter them, or fasten anie scaling ladders to ascend them vnlesse it were by ships. Twice *Alexander* attempted by flinging into the Sea mightie trees of Libanus, and heapes of the ruins of auncient Tyre, to haue made a bridge to it, or else ioine it to the continent, insomuch as the Tyrians mocked the Macedonians, saying, What, can your king *Alexander* conquer *Neptune* the god of the sea? For the violence of the sea was so extreame that it carried away all things with it, and oftentimes broke the ships that were ioyned together to make a bridge, and drowned the souldiers that besieged & fought against the citie. During this siege, a citizen of Tyrus dreamt that their Idoll *Apollo* would depart from them; whereupon they bound the Image of *Apollo* with a chaine of gold vnto the pillar whereon he stood, that he might not leaue them. There hapned also a horrible ostent amongst the Macedonians: for a certaine souldier breaking bread there fell from it some few drops of bloud; at the hearing of which accident, *Alexander* was greatly amazed, vntill he was resolued by one *Aristander* a verie skilfull Prophet, That if it issued from off the out-side of the bread, it had betokened a heauie euent to the Macedonians; but in regard that it is-

sued

sued from the inside of the bread, it foreshewed that hee should forthwith conquer the towne hee had so long besieged: And so it happened; for when *Alexander* had besieged the citie for the space of seuen moneths, with great difficultie he wan it: but before he could win it, he was constrained to vse a great multitude of ships, and fasten them together with yron bonds, vpon which placing many engines of batterie, and other offensiue instruments, what with the mouing of the ships, and the extreame violence of the batterie, they ouercame the citie. This exploit *Alexander* performed when he was 25 yeares of age, and about 302 yeares before Christ.

There was one thing that *Alexander* did during his siege that was memorable: for before any of his souldiers would attempt to ascend the walls, he went in person, with his crowne vpon his head, and in princely armour, and scaled a high tower of the citie, where he expreſt an extraordinary resolution; and by reason of his courage, did great hurt to the enemie, who perceiuing him to be the king, resorted to that place in great heapes, and shot at him with all their might; but hee manfully defended himselfe, and compelled the enemie to flie. In this assault there were 6000 of the inhabitants slaine: and after hee had entred the walls, and sackt the citie, he caused 2000 to be tyed to crosses and throwne into the sea. From whence may be gathered, That God by this young Prince did accomplish this great worke, that the prophesies of the Prophets *Isa.* 23. *Ierom.* 43. and *Ezekiel* 25. 26. might be fulfilled.

Afterward, *Alexander* (as *Plinie* and *Strabo* obserueth) caused the sea to be filled vp, that it might be no more an Island, and ioined it to the continent: vpon which place he caused Tyrus to be rebuilded, and compassed it about with a wall fiue and twentie foot thicke, strengthned with twelue towers, that it might be sufficiently fortified to oppose the incursion of any enemy; so that it continued safe a long time after, and in the time of our sauiour Christ was a faire city, though it neuer attaind to the former dignitie and power that it had before *Alexander* conquered it. The auncient citie of Tyre was distant from this citie about foure miles towards the South.

Our

Our Sauiour Christ being in the borders of Tyrus and Sidon, helpt a woman of Canaan, whose daughter had beene cruelly tormented with a diuell, *Matt.*15. In the time of *Diocleſian* the Emperour, there were many Martyrs put to death in this citie: And at this time it is called by the name of *El porta del Zur*, that is, the hauen of Zur: as it was in the old Testament called by the name of Zor. In the yeare 1100, when the holy Land was in the hands of the Christians, there was an Archbishop of Tyre, vnder whose gouernment were the Bishops of Ptolomais, Sydon, and Berytie &c. The holie man *Origen* lyeth buried in this citie, in the Church of the holy Sepulcher, which is compassed about, and fortified with a mightie strong wall. There also lies buried the Emperor *Fredericke Barbaroſſo*, who *A.D.*1190, after hee had done many valiant acts, and fought many great battells for the Christians, against the Turkes and Sarazens, being ouercome by *Saphadinus* the Sultons sonne, and put to flight, was drowned in the riuer of Suro, to the great griefe of his armie: But hee left behind him a famous report. Pope *Alexander* the third (being a great enemie to this Emperor) in saint *Markes* Church, in the citie of Venice, when this Prince submitted himselfe to his holineſſe, set his foot vpon his necke, repeating these words: *Thou ſhalt tread vpon the Aſpe and vpon the Bazaliske &c. Euſebius* in his Eccleſiasticall Historie saieth, that there are yet standing in Tyre certaine Marble pillars, and other pretious stones of a wonderfull greatneſſe, that it amazeth such as behold them: neere to which, there haue beene many Christians and Pilgrims put to death by the Sarazens. There are also foure wells of wholesome and pleasant water, standing not far from it, of which wells you may read before.

Of Zidon.

THis also was a citie of Phœnicia, scituated vpon the shore of the Mediterranean sea, thirtie sixe miles from Ieruſalem towards the North; and sixteene from Tyrus. In times past it was assigned to the tribe of Asshur, and lay vpon the borders of the Philistims, neere to mount Libanus. Being called Sidon or Zidon, of *Zidon* the sonne of *Canaan*, who first built it, *Gen.*10. And

signifies

signifies a *hunter*. It was a notable mart towne, wherein much Satin was made, which kind of stuffe was very pretious amongst the Iewes: and it is said, that *Ioseph* of Aramathia wrapped the bodie of our sauiour in white satin: For in *Matthew* 27. it is called Zadin, which in English is satin. And as at this day the finest glasse is made at Venice; so the finest glasse in those times was made at Sarepta, a citie that belonged to the Sidonians: about which there stood many mines, of which it is called Sarepta, as you may reade before.

This towne in times past was one of the chiefest cities of Phœnitia; But because of the extraordinarie pride of the citizens, God afflicted them with diuers punishments, and brought in *Ocho* king of the Persians, who besieged it, and by treason wan it, and burnt it to the ground, as *Diodorus siculus lib.* 16. saieth. The citizens whereof, were driuen to such straightes by the enemie, that there perished in the fier aboue fortie thousand men. Within a while after *Darius* (last Emperour of the Persians) rebuilt it, but made it nothing so beautiful, neither fortified it in like maner as it was before: he ordained one *Strato* to be king thereof, a man proud and arrogant. After, about three hundred and two yeares before the natiuitie of Christ, *Alexander* being then but 24 yeares of age, hauing ouercame *Darius* that mightie Emperour of the Persians, at Issa a citie of Cilicia, in a cruell and sharpe war: Hee sent *Hephestion*, one of his Princes, to the Sidonians with authoritie to depose *Strato*, and to let the citizens vnderstand that they should chuse him for their kiug, whom they thought most worthie of that honor, as *Quint. Curti.* sheweth, *lib.* 4. At this time there was a certaine young man amongst the followers of *Hephestion*, In whose behalfe he moued the citizens that he might be their king; but they refused, saying, it was not their custome to chuse any to rule ouer them, but such as was of the kings stocke and progenie. *Hephestion* hearing this aunswere, greatly admired their resolution and modestie, especially when they refused to accept him to be their king, whom others had sought to obtain with fire and sword, saying: Truely there is more required to rule and gouerne a kingdome, then to get it; but yet, name one vnto me of royall diseent, whom you would willingly receiue to

bee

be your king. So they named vnto him one *Abdolomius*, who had beene knowne to haue beene of the kings stocke, by manie discents; but because of his pouertie he was constrained to dwell in the suburbs of the Citie in a cottage, and had little else but a Garden to liue vpon. This man howsoeuer poore, and because of that, of manie contemned; yet hee was knowne to be honest and of an vpright life, following with all diligence his vocation, without anie regard of other businesses; insomuch as he was vterly ignorant of all these stirres and combustions which had so lately vexed Asia. As he was now in his garden digging and labouring, purging it of weedes, and planting hearbs; *Hephestion* with the rest of the citizens came vnto him, and brought him the robes and habiliments of a king. The poore Gardner stood amazed to see such a companie of gallants come vnto him: but *Hephestion* told him, That the occasion of their comming was to make an exchange with him of those royall ornaments which he had in his hands, for those poore and foule garments which hee wore; therefore goe and wash thy selfe and returne. So he did, where immediatly they put vpon him those royall roabes, and saluted him as their Soueraigne. After these things were finished, quoth *Hephestion*, Now remember in what a state thou art, no more a Gardner but a King; and therefore take vnto thee the mind and resolution of a king, that so thou mayest rule and gouerne this citie as a man worthie of that honour; and remember, that although the liues and goods of thy subiects are at thy command, yet by them thou wast chosen, neither be forgetfull of him that was the author of thy honour.

No sooner was he enthronised in the kingdom, but fame (who is more speedie then a thousand Posts) had dispersed this newes through all the neighbouring cities: some being thereby moued to admiration, and quickned in their studies; others stirred vp to indignation and enuie. Those that were mightie and friends to *Alexander*, contemned and dispised his humilitie and pouertie; and no sooner were they come into his presence, but they began to accuse him for his ignorance: wherefore *Alexander* commanded that he should come before him, where, after hee had well viewed the lineaments and proportion of his person, and could

not

not perceiue it any whit repugnant to the fame of his birth, hee demanded of him how it was possible that hee should indure his pouertie with patience. To which hee answered, I pray the gods I may continue the gouernment of this kingdome with the like mind: for these hands were sufficient for mee to liue by: and as I had nothing so I wanted nothing. At which answere, *Alexander* the great was so well pleased, that he not only gaue him all the Princely Iewels and Ornaments of the first king, called *Strato*, but also a great part of the bootie which hee tooke from the Emperour of Persia, and added to his commaund all the neighbouring countries round about. This Historie haue I incerted that thereby we might perceiue the mightie power of God in all his workes; that can exalt the poore, contented with his estate, out of the very dust, and can pull the mightie from their Throns, so the euill carpe and care in this world to gather riches, for the vertuous to inherite. But to returne to Sydon: This citie did so much increase, and grew so famous in succeeding ages, that it was the chiefe towne (Tyrus onely excepted) in all Phœnicia, ioyning vpon the West to the Mediterranean sea, extending it selfe towards the North and South, lying in a plaine vnder Antilibanus, which mountaine lay some two miles off it, vpon the East. It oftentimes, because of the pride of the inhabitants, feit the wrath and punishing hand of God, as well by the inuasion of enemies, as sickenesse and dearth, according to the predictions of the Prophets *Isay* 28, and *Ezek.* 28. vntill at last in succeeding ages it was vtterly destroyed: the ruines of which citie remaine to this day, and make euident that it was a faire and spacious towne.

There is to bee seene yet to this day a citie built out of the ruines of the former (though nothing so large as it) very strong, and mightily fortified; so that it seemeth almost inuincible, if it hath men wherewith to defend it: vpon the one side it ioyneth to the sea, and vpon the other side of it, there standeth two mightie strong castles, one of them scituated towards the North, vpon a very strong rock, as it were in the heart of the sea, the which was built by certaine Pilgrimes that came out of Germanie to visit the holie citie of Ierusalem. The other of them was scituated

vpon a hill towards the South part of the citie, as well fortified, and no lesse difficult to be conquered. These two castles, with the whole citie in times past were in the hands of the Knights Templers. The aire is pure, the land round about it, is verie pleasant and fertile, abounding with all kind of good things necessarie for the maintenance of life and delight. There also is found great aboundance of grapes, which are verie delitious and pleasant to the tast, whereof the wine Canamella is made. But because the Turkes and Sarazens are inhibited by the strict law of their Alcaron from drinking of wine: therefore they suffer no vineyards to bee planted, neither the inhabitants to dresse those vines that grow naturally. Before the East gate of the auncient citie which now lyeth destroyed, there is built a Chappell; in which place they say, the woman of Canaan intreated our sauiour Christ to cast out a diuell out of her daughter, *Matt.* 15. The mountaine Antilibanus beginneth close by the riuer Eleutherius, and extendeth it selfe beyond Tripolis: and in some place it ioyneth so close vnto the sea; that for the straightnesse of the waies, those that trauell that way, can scarce passe. In this citie was the faireſt purple in all those parts, nay as some authors affirme the like was not to bee found in the world, of which you may read *Pl. lib. 9. c. 36.*

Of Cana Syro Phœnecea.

THis towne which was called Cana the great, was scituated vpon the border of Tyrus and Sydon 112 miles from Ierusalem towards the North; scituated in the tribe of Ashur, foure miles from Sydon towards the South, and three from Sarepta towards the East. In this towne the Syrophæniſſian dwelt, that besought our sauiour Christ to heale her daughter that was possessed of a diuell, *Matt.* 15. *Mar.* 7. It was called Cana, to put a difference betweene it and another Cana scituated in Galile the lower: In which citie our sauiour Christ turned water into wine. You may read more of this towne before.

of

Of Trachonitis.

THis city was so called from the stony hardnesse of the mountaines of Gilead, which compasse it in vpon the East side: In which Prouince, the tribe of Gad, and the halfe tribe of Manasses inhabited. It was in auncient times called Basan, In which *Og* that mightie gyant had a great command: But *Moses* ouercame him, and gaue the land to the tribe of Gad, and the halfe tribe of Manasses. In Christs time the Tetrach and gouernour of it was *Phillip*, who was sonne to *Herod* the great, and brother to *Herod Antipas*, Tetrach in Galile and Peræa; which *Herod* tooke to wife *Herodia*, whom his brother *Phillip* had formerly married, the said *Phillip* being at that time aliue: But becausе *Iohn* the Baptist reprehended him for that fact, therefore at her request he was beheaded in the castle of Macherus.

Itura was another Prouince belonging to the Tetrachy of *Phillip*, ioyning vpon the West to the riuer of Iordan, and called Galile of the Gentiles, of which you may read before.

Of Decapolis.

THis countrie is so called of ten cities that were scituated in it. It stood beyond Iordan and the sea of Galile, as may bee gathered out of the seuenth chapter of *Marke*; which opinion *Matthew* affirmeth in his fifteenth chapter: so that it is manifest that that countrie which in times past was called Gilead, was afterward knowne and called by the name of Decapolis, becausе of the tenne Cities which stood there. As Chorazin, which our sauiour Christ cursed, *Matthew* 11. Gamala, where *Agrippa* king of the Iewes was hurt in his right arme, *Ios. de bel. lib. Iud. 4. cap. 1.* Iuliades, built vp by *Herod Antipas*, in honour of the Empereresse *Iulia*. Gadara, where our sauiour Iesus Christ cast out the legion of diuels and suffered them to enter into the heard of swine, *Matthew* 8. *Marke* 5. Asteroth, which was the chiefe citie of that countrie, in the time of *Og* king of Basan, *Ios.* 12. heere also that holie man *Iob* sometimes had his dwelling. Iabes in Gilead, where *Saul* king of Israell lies buried, 1. *Sam.* 31. Mizpah,

where *Ieptha* offered his daughter for a sacrifice to the Lord, *Iudg.*11. Ramoth in Gilead, where king *Ahab* was slaine with a Dart, 1.*King.*22. And Abel of the Vines, where *Baalams* Asse spake, *Num.*22. These are those ten cities whereof this countrey is called Decapolis; being scituated in the land of Gilead beyond Iordan, where our Sauiour healed the man that was both blind and deafe, *Marc.*7. This opinion exactly agreeth with that in the holy Scripture, yet I know there are some (as *Plin. libr.*5. *cap.*18, and others) which doe differ from this in the description of this countrey: but they erre from the truth.

Of Magdala.

THis was a citie scituated vpon the West side of the Galilean sea, two and fiftie miles from Ierusalem towards the North: in which countrey, *Marie* (who of this towne was also called *Magdalen)* was borne. At this day this citie is called by the name of Castle Magdala: in which place they shew the house of *Marie Magdalen.* Vpon the West and North side of the citie, there lyeth a great and spacious Plain, preserued only for pasture, which *Marke cap.*8 calleth Dalmanutha, that is, *drawne dry*, or *a poore and naked habitation:* being deriued of DALAL, which signifieth *he hath made drie*; and MAON, *a house* or *dwelling place.* It may be a notable figure of the Christian Church, which in this world may rightly bee said to haue a poore habitation; but yet is a right Magdala, that is, a strong and impregnable Tower, against which the gates of hell shall not be able to preuaile, *Matth.*16. Vpon the borders of Magdala and Dalmanutha, the Pharises and Sadduces tempting of our blessed Sauiour Christ, demaunded of him a signe from heauen, *Matth.* 15.16. *Mark.*8. This citie belonged to the Tribe of Issachar.

Of Thabor.

MOunt Thabor was a round and high hill, vpon which our blessed Sauiour Christ was transfigured; scituated vpon the borders of the Tribes of Issachar and Zebulon, fiftie two miles from the citie Ierusalem towards the North, & extending it selfe towards

towards the South to the riuer Kison, Here *Deborah* and *Barack* discomfited the Host of *Sisera* king of the Canaanites, and put them to flight, *Iudg.*4. Of this mountaine you may reade *Ps.*89. *Hos.*5. *Ierem.*45. There was also a towne called after the same name, scituated at the foot of this mountaine, where *Zibah* and *Zalmuna* kings of the Midianites put to death the brothers of *Gideon*, *Iudg.*8. It was a verie fruitfull and pleasant place. Concerning the signification of the name, you may reade before. *Egesippus* saith, that this mountaine is almost foure miles in height, and that vpon the top thereof there is a round Plaine almost three miles ouer, in which there growes great plentie of trees of an admirable pleasantnesse and sweetnesse, amongst which trees there are manie birds which sing verie pleasantly, to the great delight of all such as heare them; and the ayre vpon the top of it is verie pure and pleasant.

It is the receiued opinion, that vpon the top of this mountaine our Sauiour Christ in the presence of *Peter*, *Iames*, and *Iohn*, was transfigured; and he spoke with the holy Prophets *Moses* and *Elias*, *Matth.*17. *Luc.*9: which place at this day is compassed about with a great wall, within which is a faire and pleasant Orchard, watered with manie cleere and goodly Springs, but there is no man that dwels in it, (notwithstanding there are manie townes and inhabitants at the foot of the mountaine) neither doe they thinke any man worthie to dwell in it, they hold it in such estimation, and reuerence it as the Hill of God. There are to be seene in it diuers great ruins of Pallaces, Towers, and Princely Edifices; in which at this day there harbours manie Lions and other wilde beasts. It is verie difficult to ascend vp to the top of it, it is so exceeding high: it is one of the principall hills in the holy land, not onely because that Christ on it was transfigured, but because it is verie fruitfull, and plentifully aboundeth with Vines and other profitable plants and hearbs. The ayre thereof is wholsome and good, and the dew vpon it rising thick and sweet, with indifferent raine; the trees high and faire, greene both Winter & Summer: at the foot of the mountaine, towards the South neere to Endor, in the way that leadeth from Syria into Egypt, is shewed the place where (as it is said) *Melchisadech* met with *Abraham*, when

he returned from the battell with the foure kings, *Gen.* 14. At the foot of the mountaine lying towards the West, iust against Nazareth, there is a Chappell built, in the place where they say our Sauiour Christ discending from this mountaine, spoke to his Disciples, saying, *Tell none of this vision, Matth.* 17. Vpon the East side of it runneth the broke Kison, where *Barack* and *Deborah* ouercame the armie of *Sisera, Iudg.* 4.

There is also another hill in the vpper part of Galile, 92 miles from Ierusalem Northward, which hill is also called Thabor; and is three miles distant from Cæsarea Philippi, towards the East: but that was not the place of Christs Transfiguration.

The trauels of our Sauiour Christ in the fourth yeare of his Ministrie, which was the foure and thirtieth yeare of his age.

IN the moneth of Ianuarie, Christ the Sonne of God wintered in Bethabara, 16 miles from Ierusalem towards the Northeast, where *Iohn* sometimes baptized, *Ioh.* 10. And manie came vnto him, saying; *Iohn* shewed vs no signe, but yet whatsoeuer things hee preached of this Christ are true, and manie beleeued in him. Now as Christ went into the desart to preach, his Disciples came vnto him, saying, Lord teach vs to pray, as *Iohn* taught his Disciples to pray. Wherupon he prescribed to his Disciples a forme of prayer, which is called the Lords prayer, *Luc.* 11. At this time there came vnto him a great multitude and thronged about him, where he made that long Sermon which is described *Luc.* 12. & 13. Vpon the seuenteenth day of Ianurie, it being then the Sabboth, he cured a certaine woman which had beene diseased eighteene years, *Luc.* 13. And when there came vnto him certaine Pharises, saying, Thou art the Sonne of God, wherefore get thee out of this countrey, for *Herod* seekes to kill thee: Iesus answered them, saying, *Go and tell that craftie Fox, behold I cast out deuils to day and to morrow, and the third day I shall be perfected.* Presently he departed out of Perœa (where

(where *Herod* kept his Court in the Castle of Macheruntes) and went into Galile beyond Iordan, 28 miles, *Luke* 13. Vpon the last day of Ianuarie being the Sabboth, our Lord and Sauiour Christ healed (in the house of a certaine Prince of the Pharises) a man sick of the dropsie, and recited the parable of the great supper, *Luk.* 14.

In the moneth of Februarie he went through all Galile, which was 80 miles long, and 24 broad: in which visitation there followed him a great companie. And when there came vnto him Publicans and sinners, he began to speake of repentance: but the Scribes and Pharises murmured at him, and opposed his parables of the lost sheepe, of the woman that had lost her groat, and of the prodigall sonne *Luke* 15. And a little after, he recited vnto his Disciples the parable of the vniust Steward, and of *Dives* and *Lazarus*, *Luke* 16. About the latter end of the moneth of Februarie (as by the circumstance of the Historie and times may appeare) hee made that Sermon of the power of faith and good workes &c. *Luc.* 17. And going out of Galile through the midst of Samaria, he healed the ten Leapers, *Luke* 17; hee recited the comparison of the vniust Iudge; and that of the Publican and of the Pharise, *Luc.* 18.

In the moneth of March he finished this generall visitation: which iournies were so manie and diuers, that his Disciples could not describe them. Notwithstanding in this moneth he went into the borders of Iudea and Peræa, beyond Iordan, and came to Bethabara where *Iohn* sometimes baptized; and there followed him a great companie, and he healed them, *Mat.* 19. *Mar.* 10. there the Pharises moued the disputation of the diuorce; and Christ louingly embraced the little children, *Mar.* 10. In this moneth of March, *Lazarus* the brother of *Martha* and *Mary*, who dwelt at Bethania, fell sicke of a deadly disease, and they sent messengers to Christ, who at this time was at Bethabara, to giue him to vnderstand of his sickenesse, *Iohn* 11. This message came vnto our Sauiour Christ to Bethabara vpon the twentieth day of March, being the last day of the twelfth moneth Adar, *An. Mundi* 4000, & about such time as the seuenty weeks spoken of by *Daniel* were fully ended: at the end of which propheſie, it behoued Christ,

(that he might fulfill the Propheſies of the Old Teſtament) to ſuffer; and by his reſurrection, and aſcenſion, to enter into the glorie of God, and be partaker of his eternall kingdome.

Although our Sauiour had receiued this meſſage of the ſickeneſſe of *Lazarus*, yet he ſtayed at Bethabara: two dayes after, and as it may be thought, about the two and twentieth day of March, which was the ſecond day of the firſt moneth *Abib*, *Lazarus* died. But *Lazarus* being dead and buried, then our Sauiour Chriſt went from Bethabara towards Iericho, which was eight miles, *Ioh.* 14. *Luc.* 8. and in the way a man came to him, and ſaid, *Good Maſter, what ſhall I doe that I might inherite eternall life?* Chriſt ſaid vnto him, *Goe and ſell all that thou haſt, and giue it vnto the poore, and thou ſhalt find treaſure in heauen, and then come and follow me:* but (becauſe he was verie rich) he refuſed and went his way. After he recited the Parable of the labourers in the Vineyard, where he maketh mention of Predeſtination. Alſo in this iourney he reprehended the ſonnes of *Zebedeus* for their pride and arrogancie, and foretelleth his Apoſtles of his death and Paſsion, and in the way healed the blinde man that ſate begging, and ſo entred into Iericho, where he reſted all night in the houſe of *Zachæus*, *Mat.* 20. *Zachæus* ſignifies *cleane*.

Vpon the foure and twentieth of March, Chriſt went from Iericho to Bethania, which was 12 miles: here he healed *Bartimeus* the ſonne of *Timæus*, *Marc.* 10. (*Timæus* ſignifieth *vncleane*, of TAME, *he is defiled.*) And going a little further, he healed other two, reſtoring them to ſight, *Matth.* 19. Vpon the fiue and twentieth day of March (being Tueſday) our Sauiour Chriſt came to Bethania, where, by the power of his word, he raiſed *Lazarus* to life after he had beene buried foure dayes, *Ioh.* 11. *Lazarus* and *Eleazer* haue both one ſignification, that is, *God is my helpe.*

Vpon the ſixe and twentieth day of March, the feaſt of the Paſſeouer of the Iewes drawing neere, he went from Bethania to the citie of Ephraim neere vnto the deſart, that he might auoid the traps and deceits of the Iewes, who went about to take him, *Ioh.* 11. which was ten miles.

Vpon the 27 day of March he returned backe againe from Ephraim to Bethania (being 10 miles,) comming thither about the

euening

euening, six dayes before the Passeouer: at which time *Martha* ministred vnto him, and *Marie* annointed his feete, whereat *Iudas* was angrie, *Ioh.* 12. Vpon the Sabboth day (which was the eight and twentieth day of March) he rested in Bethania, at the house of *Martha*. Now as he was at supper with *Lazarus*, manie of the Iewes vnderstanding that he was there, resorted thither, not only to see him, but to see *Lazarus* also whom he had raised from the dead, *Ioh.* 12.

Vpon the nine and twentieth day of March, Christ (sitting vpon an Asse) went to Ierusalem. Now when the multitude heard that he was come to Ierusalem, they went out to meet him, some laying their garments in the way, others strowing the boughes of trees where he should goe, and those that went before cryed, saying, *Hosanna to the sonne of* Dauid, *blessed be he that commeth in the name of the Lord*. At this time our Sauiour Christ wept ouer Ierusalem, and cast out all those that bought and sold in the Temple, *Matth.* 21. *Ioh.* 17. About the euening he went againe out of the citie to Bethania, which was almost two miles; and there rested all night, *Matth.* 21. So this dayes iourney was almost foure miles. In the euening of this day, the Iewes chose their Paschal Lambe, according to the Law, *Exod.* 12.

Vpon the thirtieth day of March, he went from Bethania to Ierusalem betimes in the morning; in which iourney he cursed the Figge-tree that wanted fruit: and after, entring into the citie, he cast out of the Temple the money changers and Merchants, *Mar.* 11. About the euening, as may be gathered by the circumstance of time, he returned backe againe to Bethania. This daies iourney was foure miles.

Vpon the last day of March, in the morning Christ went back againe from Bethania to Ierusalem: and by the way as he went his Disciples beheld the Figge-tree that he had cursed, and loe, it was dried vp, *Marc.* 11. After, when he was in the Temple, there came certaine Pharises vnto him, and disputed with him: at which time he recited the parable of the marriage of the Kings daughter. Also certaine Scribes and Pharises came vnto him, asking him, Whether it was lawful to pay tribute vnto *Cæsar*. *Mat.* 21.22. He also sharpely rebuked the Scribes and Pharises, and

recited

recited the similie of the hen and her chickens, *Matt.*23. After that he went to the mount of Oliues, which was almost a mile. And then his disciples looking vpon the goodly building of the Temple, from thence he tooke occasion to preach of the distruction of Ierusalem, and the consummation of the world; so he stayed all that night in the mount of Oliues, *Matt.*24.

Vpon the first day of Aprill, being Wednesday, our sauiour Christ rising before day, taught againe in the Temple: and after as he was going to Bethania, he said to his disciples, know ye that within this two daies is the feast of the Passeouer; and the sonne of man shall bee deliuered into the hands of sinners, and crucified. At the same time the chiefe Priests assembled themselues together, and tooke counsel how they might do to take him by disceit *Matt.*26. The same day as our sauiour Christ was in the house of *Simon* the leaper whom he had healed of that sickenes, there came a woman and brought a box of pretious ointment, and poured it vpon his head, at which the disciples murmured, *Matt.*26. *Marke* 14. *Luke* 21.

The fourth Passeouer of the Ministrie of Christe.

Vpon Thursday, being the second day of Aprill, the daies of the feast of the Passeouer being now at hand, Christ with his disciples prepared for the eating of the Paschall Lambe, which was the fourth Passouer of our sauiour. And when about the euening of this day, it was necessarie for them to kill the Paschal Lambe, and to prepare the Passeouer, according to Gods law, Christ sent *Peter* and *Iohn* to make readie the supper; and hee with the rest of his disciples, about euening went from Bethania towards Ierusalem, iust at the beginning of the 14 day of the first moneth Abib, or Nisan, which began about the euening of this day. Here he celebrated his last supper amongst his disdiples, betweene sixe and seuen of the clocke in the euening: at which time he instituted the sacrament of the Lords Supper, concerning the true receiuing of his body and blood; of which you may read *Matt.*26 *Mar.*14. *Luke* 22. 1. *Corin.* 11. Afterward, about the eight houre, he washt his disciples feet: and then leaning vpon the table, hee pointed out *Iudas* that should betray him, *Iohn* 13. From the ninth houre to the tenth houre, about the second watch of the night, *Iudas* that traitor went from the disciples, *Io.*13. In the meane

meane time Christ made that long sermon recited onely by *Iohn* 14.15.16. and made that effectuall prayer, *Iohn* 17. About the tenth houre (after they had sung a Psalme) Christ went ouer the brooke Cedron, to the garden of Gethsamene, which was something more then halfe a mile: There betweene the houres of 11 and 12, he sweat water and blood, and prayed earnestly. About 12 of the clocke, it being then midnight, Christ was betrayed by *Iudas*, who about two daies before had sold him for thirtie siluerlings, which was worth about 3.li.15.s.

From Gethsamene the Iewes brought him bound to Ierusalem, which was more then halfe a mile: And about one of the clocke in the morning carried him to the house of *Annas*, who was one of the chiefe Priests. About two of the clocke, they led him from thence to *Caiaphas*, chiefe Priest. From three of the clocke till foure (which was about cockes crowing) *Peter* denied Christ. At the same time *Caiaphas* and all the Priests of Ierusalem, would haue condemned the Lord of Glorie the sonne of God. At the same time also the seruants and officers of the Priests beat him, and mocked him. About fiue of the clocke in the morning, Christ was condemned by the whole consent of the Synedrion of the Iewes, *Luke* 22. All these things Christ suffered between Thursday and Friday. And where as the Iewes, according to the commandement of God, begin their day at the euening; therefore that night wherein our sauiour suffered all these things, did belong vnto the foureteenth day of the moneth Abib: so that iust at the same time as the feast of the Paschall Lambe was celebrated among the Iewes, Christ the true lambe of God was made a liuing sacrifice on the crosse for the sinnes of man. Thus as we haue obserued the houres of the night, so likewise let vs obserue the houres of the day.

Friday being the third day of Aprill (which as I haue said, began the euening before) was the 14 day of the first moneth Abib, or Nisan, amongst the Iewes. At six of the clock in the morning, about sunne rising on the same day, our Sauiour Iesus Christ was brought vnto *Pilat*; and *Iudas* Iscariot hanged himselfe, because hee had betrayed the innocent blood. About seuen

of

of the clocke the same morning, our Sauiour Christ was carried to *Herod Antipas*, that cruell Tyrant, who the yeare before had put *Iohn* the Baptist to death: here he was disdainfully handled. At eight of the clocke our Sauiour Christ returned to *Pilat*, who propounded to the Iewes (because they were to haue a capitall offender deliuered vnto them at the feast of the Passeouer) whether they would haue Iesus their king, or Barabas who had beene a murtherer, let loose vnto them? But they condemned Iesus, and chose Barabas, which name signifies *the sonne of the multitude*, or *a seditious man*. About nine of the clock in the morning (which the Iewes commonly call the third houre of the day, because it succeeded the morning and continued till noone) our Sauiour Christ was whipt and crowned with thornes. About ten of the clocke *Pontius Pilat*, in the place called *Gabbatha* publikely condemned Christ to be crucified; and washed his hands, in token of innocencie. PONTIVS signifies *cruell and inhumane*; PILAT, *a man armed with a Roman dart*, *Mart. lib.* 10. *Ioh.* 19. Betweene ten and eleuen, our Sauiour Christ carrying his crosse, was brought to the place called Golgotha. About eleuen of the clocke (the third houre of the morning not being yet fully finished) our Sauiour Christ was fastned vpon the crosse, *Mark.* 13. He therefore hung foure houres vpon the crosse, that is, from about eleuen of the clocke till about three in the after noone. And he spoke before that supernaturall eclipse of the Sunne, three memorable sayings; first, *Father forgiue them for they know not what they doe*, *Luc.* 23; secondly, he said vnto his mother, *Woman behold thy sonne*; and to *Iohn* being conuerted, *Behold thy mother*; thirdly, to the theefe, *Verily I say vnto thee, this day thou shalt be with mee in Paradise.* About twelue of the clocke (in that meridian which the Iewes call the sixt houre, that is, the sixt houre from the rising of the Sunne) that supernaturall eclipse of the Sunne hapned, of which you may reade in *Dionisius* the Areopagite, and *Eusebius*. About three of the clocke in the after noone, which the Iewes cal the ninth houre, the Sunne now beginning to receiue his light, our Sauiour Christ spoke these foure sayings; *My God, my God, why hast thou forsaken me? Matth.* 27. *I thirst*, *Ioh.* 19. When hee had

had taken the spunge, he said, *It is finished*, *Ioh.* 19. And after, crying out with a loud voice, he said, *Father, into thy hands I commend my spirit*, and so died: at which time there were manie wonderfull miracles wrought, as you may reade *Matth.* 27. *Marke* 15. *Luc.* 23. *Ioh.* 19. About foure of the clocke in the after noone, our blessed Sauiour was pierced thorough with a launce; and there issued out of his side blood and water, *Ioh.* 19. About fiue of the clocke, which the Iewes call the eleuenth houre of the day, our Sauiour Christ was buried, by *Ioseph* of Arimathea and *Nichodemus*. About the sixt houre there fell an eclipse of the Moone, which was naturall and not miraculous; neither is it obserued by anie of the Euangelists.

Vpon the fifteenth day of the first moneth, which answereth to the fourth day of April, being iustly called the great and holy sabboth of the Iews (for that Christ this day rested in the sepulchre) the Priests and Pharises being partly ioyfull, because (as they thought) the disturber of the common peace, and one that opposed their authoritie was dead; and partly careful how they might preuent his resurrection, went to *Pilat* and obtained of him a band of souldiers to watch the sepulchre, and to put his seale vpon the stone.

Vpon the fift day of Aprill early in the morning, our sauiour Christ hauing ouercome death and the diuel, by his diuine power raised himselfe vp from the dead, according as hee had foretold his Disciples, and appeared to *Mary Magdalen*, *Ioh.* 20, and to other women that touched his feet, *Matth.* 28. About noone he appeared to *Simon Peter*, *Luc.* 24. 1. *Cor.* 15. In the afternoone hee trauelled with two of his Disciples, almost eight miles to the castle of Emmaus, *Luc.* 24: one of these Disciples was *Cleopas* the brother of *Ioseph*, who brought vp our sauiour Christ; the other (as may be gathered by the circumstance of the storie) was *Luke*, because he hath set it downe so exactly.

In the euening of the same day hee returned inuisibly from Emmaus to Ierusalem, which was eight miles: where, when the dores were all shut, and his Disciples were assembled together for feare of the Iewes, Iesus came and stood in the middest of them, and said, *Peace be vnto you*. And he shewed himselfe vnto all

all his Apostles, except *Thomas*. *Marke* calleth this the first day of the Sabboth, that is, of the weeke, *Mark.16. Luk.24. Ioh.20.* For the Sabboth of the Iewes (as *Iosephus* witnesseth) is not only taken for a day of rest, but also for the whole weeke: from whence is that saying in the Gospell, *Ieiunino bis in Sabbato*, that is, I fast twice in the weeke, *Luc.18.*

Vpon the twelfth day of Aprill, and eight dayes after the resurrection, he appeared again to his Disciples, *Thomas* being then present, and the dores shut; that he might make euident that his omnipotencie was not tyed to anie secondarie causes, or hindred by the proprietie of anie naturall bodies, which according to S. *Augustin, Serm.160*, was so much the more wonderfull, because he appeared vnto them substantially and effectually, not as a *Phantasma* or shadow which vanisheth away, and is without anie corporiall substance.

In the same moneth of Aprill, our Sauiour Christ appeared again to *Peter, Thomas, Nathaniel*, the sonnes of *Zebedeus*, and other two Disciples, as they were fishing vpon the shore of Tiberias, which stood 56 miles from Ierusalem towards the North, betweene Bethsaida and Capernaum, *Ioh.21.* The day of this apparition is not set downe.

From the Sea of Tiberias neere to Capernaum and Bethsaida, to mount Thabor scituated in Galile, is reckoned ten miles: there, about the end of the moneth of Aprill, our Sauiour Christ appeared to aboue fiue hundred brethren at once, where manie worshipped him, and others doubted, *Mat.28. 1.Cor.15.* In the moneth of May, our Sauiour Christ appeared to *Iames* the sonne of *Alpheus*, for he had beene seene before of *Iames* the sonne of *Zebedeus*; both which were after crowned with martyrdome, in the citie of Ierusalem; the sonne of *Zebedeus* vpon the fiue and twentieth day of Iuly, ten yeares after the resurrection: and the sonne of *Alpheus*, vpon the feast day of the Passeouer was thrown from a pinnacle of the Temple, nine and twentie yeares after the resurrection of Christ.

Vpon the fortieth day after his resurrection, he returned 56 miles to Ierusalem, where his disciples were assembled together: and vpon the fourteenth day of May, in the sight of all the Apo-

stles,

stles, with great triumph and ioy he ascended vp into heauen, and sitteth at the right hand of his father in diuine Maiestie & glorie, *Mark. & Luke vlt. Act.* 1. *Psal.* 28. *Ephes.* 1: 1. *Pet.* 3. *Heb.* 1. So these Trauels of our Sauiour Christ were 319 miles. But if you reckon all his Trauels, from the time of his infancie till the day of his ascension, they make 3093 miles. Besides his generall visitations and iournies hither and thither, which were so manie, that as *Iohn* witnesseth in his last chapter, they could not be described.

Of the townes and places to which he trauelled.

Of Iericho.

THis citie stood verie pleasantly in the Tribe of Beniamin, ten miles from Ierusalem towards the Northeast. *Ioshua* ouercame this town by sounding of trumpets, *Ios.* 6. *Heb.* 11. it was rebuilt by *Hiell*, and was compassed about with a new wall by *Herod*, that mightie king of the Iewes, who put the innocent children to death, and called it after his mothers name, *Cyprus*, *Ios. de bell. Iud. lib.* 1. *cap.* 16. And although this citie was taken and vtterly ouerthrowne the second time by the Romanes, at such time as *Vespasian* and his sonne *Titus* wasted and destroyed Ierusalem and all the land of Iudea; yet afterward it was reedified, and in *Ieroms* time (which was 400 yeares after Christ) was a faire citie. There was shewen the house of *Zacheus*, and the Sycomer tree that he went vpon to see Christ, *Luc.* 19: but by reason of the often destructions and deuastations that hath fallen vpon it, there is not to be seene at this day aboue eight houses in the towne; and all the monuments and reliques of the holy places are vtterly destroyed, the house of *Zacheus* nor the Sycomer tree is no more to be seene in that place: onely the place is to be seene where our Sauiour restored the blinde man to sight, when he cried after him, *Lord, thou sonne of* Dauid *haue mercie vpon me*, *Luk.* 18. Also although this countrey throughout be verie fruitfull and pleasant, yet is it nothing so fertile & pleasant as it was when the children of Israel dwelt there; for the Roses of Iericho are no more to be found there, but rather in a village sixteene miles beyond Iordan towards the East: and although they stand so farre distant of, yet they

they retaine their auncient name, Betweene Ierusalem and Iericho, there is a desart or wildernesse, which by the inhabitants of the Holy land is called Quarentena, where the man of which Christ speaketh fell amongst theeues, *Luc.* 10. There is in the same place at this day great theeuing and manie robberies committed, as *Brittenbacchus* saith. In this place also there is to be seene the riuer Chereth, where the Rauens fed *Eliah*, 1. *Reg.* 17. Neere to Iericho also is found the riuer, the water whereof *Elisæus* made sweet by flinging in of salt, whereas before it was bitter; and it remaineth verie pleasant and sweet to this day, 2. *Reg.* 2.

Of Ephraim.

THis citie is so called from the pleasantnesse and fruitfulnesse of the soile, being deriued of PARAH, *to fructifie:* it lyeth eight miles from Ierusalem towards the Northeast, iust in the way as you goe from thence to Iericho, in the wildernesse of Quarentena, close by the riuer Cherith, in the Tribe of Beniamin. Here our Sauiour Christ, after hee had raised *Lazarus* from death to life, hid himselfe with his Disciples, because the Iewes sought to take away his life by deceit. The Passeouer following, hee was made a sacrifice for the sinne of man, *Ioh.* 11.

Of Bethania.

THis citie was a Type of the Church, which is alwayes subiect to the crosse, and exposed to euerie calamitie: and therefore is called Bethania, that is, *the house of sorrow and affliction*; being deriued of BAITH, *a house*; and ONI, *affliction:* according to the Prophesie of our Sauiour, who foretold of the afflictions and tribulations which should fall vpon his Church, *You shall mourne but you shall be comforted, and your griefe shall be turned into ioy.* It was distant from Ierusalem almost two miles towards the South-east. *Borchardus* the Monke obserueth, that close by a Well, about a stones cast out of this towne, there is shewed the place where *Martha* met our sauiour Christ when he came to Bethania; and a little after, called her sister to meet him, *Ioh.* 11. There is shewen also in this towne the house of *Simon* the leaper, where a certaine woman hauing an alabaster box of precious ointment,

poured

poured it on our Sauiors head, not without the great indignation of his Disciples, *Matth.* 26. There is also to be seene the house of *Martha*, to which our Sauiour did oftentimes resort, *Luc.* 10. *Ioh.* 11. & 12. and in that place there is at this day a Church built in honour of those two sisters, which were the sisters of *Lazarus*. There is also seene the sepulchre out of which *Lazarus* was raised from death to life, *Ioh.* 11: which stands close by the said Church, and ouer it is built a chappell of Marble, verie decent and comely. The Saracens hold this Chappell in great estimation. You cannot see the citie of Ierusalem from Bethania because of the mount of Oliues, but as soone as you ascend a litle hill in the way as you go thence to Ierusalem, you may discerne mount Sion & a part of the citie: then when you are discended from that hill, the citie is againe hidden. After that vpon the left side of the mount of Oliues, some stones cast from Bethpage, you doe leaue a small village standing vnder the mountaine of Offence, where *Solomon* in times past committed Idolatrie. From this village the Asse and the Colt was brought vnto Christ. Not farre from thence, vpon the South side as you goe vpon the mount of Oliues, you come vnto the place where Christ mounted vpon the Asse, as we reade *Matth.* 21. And a little after you may see the whole citie of Ierusalem, with *Solomons* Temple, and the Church of the holy sepulchre, with manie other holy places. Then as you discend from the top of the mount of Oliues, you may see the place where the multitude cryed, *Hosanna, blessed be he that commeth in the name of the Lord.* And in this discent also our Sauiour Christ wept ouer Ierusalem, saying, *O Ierusalem, Ierusalem, how often would I haue gathered thee vnder my wing as a Hen gathereth her Chickins, but thou wouldest not?*

Of Bethpage.

BEthpage standeth vpon the right hand of the way towards the East, as you goe from Bethania to Ierusalem; and as *S. Ierom* saith, was sometimes a habitation of the Priests, which at their appointed times went vp to Ierusalem to minister to the Lord. It was so called because of the multitude of Figgs that grow there:

for PAGIM signifies a *Figge*, *Cant.* 2. Bethpage is a notable type of the Church, for that ought likewise to be fruitfull, and to bring forth sweete Figgs, that is, good workes, and manie other comfortable vertues, that so men in their afflictions might be comforted. As it is thought, the Fig-tree that our Sauiour Christ cursed because it wanted fruit, stood not farre from Bethpage, *Matth.* 21. *Marke* 11. Wherefore let vs take heed that we be not like that fruitlesse Fig-tree, couered onely (like our forefathers *Adam* and *Eue*) with leaues, and bearing no fruit, *Gen.* 3; lest so Gods curse fall vpon vs, and we be thrust out of eternall happinesse, *Matth.* 3.

Of the Castle from whence the Asse and the Colt were brought vpon which our Saniour rode to Ierusalem.

THis Castle (as *Adamus Risnerus* saith) was a certaine Hold compassed about with strong walls, and within bewtified with a faire pallace, supported with goodly columnes: it stood not farre from the mount of Oliues, iust in the deuiding of the way as you goe from Bethania to Ieruſalem; for there goes one way to the fountain gate, and another to the valley of Gehinnon. In the Hebrew text it is called TIRAH, as you may read in *Matthew*, which signifieth not onely *a Castle*, but *a firme and sure building, with good decorum and order*: for TOR signifies *a circular order*. It is credible that this Hold was a resting place, and that the Asse and the Colt were tyed in the way, for this cause, that if by chaunce anie trauellers were wearie (by reason of the tediousnes of their iourney) they might hire them for certaine houres to carrie them ouer the mount of Oliues, and so returne them backe againe. The Allegoricall meaning of this Asse and the Colt, according to the opinion of manie learned men, signifies the people of the Iewes, who were burthened with *Moses* lawes: and the Asses Colt signifies the rest of the Gentiles, which were not charged with the burthen of *Moses* law, but tyed onely to the law of nature. So we also like trauellers and strangers in this miserable world, are tyed to the afflictions and calamities thereof, standing in two wayes, expecting the death of the bodie, and libertie of the

the soule; then our Sauiour Christ commeth in peace and looseth this bond of death (as the Apostle saith, *Rom.* 7.) and bringeth vs to that heauenly Ierusalem, eternall ioy, according to that of Saint *Paule* in the first of the Philippians, *I desire to be loosed, and to be with our Lord Iesus Christ.*

Of the mount of Oliues.

ABout halfe a mile and a furlong from Ierusalem towards the East, stood the mount of Oliues; verie fruitfull and pleasant, bringing forth Oliues, Palmes, Figgs, Gossumpine, and manie other notable fruits; but principally Palmes and Oliues, of which the mountaine taketh the name. It is said in *Pliny, lib.* 16. *cap.* 19, that these Oliue and Palme trees do neuer loose their leaues, and are greene both Winter and Summer. Saint *Augustine* calleth it, The mountaine of vnction; becaus of the fertilitie and pleasantnesse of it: also, The mountaine of health, becaus it bringeth forth Oyles and manie other plants necessarie for physicke: also, The mountaine of light; first, becaus it lyeth vpon the East, so that the Sunne shineth in the morning verie pleasantly vpon it, and in the euening when it setteth, the beames thereof reflecting vpon the Temple of Ierusalem, casteth a bewtifull light to this mount: secondly, becaus it bringeth forth Oyle, which is the nourishment and life of light: thirdly, becaus it was bewtified with the gratious presence of our blessed Lord and Sauiour Christ, which is the day-starre and light of the Church, rising vp on high to enlighten all those which shall be called vnto eternall happinesse. For which cause it typically representeth the Church, which is the light of the world, wherein are found manie Christians that bring forth pleasant fruit, (good workes) relieuing the necessitie of such as are in want, comforting the afflicted, and patiently supporting the calamitie and miserie of this world, that so they might triumphantly reioyce with Christ in that heauenly citie of Ierusalem.

What things *Zacharias* hath spoken of this mount in his last chapter, is to be vnderstood of the preaching of the Gospell, and propagation of the Church through all the world. Saint *Ierom*

saith in his Epitaph vpon Saint *Paul*, That vpon this hill the Iewes commonly burnt the red Cow, with the ashes whereof the people of God being sprinckled, they were purified and sanctified: of which you may reade *Numb.19. Heb.9.*

Hellen the Empresse, mother to that godly Emperour *Constantine* the great, about the yeare of our Lord 332, caused a faire and beautifull Church to be built vpon this mount, iust in the place where our blessed Lord and Sauiour Christ ascended vp into heauen. It was built round, all of white polliſhed Marble; vpon the top thereof there is no roofe, but a window, euen as if Christ should ascend thorough it, as *Eusebius* saith in the life of the Emperour *Constantine* the great, *lib.* 3. *cap.* 40: the same Saint *Ierom* affirmeth in his booke *de locis Hebraicis*. He also saith that the inhabitants of the Holy land, take vpon them to shew in this Church, the impression of the feet of our Sauiour Christ, which hapned, as they say, iust at such time as he ascended vp into heauen: out of which, trauellers & pilgrims take sand to carrie with them, as a holy relique; though indeed it is verily to be thought that they were feet made in stone by auncient Monkes, thereby to get money from such as resorted thither vpon deuotion. For looke how oft pilgrims take thence the sand, they are presently filled again: from whence may be gathered, that there is no sand naturally there. Euerie man therefore ought to embrace a neerer way to saluation then by following these Monkish fables, and to seeke Christ in the holy Scripture, not vpon the Mount of Oliues, or amongst sand: for since the graue could not containe him, the mount of Oliues cannot hold him, who now sitteth at the right hand of his father in power and eternall glorie: but rather if we be desirous to see the foot-steps of Christ, let vs seeke them in the Church, which is dispersed through the world, wherin we are sufficiently taught how we should follow him.

The Palme is a famous tree which bringeth forth Dates; and so called because vpon the top the boughes are thick and round, extended out like fingers: from whence it is called *Dactylus*, that is, *a finger*.

Of

Of Gethsamene.

THis was a village scituated at the foot of the mount of Oliues, in a pleasant and fruitfull place. Neere vnto this village, as Saint *Augustine* obserueth, there were manie pleasant gardens which gaue forth verie sweete and delectable sauors; vnto which place Christ and his Disciples did oftentimes resort, as the Euangelist *Luke* (*cap.*22.) obserueth. It was so called from the pressing forth of oyle; for GATH or GETH, signifies *a Presse*, and SCHÆMEN, *Oyle*. In this place the heart of our Sauiour Christ was so prest with affliction that he sweat drops of blood: by which blood the sinnes of our soules are washed away, and we that were wounded are made whole, as with a most precious balsome, *Isa.*53.

Hellen the Empresse, in an Orchard close by this towne, set vp a faire and bewtifull Church, ouer the sepulchre of the Virgin *Mary*; which she called by the name of The mother of God, *Niceph.lib.*2.*cap.*30. It is said that this sepulchre remaineth to this day in this Church, made of white polished marble, standing about eight and fortie steps vnder ground, being something wider then the sepulchre of Christ: in it there is two dores, one to goe in, another to goe out. But whether this be the right sepulchre of the blessed Virgin, it concerneth vs not, sith it appertaineth not to our saluation, neither is mentioned in the holy scriptures: but if anie man be desirous to be further satisfied in it, let him reade *Nicephorus*, who makes mention of that and her ascension, both in my opinion of like credite; because, I suppose, that Saint *Luke* (who wrote the Actes of the Apoles, and liued in those times) would not haue omitted so memorable an action. But to returne to the Garden of Gethsemene. About some fiftie paces towards the East of this sepulchre of the blessed Virgin, close by the foote of the mount of Oliues, stands a certain chappell, iust in the place where sometimes the town of Gethsemene stood. Not farre from this chappell, is shewen a certaine hollow place vnder a rocke, where the inhabitants say our Sauiour sweat dropps of blood. They also shew a certaine stone whereon the Angels stood which comforted our Sauiour. Discending thence about a stones cast,

they ſhew vnto Pilgrims a place cloſe by the caue in the mount of Oliues, where *Peter*, *Iames*, and *Iohn* ſate when our ſauiour was in his agonie. They alſo ſhew the place where *Peter* cut off *Malchas* eare. There is to be ſeene a memorable place where *Iudas* betrayed our Sauiour with a kiſſe, when he deliuered him to the Iewes. Not farre off is to be ſeene the place where the Iewes fell backward when our Sauiour askt them, *Whom ſeeke yee?* Beſides many other things (if *Borchardus* may be credited) as the impreſſion of his haire and head vpon a ſtone; and of his finger, as if it had beene in waxe, vpon a rock: and in the place where he prayed, of his hands and knees, which are ſo firme in ſtone that they cannot be defaced with anie inſtrument. But there haue beene manie in this place ſince thoſe times, which haue ſeene none of theſe things: from whence may be gathered, that they haue been idle deluſions vſed by auncient Monkes to get money from Pilgrims and ſtrangers; and I haue here remembred them, that others knowing theſe, may beware of the like fallacies & deceits, purpoſely inuented for lucres ſake.

This garden of Gethſemene is credibly thought to haue been planted in former times, by the kings, *Dauid* and *Solomon*; but increaſed & enlarged by other ſucceeding Princes, that there, they might recreate themſelues, and receiue ſome content by the fruits of the earth. But on the contrarie, That great king the annointed of the Lord, our bleſſed Sauiour, in this place of pleaſure, this paradiſe of the Iewes, was conſtrained to vndergoe that almoſt vnſupportable paſſion, to make vs partakers of that heauenly paradiſe and place of pleaſure.

Not farre from hence is to be ſeene the place where *Iudas* hanged himſelfe: and a little from that, the field of Akeldoma, which was bought with the thirtie Siluerlings for which *Iudas* betrayed Chriſt. This field (by the appointment of the Empreſſe *Hellen*) was compaſſed about with foure walls, in the maner of a tower; vpon the top whereof there are ſeuen diſtinct dores, like windowes, by which the dead bodies of Chriſtians are let downe into it: it is fiftie foot wide and ſeuentie two long. It ſtandeth not farre from the valley of Hinnon towards the Eaſt, and vpon the South ſide of mount Sion in Ieruſalem, &c.

of

Of Kidron or Cedron.

THis brooke was ſo called becauſe of the blackeneſſe of the water, being deriued of KADAR, *to waxe blacke.* The mountaine whence it firſt riſeth, ſtands not farre from Ieruſalem towards the South; from whence it runneth thorough the valley of *Iehoſophat* (which vale being verie fat and fertile, chaungeth the colour of the water, and makes it looke blacke) and ſo thorough Ieruſalem; then paſsing towards the Eaſt ouer a cliffe of mount Oliuet, it falleth into the Lake of Aſphaltites. When there falls anie ſtore of raine the channell is verie full, but in Summer it is oftentimes drie with the extremitie of heat. Ouer this brooke *Dauid* paſſed when he was perſecuted by his ſonne *Abſolon*, 2. *Sam.* 16; and our ſauiour Chriſt when hee dranke of the riuer in the way, that is, when he ſuffred vpon the croſſe for the ſinne of man, according to that ſaying of the Pſalmiſt, *Pſal.* 69, *Saue me O God, becauſe the waters are entred euen into my ſoule.*

Of Mount Caluarie.

THis mountaine, according to the common opinion, was ſo called of dead mens skuls, or the skuls of ſuch who were put to death for ſome capitall offence. It ſtood vpon the Weſt ſide of Ieruſalem as you goe out at the auncient gate, and is a part of mount Gihon. At this day it ſtandeth within the citie of Ieruſalem, together with the ſepulchre of our ſauiour: and vpon it is built a faire Church, which is ioined vnto the Church of the holy ſepulchre, being as it were a Quire vnto it: but it ſtandeth ſomewhat lower. It is built all of marble, and the inſide is all polliſhed and wrought verie curiouſly. It is alſo paved with the ſame ſtone. Within it, is ſeene a piece of the piller of ſtone, to which they ſay Chriſt was tyed when he was whipped: in which ſtone are to be ſeene certaine red ſpecks, as if they had bin drops of blood; and theſe alſo (they ſay) were the blood of Chriſt when he was ſcourged: beſides manie other things, of which you may reade at the beginning of this Treatiſe in the deſcription of Ieruſalem as it is at this day.

The description of the holy Sepulchre.

THe Sepulchre of Christ stood vpon the West side of Ierusalem, close by mount Golgatha, in the garden of *Ioseph* of Arimathea: for it was the custome of the Iewes to build their tombs or sepulchres, in their Orchards and Gardens; and bewtifie and adorne them with Lillies, Roses, and other flowers, on purpose to put them in minde of their mortalitie, according to that of *Dauid*, *Psal.* 103, *The dayes of man are like grasse, as a flower of the field so flourisheth he: for the wind goeth ouer it and it is gone, and the place thereof shall know it no more.* And for this cause the Iewes, but especially the kings, would be buried in their Gardens: so *Ioseph*, a good and iust man, following this custome, had hewed him out of a rocke a new monument, in which there had been no man laid; that so when he walked into the Garden to take the ayre, he might be put in mind of his mortalitie. In this monument our Sauiour Christ was buried: and from this place vpon the third day early in the morning, he rose; to the terror and astonishment of such as watched the sepulchre. From whence may be gathered, That as our first parents, *Adam* and *Eue*, trespassed against God, and lost felicitie in a garden: so Christ the Sonne of God in a garden made satisfaction for that sinne, restored vs againe to grace, and made vs capable of heauenly felicitie. This sepulchre (as it is described by S. *Iohn*, when he went with S. *Peter* to see if that notable miracle of the resurrection was true) was like a little chappell, the dore thereof being vpon the outside, & was but one roome without any diuision, so that a man might see all that was within it: for he saith, *Ioh.* 20, That he did not Goe in, but Lookt in, and saw the linnen clothes where they lay wrapped vp: from whence may be concluded that, that sepulchre which is now extant (howsoeuer perhaps it may stand in the same place) is not the same sepulchre wherein our Sauiour Christ was buried: for it is described to be foure square, to be open at the top, to haue within it two vaults (an inward and an outward,) & that you descend to it by staires, as you may read at the beginning of this Treatise; which description doth not agree with that of S. *Iohns*. Againe S. *Iohn* saith, that they roled a great stone to the dore of the sepulchre,

chre, did not lay it vpon the top of it. Also *Eusebeus* and *Nicephorus* affirme, that the Pagans and other heathen people filled vp the sepulchre of Christ with earth, and built vp in the place the Temple of *Venus*, and in it put her image, where she was worshipped a long time after: vntill such time as that godly Empereſſe *Hellen* caused that Temple to bee abolished, and the sepulchre clensed and purified. Afterwards, at her instigation, *Constantine* the Great (who was her sonne) built vp in the very same place a faire and goodly Church in memorie of our Sauiour, and bestowed great cost both in the workemanship, and in beautifying it with gold and siluer. This Temple (as it was before it was destroyed by the Sarazens) is said to bee built all of white polished marble, and beautified with stones of diuers colours, guilt with gold and siluer, couered on the outside with lead to withstand the stormes and showers of raine that happened; but the inside was guilt all with splendant and refulgent gold, which cast a wonderfull luster vpon the beholders. On either side of it were two walking galleries, one aboue, which was close; and another below, which was open; extending themselues the length of the sanctuarie; all the roofe and valt being couered ouer with gold and artificiall worke: the one being supported with pillars of Marble, the other with posts of wood plated with siluer. There were also three gates towards the East, very fitly and fairely disposed, by which the multitude that resort thither go in and out: within these, there stood an arch, representing after a sort the Hemisphære of the Heauens, extended to the top of the sanctuarie like a circle, girded about with twelue pillars of equall bigneſſe, representing the twelue Apostles, and vpon the top of this arch were placed cups of siluer, beautifully burnished. All which the said Emperor dedicated to God for a monument.

There were many other memorable things that did belong to this Temple, which were admirable to look on, all which as, you came vp the high street from the market plaee, were represented to your view; a statly sight, the like wherof those parts did not afford. This Temple was builded by the Emperor *Constantine, an. D.* 333. Venerable *Bead*; who was a docter of Diuinity, & liued in England 700 yeares after Christ, discribeth the holy sepulchre

after

after this manner : This sepulchre ouer-head was something round,& so high that a man could scarce touch it with his hand; standing in that rocke which extendeth it selfe from mount Caluarie into the Garden of *Ioseph* of Arimathea : representing in forme a little chappell; the entrance thereinto was towards the East. And further hee addeth, that they which went into this vaile, found vpon the right hand towards the North, a stone tomb which resembled a coffin, scituated in the pauement, ioyning to the wall; which stone coffin was of a mixt colour, that is, white and red, being seuen foot long, and three handfuls high. This description venerable *Bead* receiued from certaine Monkes, that went vpon deuotion to Ierusalem to visite this sepulchre: but since, it hath beene diuers times destroyed and polluted by the Turkes and other heathen people. From whence may be gathered, that the sepulchre which is now standing and shewed vnto Pilgrims, is some new deuice of Monkes to get money of strangers, and procure a kind of blinde deuotion in the hearts of ignorant people: wherefore as the Angell said, *Marke* 16, Let vs not seeke Christ anie longer amongst the dead, or in the graue, but in his holy Church, where the liuely portraiture of his diuine presence is set forth vnto vs; that so we may be made partakers with him hereafter in that place of eternall glorie. Concerning the residue of this description you may see it before.

Of Emmaus.

THis citie or castle of Emmaus, is distant from Ierusalem almost eight miles towards the Northwest. It signifies *the mother of fortitude*; being deriued of E M, *a mother*; and V T Z, which the Hebrewes call *Fortitude*. It stood where three seuerall wayes were, that so it might serue for a direction to passengers. From whence *Melancton* saith that it was a notable type of the Church, which is our true mother, shewing vs the way vnto eternall life: and although it be but little, and the number in it few, yet it is strong. As this castle, though it were small, yet it is almost inuincible; & for that cause called *the mother of strength*, as the Church is called, *The mother of the righteous*, against which the gates of hell shall not be able to preuaile.

In

In the time of *Iudas Macchabeus* (though it was then a ſmall citie) it was numbred amongſt the greateſt cities of Iuda, becauſe of the ſcituation and ſtrength of it. To this place our Sauiour trauelled from Ieruſalem the ſame day that hee roſe from the dead, *Luc.*24.

In the time of the Romans warrs in Iudea, this citie was wonderfully defaced and ruined by the ſouldiers of *Liberius Maximus* (who was chiefe Captaine in this countrey, in the abſence of *Titus Veſpaſian,*) but yet not vtterly abolilhed; for about a hundred and fiftie yeares after, *Heliogabolus* Emperour of Rome cauſed it to be rebuilded, and called by the name of Nicopolis, that is, *the citie of victorie.* Not farre from Emmaus there was an Inne, or a place to which ſtrangers might reſort, and there three wayes met, two went of eyther ſide the towne, and one thorough it: in this place the two Diſciples conſtrained our bleſſed Sauiour to ſtay with them, becauſe it was then about Sunne-ſet. Neere vnto this Inne *Nicephorus* and *Zozemenus* ſay (in their Eccleſiaſticall hiſtorie) there was a Spring or Well of that admirable vertue, that if either man or beaſt that was infirme and ſicke did drinke of the water thereof, they were immediately reſtored to their former health. The reaſon that theſe Authors haue for it (becauſe they are impertinent) I willingly omit.

But to returne to the citie of Emmaus, as it is now called Nicopolis, being ſcituated eight miles from Ieruſalem towards the Northeaſt, in the way as you goe thence to Ioppa: the countrey round about it being verie fertile and pleaſant, by reaſon of the riuers and ſprings wherewith it is watered, as *Pliny* ſaith *l.*5.*c.*14, and much altered from that which it was in times paſt: but becauſe you may reade more of this citie in *Pliny*, as it is at this day, and in *Nicephorus* and *Euſebius*, I leaue to ſpeake further of it.

Of Simon *of Cyrene.*

THis *Simon* which carried the Croſſe of our Sauiour Chriſt, was borne in Kir, a citie in Africa, ſcituated 16 miles from Ieruſalem towards the Weſt, *Matth.*27. *Luke* 23. In which citie *Tiglath*

lath Phulaſſar Emperor of the Aſſirians planted many of the inhabitants of Damaſcus, after he had conquered that citie, 2. *King.* 16. This citie and the country round about it, by reaſon of theſe new inhabitants, by little & little changed the name: and whereas in former times it was called Kir, in the time of our Sauiour it was commonly called Cyrene, and this man (of that countrie) *Simon* of *Cyrene*. At this day it is a ſtrong and beautifull citie, ſituated between Mareotides and Zeugitania: at firſt built by *Battus*, whom *Callimachus* the Poet claimeth to bee his progenitor. This *Battus* was a mightie king in Africa, but was one that had a great impediment in his ſpeech, in ſo much that many think this word βατταριζειν to haue been originally vſed by him, and by none other. Afterward (as is ſaid) *Tiglath Phulaſſer* hauing obtained the iuriſdiction of this citie, planted the people of Damaſcus in it; and they obtaining ſome power there, continued till a long time after Chriſt, and imbraced the religion of the Iewes, built vp Synagogues, and diſperſed that law in many parts of thoſe quarters. There were ſome of this countrie that oppoſed that holie Martir *Stephen*, and were conſenting to his death. There were many learned men in it, as *Eratoſthenes* the Mathematician, *Callimachus* the Poet (both which were had in great eſtimation among the Ægyptians) *Carneades* alſo the Academean, *Cronus Apollonius*, and *Hegeſias* the Philoſopher (of who *Cicero* ſpeaketh in the firſt booke of his Tuſculans) and *Eratoſthenes* the Hiſtorian, who was ſonne of *Agaclis*. *Saluſt* ſaieth, that this citie in his time was ſo mighty, that it maintained war againſt the Carthagenians for the bounds and limits of their fieldes and grounds, a long time; and *Iuſtine lib.* 39, That they maintained war againſt two nations, the Pœnes, and the Ægyptians: In which warres they gaue *Aprius*, the king of the Ægyptians, ſuch a mightie ouerthrowe, that there were very few of his armie that returned into his countrie with him, as *Herodot.* affirmeth, *lib.* 4. There were alſo many great Princes that ruled in this city, of which becauſe you may reade in diuers other authors more at large, I omit to ſpeake of them.

Of Ioſeph *of Arimathea who buried Chriſt.*

THis *Ioſeph*, which cauſed our Sauiour Chriſt to bee buried in his garden, was a rich man, vpright and iuſt in all his actions, a Senator of Ieruſalem, and one that expected the kingdome of God; borne at Arimathea a citie of the Iewes, *Luke* 23. This citie was ſometime called Ramathaim Sophim, and ſometime Ramah, becauſe it was ſcituated in a high place. And in times paſt was a faire city ſtanding ſixteene miles from Ieruſalem towards the Northweſt, the diſcription whereof you may reade before. At this day it is called Ramalea, being nothing ſo faire as it was, but like a countrie towne, the houſes being careleſſely diſperſed here and there, lying without wailes or bulwarkes to defend it: notwithſtanding the auncient ruines of the former citie is to bee ſeene euen at this day. There is alſo a great Inne or reſting place for ſtrangers, hauing within it many roomes for the receipt of paſſengers, and a well of very ſweet water. This houſe was firſt purchaſed at the charge of *Phillip* Duke of Burgundy, and by him committed to the protection of the Monks of mount Syon, by whom it is at this day made an hoſpitall, wherein Pilgrimes trauellers and ſtrangers are intertayned, and finde much reliefe. In an inward orchard belonging to this hoſpitall, there is a faire plot of ground that bringeth forth great aboundance of Aloes, of which there is often mention in the holy Scriptures, but cheefely in the fiue and fortieth Pſalme. where it is ſayd, *Thy garments ſmell of Aloes and Caſſia, when thou commeſt out of thy Iuorie pallaces where they haue made thee glad.*

Nichodemus a prince of the Iewes, together with *Ioſeph* of Arimathea, brought with them an hundreth pound of Aloes mixed with Myrrh, to imbalme the bodie of our Sauiour Chriſt, when they had begged it of *Pilat*, before they buried it, *Ioh.* 19. Mirrh is a kind of gum that iſſueth out of a tree that groweth in the Eaſt countries, but principally in Arabia; the tree out of which it iſſueth is commonly two yards and a halfe high, with ſome pricks vpon it, the barke whereof being cut, there iſſueth out of it drops like teares, which congealeth into a gum, and is called Mirrh: the principall vertue that it hath, is to keepe the bodies of the dead incorrup-

incorruptible, ſee *Pli. lib.* 12. *cap.* 15. & 16. In Arabia Fœlix there is ſuch aboundance of ſweete Mirrhe, Frankincenſe, and other odoriferus gums, that ſuch as ſaile in the red Sea may eaſily ſmel the ſauour of them. There is alſo found in the holy Land Mirrhe and Aloes. Aloes is the iuyce of a certaine bitter hearbe, which by ſome is called *Euerliuing*: it killeth the worms, and preſerueth from putrifaction: it is alſo good for the ſight. There is to be gathered in India, Arabia, and the holy Land, a certaine hearbe of an extraordinary ſweet ſmell, with leaues broad, fat, and iucie, which being preſt yeeldeth more Aloes than hony; from whence this metaphoricall Prouerbe was vſed, *Quod plus moleſtiæ quam voluptatis gignit*, that it is more troubleſome than profitable. You may reade alſo in *Plautus*, that the life of man taſteth more of Aloes than honie. And *Iuuenall*, ſpeaking of an euill wife, ſaieth ſhe hath more of Aloes than hony. So *Euripides*, Euery ſweete hath his ſower. So alſo the holy Croſſe ſeemeth to haue more of Aloes than hony; notwithſtnding it preſerueth vs from eternall, corruption, and killeth the venomous wormes of conſcience, clenſeth vs from our ſinnes, and freeth vs from the feare of the diuell and eternall death, that ſo wee might bee recreated, and by the faith of our Sauiour, be raiſed vp at the laſt day, and pertake with him in his euerlaſting kingdome, according to that of *Iohannes Taulerus*, *Where the croſſe there the light; where temptation, there prayer and regeneration &c.*

The Trauels of Peter.

IN the fiue and thirtieth yeare after the natiuitie of Chriſt, about the moneth of Ianuarie, and a little before the conuerſion of the Apoſtle *Paul*, *Peter* and *Iohn* were ſent from Ieruſalem to Samaria, which was 32 miles, that the Samaritans might receiue that admirable gift of the holy Ghoſt: and there they diſputed with *Simon Magus*, *Act.* 8.

From Samaria they returned backe againe to Ieruſalem, which was 32 miles; In this iourney they went to diuers townes of the Sama-

Samaritans, teaching and preaching vnto them the doctrine of the Gospell, *Act.* 8.

In the sixt yeare after the resurrection of Christ, *Peter* went to Lidda, which was distant from Ierusalem twentie miles, towards the Northeast; where he cured *Æneas*, who had laine sicke eight yeares of the Palsie vpon his bed, *Acts* 9.

From thence he went to Ioppa, which was three miles: here he raised *Tabitha* from death, *Act.* 9.

In the seuenth yeare after the resurrection of Christ, *Peter* went from Ioppa and came to Cæsarea Strato, which was six and thirtie miles: where he preached the Gospell to *Cornelius* the Centurion, and baptized him and his whole family, *Acts* 10. *Clemens Recogn. lib.* 9.

From Cæsarea he returned to Ierusalem, which was 32 miles; where being accused for going to the Gentiles, he excuseth himselfe, *Acts* 11.

In the eleuenth yeare after the resurrection of Christ, he was cast into prison, and set at libertie by an Angell of God, *Act.* 12. So he went secretly from Ierusalem (as it was thought) into the desart, or to some other vnknowne place: vpon the second day of August in the same yeare, *Herod Agrippa* king of the Iewes was strucke by an Angell of God at Cæsarea, and he was deuoured of wormes, *Acts* 12. *Iosep. Antiq. lib.* 19. *cap.* 4.

After, *Herod Agrippa* being dead and buried, *Peter* returned to Ierusalem, where hee was in Councell with the rest of the Apostles, about sixteene yeares after the resurrection of Christ, and fourteene after the conuersion of *Paul*, *Gal.* 2. *Act.* 15. See also *Bede* vpon the Acts of the Apostles.

In the seuenteenth yeare after the resurrection of Christ, *Peter* went from Ierusalem & came to Antiochia in Syria, which iourney was 280 miles: there *Paul* resisted him, *Gal.* 2.

From Antiochia he went to Babylon in Egypt, where he wrote his first Epistle: this iourney was 520 miles. So all his Trauels which are mentioned in the scripture were 955 miles.

Allegations

Allegations of the Author to proue that Peter was neuer at Rome.

BVt that *Peter* was twentie fiue yeares ſeuen moneths and fiue dayes Biſhop and chiefe Prieſt at Rome, cannot be proued by the teſtimonie of the ſcripture, and is vtterly repugnant to the ſupputation and true accompt of the times. Firſt, becauſe it is manifeſt by that which hath been ſaid, that he continued at Ieruſalem & in Iudea during the time that *Tiberius*, *Caligula*, and *Claudius* were Emperours of Rome. And ſhortly after the martyrdome of *Steuen*, he and *Iohn* were ſent into Samaria, that the Samaritans might alſo receiue the gift of the holy Ghoſt, *Act.* 8. *Paul* alſo in the third yeare after his conuerſion, came to Ieruſalem, and there ſpoke with *Peter*, and remained with him fifteene dayes, *Acts* 9. *Gal.* 1. Fourteene daies after the conuerſion of *Paul*, *Peter* was at the Apoſtolicall Councell held in Ieruſalem; and there, with *Iames* and *Iohn* gaue the right hand of fellowſhip to *Paul* and *Barnabas*, that they ſhould goe and preach the Goſpell vnto the Gentiles; and that he and the reſt would goe vnto the Iewes and thoſe that were circumciſed, *Gal.* 2. In the time of *Claudius Cæſar*, *Peter* was committed to priſon by *Herod Agrippa* in Ieruſalem, and miraculouſly deliuered by the Angell of God, *Act.* 10. In the ninth yeare of *Claudius Cæſar*, *Peter* was at Antiochia in Syria, where *Paul* reſiſted him to his face, *Gal.* 2. All theſe things manifeſtly proue that the Apoſtle *Peter* was not at Rome at ſuch time as anie of theſe three, *viz. Tiberius*, *Caligula*, and *Claudius* were Emperors; but either in Ieruſalem, or elſe at Antiochia in Syria.

Secondly, it may exactly be made euident out of the holy ſcriptures, that *Peter* was not at Rome in the time of *Nero*. For in the ſecond yere of *Nero*, *Paul* wrote his Epiſtle to the Romans, and ſent it from Corinth by the hand of *Phebe*: in which Epiſtle he ſaluteth all his friends which he had in that citie, by name, as by the concluſion of the Epiſtle more plainely appeareth; but there is no mention of the Apoſtle *Peter*, who (if at that time Biſhop

ſhop of that place,) ſurely ſhould not haue beene omitted. Alſo in the fift yeare of *Nero*, *Paul* being then in priſon at Rome, wrote his Epiſtles to the Galathians, Epheſians, Philippians, Colloſſians, and to Philemon, and in the concluſion of theſe Epiſtles hee expreſly nominateth all his friends that he had in Rome, but yet he maketh no mention of *Peter*. And when he was the ſecond time in priſon vnder *Nero*, in the laſt yeare of the raigne of this Emperour, he wrote from Rome his ſecond Epiſtle to Timothie, being a litle before his death, at the end of which Epiſt. he plainly ſhewes that he had no companion there but *Luke*, 2. *Tim*. 4. From whence it is manifeſt, that *Peter* during all the Pilgrimage and life of *Paul*, was neuer at Rome; how then could it poſsibly be, that *Peter* ſhould be Biſhop of Rome for the ſpace of almoſt twentie and ſixe yeares? Truely there are manie learned men, and they alſo of great iudgement, which doe hold this opinion falſe and vtterly repugnant to the holy Scripture, neither can be proued by anie good authors or hiſtories. But if *Peter* were euer at Rome, hee came thither after the laſt impriſonment of *Paul*, and a few dayes before his martyrdom: becauſe (as *Onuphrius* ſaith in *Comment. faſtor lib.* 2. *Euſebius* alſo *lib.* 2. *cap.* 22. and *Tertullian contra Marcion.*) that *Peter* and *Paul*, in the fiue and thirtieth yeare after the reſurrection of Chriſt, and vpon the third day of the Calends of Iuly (*C. Fonteius Capitonius*, & *C. Iulius Rufus* being then Conſuls of Rome) were crowned with the wreathe of martyrdome, and with their blood ſealed the truth of the Goſpell. But there are others that are of opinion, That *Peter* neuer came at Rome, but that he was crucified at Ieruſalem by the commaund of king *Agrippa*; others ſay, at Babylon. But becauſe it is a thing doubtfull, and not greatly materiall, I leaue it to the Readers conſideration.

Of the townes and places to which he trauelled.

Of Samaria.

BEcauſe I haue before briefly intreated of the beginning and foundation of this citie, I ſhall not need here again to repeate it. I will now therefore ſhew the end of it, which was principally cauſed by the obſtinacie of the inhabitants, who refuſing the do-

ctrine & propheſie of *Elias* and *Eliſæus*, imbraced and followed ſtrange gods,& offered incenſe vnto Idols; whereby the wrath of God was kindled againſt them, inſomuch that hee left this goodly citie as a prey to the Gentiles & forraine nations,that carried the people thereof into captiuitie, where for a long time they remained in great miſerie.

After this firſt deſolation, becauſe the countrey round about this citie was verie fertile & pleaſant, abounding with ſprings,riuers,vines,oliue gardens,mountains, fruitfull valleys,faire cities, and ſtrong caſtles & towns; *Herod Aſcalonites*(that great king of the Iewes,who put to death the innocent children) reedified it, ſet vp many goodly buildings beautified with marble pillers and pleaſant walks: & alſo in the circuit of the kings houſe,& vnder the buildings of the nobilitie in the common Market place, the houſes and vaults were ſupported with marble pillers, according to the maner of the Iewes. The Pallace (called the k.houſe) ſtood in the midſt of the citie,vpon the top of the mountain : and round about it there were diuers other buildings ſet vp,but much lower,euen about the diſcent of the mountaine; yet ſo ſcituated, that the inhabitants might ſee out of their houſes the countrey round about.Then cloſe to the Pallace in the vpper part of the citie,he cauſed a Temple to be built in honour of *Auguſtus*. Thus hauing finiſhed the inſide,he compaſt it about with a mighty wal, and vpon that placed many turrets : and then to flatter *Auguſtus*, called it by the name of Sebaſten, which amongſt the Græcians ſignifies *Auguſtum & venerabilem principem*. Now although this citie was verie glorious and ſpacious in thoſe times (for it was three miles about) yet at this day it is vtterly ruined & deſtroyed, inſomuch,that there is not a houſe ſtanding,two Churches onely excepted,which were built in honour of S. *Iohn* Baptiſt : and the chiefe of theſe,which was the Cathedrall Church, the Saracens haue conuerted to their vſe,ſo that at this day *Mahomet* is worſhipped in it. In this ſtood the ſepulchre of S. *Iohn* Baptiſt, cut out in marble,like the ſepulchre of Chriſt, where (as *Ierom* ſaith) he lieth buried betweene *Eliſha* and *Obediah* the Prophets. This Church ſtands vpon the ſide of the mountaine, in the diſcent.

The Saracens do principally reuerence S. *Iohn* Baptiſt next after

ter Christ, and they affirme the Virgin *Mary* to haue conceiued by the holy spirit and not by the seed of man; that S. *Iohn* was the greatest Prophet (except Christ) that euer was: they also beleeue Christ to be the sonne of God, but not to be equal with God; yet they preferre *Mahomet* before them both, because they hold him to be a messenger sent of God, not vnto all men, but only vnto the Saracens and Turkes, and their subiects.

The other Church which stood in Samaria, was vpon the top of the mountain, where somtime the kings Pallace stood: in this Church in times past there dwelt certain Græcian Monks, which were Christians, and intertained Christian pilgrimes with great humanitie, and furnished them with manie necessaries.

But the citie of Samaria it selfe, hath bin so often ouerthrowne and brought to such extreame miserie, that almost all the ground where it stood is at this day conuerted into an Oliue garden. So that as that wicked king *Ahab* turned the Vineyard of *Naboth*, which stood close by his house, into an Oliue garden: God also in his singular iustice, hath turned the Pallace of that king, and the whole citie wherein he dwelt (which was the strength of his kingdome) into an Oliue garden. There are not so manie ruins found thorough all the land of Iudea (though there haue beene manie worthie cities destroyed) as are in this place at this day. The scituation of this citie was verie beautifull, for a man might haue seene from it to the sea of Ioppa and Antipatris; also to Cæsarea Palestina, and through all the mountaine of Ephraim, to Ramatha Sophim, & so to mount Carmell, and the citie of Ptolomais.

Of Lidda.

THis citie was scituated not farre from Ioppa, vpon the shore of the Mediterranean sea, 20 miles from Ierusalem towards the Northwest. In this citie *Peter* healed *Æneas*, which had been sicke eight yeares of the Palsie. At this day there is nothing to be seene but the Church of Saint *George*, who was beheaded by *Diocleſian* the Emperour, for the profession of the Christian faith. The Græcians call this towne *Diospolis*, that is, *a holy towne*. And the Turkes account Saint *George* for a valiant knight, and holy man.

Of Cæsarea Strato.

THis citie was ſcituated vpon the ſhore of the Mediterranean ſea, ſome 32 miles from Ieruſalem towards the North. In ancient times it was called the tower of Strato, which at firſt was built by *Strato*, who was king of Zidon. But time hauing decayed a great part of it, *Herod Aſcalonita* repaired it, beautified it with white marble, and made it a goodly thing, then called it Cæſarea, after the name of *Auguſtus Cæſar*. And that ſhips might lie at anchor there without danger, he cauſed to be builded a faire hauen to oppoſe the violence of the ſea: this hauen was ſo wonderfully contriued, and ſet vp at ſuch a great charge, that it was admirable to looke vpon, for hee laid the foundation of it twentie yards vnder water, burying in the deepe, ſtones of an extraordinarie greatneſſe, ſome, fiftie foote long, eight foote thick, and ten foot broad, and manie of them more. The hauen it ſelfe, was beautified with faire buildings and goodly walkes, ſupported with marble pillers, and mounted vp aloft; ſo that you might ſee the ſhips as they were vpon the ſea and made way to this harbor. The entrance into it was vpon the North; at the mouth thereof there ſtood three mightie Colloſſes vpon marble pillers. He alſo placed vpon the wall of the citie towards the hauen, mightie towers; the chiefeſt and faireſt of which, hee dedicated to *Druſus Auguſtus* ſonne in law, and called it by the name of the Druſian Tower. The buildings that ioined to this hauen, were all of white polliſhed marble, and the ſtreetes of the citie ſtood directly againſt it; alſo the market place where they bought and ſold was not farre from it. Vpon a little hill cloſe by this Port, he cauſed a Church to be built in honour of *Auguſtus Cæſar*: this Temple was a verie magnificent and ſtately building, and in it he cauſed the ſtatue of *Auguſtus* (curiouſly wrought and caſt iuſt in the figure of *Iupiter Olimpius*) to be erected, and worſhipped it as his god. There are manie other ſtately and ſumptuous buildings that were ſet vp by this king, but among the reſt he beſtowed great coſt vpon the Market place, the Theater, and Amphitheater, which hee wonderfully beautified; and inſtituted certaine games to be there vſed once euerie fiue yeare, in honour of *Auguſtus*, as

Ioſeph.

*Ioſeph.de Bell.Iud.lib.*1, witneſſeth. After the death of this king, *Herod Agrippa* was made king of the Iewes; this Prince,ſom ten yeares after the reſurrection of Chriſt, cauſed *Iames* the ſonne of *Zebedeus* vpon the fiue & twentieth day of Iuly to be put to death in Ieruſalem: and when he perceiued that it was acceptable vnto the Iewes,in the following yeare about the feaſt of the Paſſeouer he cauſed *Peter* to be caſt into priſon; who by the prayers of the Church was miraculouſly deliuered,as you may reade *Acts* 12. A little after, that is, about the moneth of Auguſt, this king was ſtruck by the Angell of the Lord,and dyed miſerably: for when he came to Cæſarea Strato, he cauſed the publique ſhowes to be verie ſolemnely practiſed, and in honour of *Claudius Cæſar* ſet forth verie ſumptuous Interludes and Playes; to which feaſt and ſhowes all the Nobilitie and Gentrie of that countrey round about reſorted: where the next day very early in the morning,hauing put on a rich and goodly garment made all of cloth of gold, he went into the Theatre, and there according to his vſuall cuſtome ſate in a Princely ſeat, and made an Oration to the inhabitants of Tyre. Now when the Sunne was vp and ſhone vpon his garments,the rayes thereof caſt ſuch a reflection vpon the beholders that it dazled their eyes, inſomuch that they could ſcarce ſee. Wherefore thoſe that were his flatterers and hearing his gracious ſpeech,cried with a loud voice, *O Agrippa be propitious vnto vs; for although heretofore we feared thee as a man, yet now we well perceiue that thou art of a more noble and diuine nature.* But when the king (taking delight in theſe ſpeeches) would not reſtrain the impious clamors of theſe flatterers, a little after hee lift vp his head,and vpon the top of a piller hee ſaw an Owle ſitting ouer him: preſently he was troubled in his mind, and within a while after hee was ſtruck with an extreame paine in his bowels,inſomuch that with a loud voice he cried out to his friends, *I whom but now was called your god,am but a man; and him whom you imagined to be immortall muſt preſently die.* Theſe words being ended, they carried him ſicke into his Pallace, and it was giuen out that he was dead.

No ſooner came this newes to the eares of the vulgar, but they with their wiues and children put on ſackcloth,and fell vpon

the ground with earneſt ſupplications to God to bee mercifull vnto him. But the king looking out of his window and ſeeing them lie thus proſtrate vpon the earth, wailing and weeping, hee could not abſtaine from teares. At the length after hee had beene cruelly tormented by the ſpace of foure daies, vpon the fift dyed, being the ſecond of Auguſt, the wormes hauing conſumed his guts, and eaten through his bodie. Thus God grieuouſly puniſhed him who had ſo much afflicted the members of the church of Chriſt: But towards other men, as well ſtrangers as Gentiles, he was milde and courteous. He raigned in the whole almoſt ſeuen yeares; for he held the Tetrarchy of *Philip* three yeares vnder *Caligula*, and other foure yeares he held the whole kingdome of the Iewes. He dyed in the eleuenth yeare after the reſurrection, and in the third of *Claudius Cæſar*, being then about 54 years of age, *Act.* 12. *Ioſep. Ant. lib.* 19.

Plinie ſaieth that this towne of Cæſaria Strato, was ſometime called Apollonia, but after obtained the name of Cæſarea Paleſtina. Saint *Ierome* ſaith in his Epitaph vpon *Paul*, that in his time (which was 400 yeres after Chriſt) there was to be ſeene in this place the houſe of *Cornelius* the Centuriõ, whom *Peter* baptized, *Acts* 10. (This *Cornelius* is thought by ſome to haue beene of the familie of the Lentuli in Rome, for they were alſo called Cornelij, as appeareth in Saluſt in the conſpiracie of Cataline: and it may bee that this *Cornelius* was that *Lentulus* which wrote to *Tiberius Cæſar* that excellent Epiſtle, concerning the figure, proportion, and perſon of our Lord and Sauiour Ieſus Chriſt.) Alſo the houſe of *Philip* the Deacon, and the chambers of his foure daughters who were Propheteſſes. When *Paul* came vnto this towne, *Agabus* the Prophet came vnto him, who bound his hands and feete with the girdle of *Paul*, ſaying, *The man that oweth this girdle ſhall be thus bound by the Iewes at Ieruſalem, and they ſhall deliuer him into the hands of the Gentiles.* Here he made a notable ſermon before *Feſtus*, *Agrippa iunior*, and his ſiſter *Bernice*, *Act.* 26.

This towne flouriſhed for a long time after the diſtruction of Ieruſalem, and it was ſcituated in a faire and profitable place, fortifyed towards the Weſt with the Mediterannean ſea, and to-

towards the East it was compaſſed about with a lake; in which lake there were great aboundance of Crocodiles, though the water was verie ſweete, and of a great depth. Many godly and religious men were crowned with the wreth of martirdome for the profeſſion of the Goſpell of Chriſt, (as *Euſebius* Biſhop of this towne and of Pamphilius diligently obſerueth in his Eccleſiaſtical Hiſtorie.) But the Lord did ſo ſharply reuenge the death of theſe men, that at this day it is vtterly deſtroyed, and there is not a houſe left, although in times paſt it had been a Biſhops See. There was alſo another town built by *Philip* the Tetrarch, called Cæſaria Philippi, of which you may read before.

Of Ioppa.

CONcerning this towne I haue alreadie ſhewed many things in the trauels of *Ionas*, but omitted ſome which are ſpecified by *Breightenbach*, and Doctor *Ronwolfe*, who haue diſcribed the holy Land as it was in the yeare of our Lord 1575; which authors affirme, that there is ſeene vnto this day a great chaine of yron faſtened to a certaine rocke, to which ſhips that lay in that harbor were ſometime tyed; alſo, the chaine wherewith *Andromeda* was faſt bound to a ſtone, when ſhe ſhould haue bin deuoured of the ſea monſter. Alſo they ſay that there is a chappel at this day built vp in the place where ſometime the houſe of *Simon* the Tanner ſtood, who gaue intertainment to *Peter*, ſtanding by a rock cloſe by the ſea ſide, and dedicated to ſaint *Peter*. But for the reſt of the towne (although in times paſt it hath bin a goodly city) it is vtterly deſtroyed and ruined, nothing ſtanding but a part of the wall, and two caſtles vpon the hauen to defend ſuch as come thither with ſhips from the iniuries and incurſions of Pagans and Sarazens.

Of Babylon in Ægypt.

BAbylon ſignifies *confuſion*, as you may reade before. There were two cities of this name, the one was in Chaldea, and the other in Ægypt: that in Chaldea was ſcituated vpon the riuer Euphrates: and this vpon the riuer Nilus, which was 244 miles from Ieruſalem towardes the Southweſt; and called in the Arabian tongue *Aclaire*, or *Cair* whether you pleaſe; which alſo

ſignifieth *confuſion*. Concerning both which cities you may reade more at large in their former deſcriptions. From this towne it is credibly thought (and not from that towne that ſtood in Chaldea) *Peter* wrote his firſt Epiſtle, as the circumſtances of the hiſtorie doth euidently declare: for that Babylon which ſtood in Chaldea, was in the time of *Peter* vtterly deſtroyed; but then this Babylon was had in great eſtimation. About this time alſo *Marke*, who was the diſciple of *Peter*, was the firſt Biſhop of Alexandria, as you may reade at the end of his firſt Epiſtle: wherefore that opinion which ſome would haue paſſe for truth, That *Peter* wrote his firſt Epiſtle from Rome, calling it allegorically Babylon, is vtterly to be condemned; ſince there is not any which can certainly proue that coniecture, neither is it grounded vpon anie firme foundation. For although Babylon in the Reuelation of S. *Iohn*, becauſe it was a ſecret propheſie, was allegorically vſed; yet in a plaine and manifeſt hiſtorie ſuch kind of Allegories are not allowed. From whence may be concluded, That S. *Peter* wrote his firſt Epiſtle from this Babylon, not from Rome.

The Trauels of Saint Iohn, *with the Annotation of the times wherein he liued.*

Iohn the Euangeliſt and Apoſtle of our Lord Ieſus Chriſt, was borne in the tenth yeare after the Natiuitie of our Sauiour, and was made his Diſciple when hee was one and twentie yeares of age. Hee ſaw the miracle of Chriſt when hee changed water into wine, *Ioh.* 2. In the yeare following, that is, in the two and twentieth yeare of his age, hee was taken into the number of the twelue Apoſtles, *Luk.* 6. *Mar.* 3. After that, in the three and twentieth yeare of his age, he ſaw the transfiguration of Chriſt in mount Thabor. And when he was foure and twentie yeares of age, he ſtood vnder the Croſſe of our Sauiour Chriſt. And the ſame yeare, a little after Chriſts aſcenſion, he with the reſt of the Apoſtles, receiued the gift of the holy Ghoſt; being then the feaſt of Penticoſt, which fell about the foure

foure and twentieth day of May, in the ſame yeare he was caſt into priſon with *Peter* for healing the lame man, *Acts* 3. 4. Thus much of his youth.

About the middle of the firſt yeare after our Sauiour Chriſts aſcenſion, *Iohn* (being then fiue and twentie yeare old) was ſent with *Peter* from the citie of Ieruſalem to Samaria, which is two and thirtie miles.

From Samaria he returned backe againe to Ieruſalem, which was 32 miles; and as he returned, preached the Goſpel of Chriſt in diuers townes of the Samaritans, *Act.* 8.

Mary the mother of our Lord, being now 59 yeares of age, died, in the twelfth yeare after the reſurrection of Chriſt; and was buried by *Iohn* the Euangeliſt in the Garden of Gethſemene, *Iohn* being then fiue and thirtie yeare old: foure years after her death, he was preſent at the Apoſtolicall Councell in Ieruſalem. Now *Iames* his brother, who was called the Elder, was beheaded two yeares before; for this Councell was celebrated in the preſence of *Iames* the yonger, *Peter*, *Iohn*, *Paul*, and *Barnabas*, &c. about 16 yeares after the reſurrection of Chriſt, and 14 after the conuerſion of *Paul*, *Gal.* 2.

Before the deſtruction of Ieruſalem, which hapned about the 61 yeare of his age, and 38 after Chriſt aſcenſion, *Iohn* went from Ieruſalem and came to Epheſus, which was 544 miles; where after the death of the Apoſtle *Paul* hee gouerned the Churches of Aſia minor.

In the 86 yeare of his age, being caſt into a veſſell of boyling Oyle, and comming out vnhurt (by the commaundement of *Domitian* the Emperour) he was baniſhed into the Iſle of Pathmos, which was diſtant from Epheſus 40 miles: there hee wrote his Reuelation, to the ſeuen Churches that were in Aſia minor; of which you may reade, *Apoc.* 1.

From Patmos he returned to Ieruſalem, which was 40 miles, being then 88 yeares of age, and there hee raiſed *Druſana* from death to life. After this he gouerned the Churches in Aſia foure yeares; that is, from the gouernement of *Nerua* the Emperour, vnto the fourth yeare of the gouernment of *Traian* the Emperor, and called the young man to repentance which was of the ſocie-

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tie of theeues. At length he died at Epheſus when hee was 91 yeares of age, *Anno Domini* 100, as Saint *Ierom* and *Nicephorus*, *lib.*2.*cap.*32 obſerueth. So all his Trauels were 688 miles.

The Teſtimonie of the Fathers concerning Iohn.

THe Teſtimonies of the holy Fathers that are yet extant concerning *Iohn*, are theſe: in *Euſeb.lib.*3.*c.*1.18.20.23, you may reade the hiſtorie concerning the conuerſion of the young man from the companie of theeues. *Irenæus* witneſſeth the ſame, *lib.*2.*cap.*23. In *Irenæus* alſo *lib.*3.*cap.*3, you may reade the hiſtorie of *Cerinthus*, and how that *Iohn* liued vntill the time of *Traian* the Emperour. Alſo *lib.*3.*cap.*11, he ſaith that the Goſpell of S. *Iohn* was written becauſe of the blaſphemie of *Cerinthus*.

The Deſcription of the townes and places to which Iohn trauelled.

Of Epheſus.

THis was the Metropolitan citie of Ionia, ſcituated in Aſia minor, 544 miles from Ieruſalem towards the Northweſt. It was built, as *Strabo* obſerueth, by *Androclus* the ſonne of *Codrus* king of Athens, in the time of *Dauid* king of Iſrael; and becauſe of the beautifull ſcituation and fertilitie of the ſoile called Epheſus: in future ages growing into ſuch credite and eſtimation, that it was mightily increaſed, and became one of the moſt famous Mart townes in all Aſia: but it ſtood ſomething low, ſo that the Sea brake in vpon it, and drowned it; wherein manie of the inhabitants periſhed. Neuertheleſſe *Lyſimachus* king of Thrace built it vp againe in the place where now it ſtandeth, and called it *Aſinoes* after his wiues name; but he being dead, it was againe called by the auncient name Epheſus. There were many worthie men that liued in it, as *Heraclitus Scotinus*, & *Hermadorus*, who for his excellent vnderſtanding and ſingular honeſtie was baniſhed: *Hipponacus* alſo the Poet, *Perrhaſius* and *Apelles* the Painters, *Alexander* the Orator, and *Theodotio* the Iew who interpreted the Bible. It was in auncient times inhabited by the Amazons,

Amazons, whoſe Queene kept her Court there, and wonderfully increaſed and adorned it with faire and beautiful buildings. Here alſo that notable Temple dedicated to *Diana*, which, as *Strabo* ſaith, *lib.* 14. *Plin. libr.* 36. *cap.* 14, was two hundred and twentie yeares in building: it ſtood vpon Mooriſh ground to auoide the danger of earth quakes. There were in it 127 pillers, erected by ſo manie kings; amongſt which there were 36 that were curiouſly ſeeled, and artificially carued and engrauen: it was 425 foot long, and 120 broad. There were ſo manie gifts and gratuities ſent from all the cities and kings round about, towards the building of this Temple, that the riches and treaſure thereof was wonderfull; inſomuch that when it was finiſhed, it was accounted one of the ſtatelieſt buildings the world could affoord, and numbred amongſt the wonders of the world. This Temple thus built at ſuch an extraordinarie charge that it was almoſt vnualuable, was ſet on fire by one *Heroſtratus* a wicked and peruerſe fellow (in the ſame Olimpiad and day that *Alexander* the great was borne) who, hauing nothing in him that might make him famous in after ages, burnt this goodly building, that ſo (though not for his good, yet for his euill) he might get a name: but the Epheſians were ſo incenſed becauſe of this miſchiefe, that they procured Proclamation to be made through all the kingdomes round about, that his name ſhould not be once mentioned; which peraduenture was for a time obſerued, but in future ages they could not preuent it, but that he was both ſpoken of or written of: notwithſtanding afterward the inhabitants of this citie became ſo exceeding wealthie, that they ſoone after rebuilt this Temple of *Diana*, and made it much fairer then it was before; all the citizens contributing with willing hands to the charge of the building: inſomuch that the women brought all their ſiluer, gold, and other precious ornaments, and communicated them towards this great worke.

Alſo, in after times thoſe faire pillers before ſpoken of, were againe erected; towards the rebuilding whereof, they receiued ſo manie and wonderfull gifts from all the neighbouring kings, cities, and countries; that this Temple might (as it was thought)

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compare with all the world beſide for riches and treaſure. It was ſtanding in ſaint *Pauls* time, who came thither about twelue yeres after the reſurrection of our ſauiour, and continued there for the ſpace of three yeares; in which time, hee ſo faithfully and with ſuch diligence preached the goſpell, that hee conuerted moſt of the citizens from their Idolatrie and worſhip of *Diana*, to the reuerent knowledge and confeſſion of our bleſſed ſauiour: for which cauſe *Demetrius* the ſiluerſmith (which made a great gaine by idolatrie) ſtirred vp a great tumult; ſo that the Gentiles running vp and downe the citie for the ſpace of two houres, cryed out with a loud voice, *Great is* Diana *of the Epheſians*, *Acts* 19. Here alſo *Paul* fought with beaſts 1. *Corin.* 15. And to this citie *Paul* wrote his Epiſtle and ſent it from Rome, which was 996 miles. Hee made *Timothie* alſo Biſhop of this citie, to whom hee wrote two Epiſtles, the firſt was ſent him from Laodicia in Phrigia, which was 280 miles, the ſecond from Rome, as I haue ſaid. By theſe Epiſtles *Timothie* was greatly comforted, and taught them to his Diſciples and auditors, that ſo they might conſtantly continue & perſeuer in the Chriſtian faith and religion to the end. To conclude, *Iohn* the Euangeliſt came alſo to Epheſus, and wrote his goſpell againſt the Heretique *Cerinthus*, who denied Chriſt to be the true God; for which cauſe God grieuouſly puniſhed him, ſo that he dyed as he was bathing himſelfe in a bath: *Irenæus lib.* 5. *cap.* 3. *Euſeb. lib.* 3. *cap.* 22. This was the firſt Church to who m *Iohn* wrote his Reuelation; and there when he returned out of Pathmos, he raiſed his hoſt *Druſana* from death to life. So when he had gouerned the Churches in Aſia thirtie yeares, after the death of *Paul* hee dyed, when he was 91 yeares of age; and was honourably buried at Epheſus, not far from the citie. There was alſo another *Iohn* which liued in Epheſus, to whom (as many thinke) the Epiſtles of ſaint *Iohn* the Euangiliſt were dedicated, as *Ierom* ſheweth in his Catalogue of Eccleſiaſticall writers. The ſepulchre of this man is ſhewed not far from the ſepulchre of ſaint *Iohn* the Euangeliſt as *Euſeb.* witneſſeth, *lib.* 3. *cap.* 31. at this day this citie is called by the name of *Figlo ho Epheſo*, ſee *Geſner*.

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Of Pathmos.

THis is an Iſle of the Ægean ſea, ſcituated betweene Aſia the leſſe and Grætia, 2080 miles from Ieruſalem towards the Northweſt. *Pliny* ſaith *lib.4.cap.12*, that it was 30 miles in compaſſe: into this Iſle the Euangeliſt was baniſhed by *Domitian Nero*, where he wrote his Reuelation. It was one of the Cyclad Iſlands, which were 53 in number, that lay round about the Iſland Delus, as *Strabo* in the tenth booke of his Geographie obſerueth. It ſtood fortie miles from Epheſus towards the Southweſt, and, as *Petrus Apianus* ſaith, was ſometimes called Poſidius, but is now called Palmoſa.

Of Smyrna.

THis is the ſecond citie to whom *Iohn* dedicated his Reuelation. It was ſcituated in Ionia in Aſia the leſſe, 540 miles from Ieruſalem towards the Northweſt. This was a verie faire citie, beautified with manie goodly buildings, and of good account in Græcia. It was at firſt but a Colonie tranſplanted from another citie in that countrey. But *Theſeus* that great Prince being then king therof, that he might adde ſome grace to that which hee had begun, he called it after his wiues name *Smyrna*, which ſignifieth *Mirrh*. *Herodotus* ſaith that *Homer* was borne in this towne, but not blind, and called by the name of *Meliſigines*; but after the Cumænians called him (of his blindneſſe) *Homer*. *Strabo lib.14.* of his Geographie ſaith, that the inhabitants take vpon them to ſhew his picture ſtanding there, and alſo a Temple built in his honour. During his life he was a man of ſmall or no reputation, or rather contemned then honoured (as *Herodotus* ſaith,) but after his death, his workes beginning to grow famous, the cities of Greece contended who ſhould patronize him. The Collophonians claime a part in him becauſe he was in that towne, and there made ſome of his Odiſſes. They of Chyus ſay he belonged vnto them becauſe he liued there a long time, and taught ſchole: but for ought that can be found by authors, the Smyrnians haue moſt intereſt in him; neuertheleſſe I will leaue him to them that pleaſe to patronize him, ſince it is not certainly found where he liued. He liued about 900 yeares before Chriſt.

Euſebius

Euſebius ſaieth in his Eccleſiaſtcall Hiſtorie *lib.*4.*cap.*14. That in after times this citie grew very famous, and was ſo much inlarged, that it became a Biſhops See: whereof one *Policarpus* a very godly and religious man was Biſhop. Hee gouerned the Church in that place at ſuch time as *Iohn* the Euangeliſt wrot his Reuelation; and by him in his ſecond chapter of that booke is called the Angell of the Church of Smyrna. This man after he had faithfully preached the Goſpel for the ſpace eighty ſix yeres, was by the inhabitants thereof condemned to death for the profeſſion of Chriſt *A.D.*170. But the towne of Smyrna (becauſe of the vnthankefulneſſe and crueltie of the inhabitants) was grieuouſly puniſhed; for within ten yeares, it was caſt downe by an Earthquake; ſince which time it was hardly rebuilded againe. The riuer Pactolus which beginneth in Lydea runneth by this towne of Smyrna. But the inhabitants thereof (becauſe of the golden vaines that are found therein) call it Cryſorrhoas, *Plin.lib.*5.*cap.*29. A little after that there was ſuch an extreame plague happened in Rome, that they were conſtrained to carrie out the dead bodies in carts. Thus God turneth the aire and the earth to the confuſion of thoſe that peſecute his Church.

Of Pergamus.

THis was another of the townes whereto *Iohn* wrot his Reuelation: It was a famous citie, and Metropolitan of Myſia, ſcituated in Aſia the leſſe, 228 miles from Ieruſalem towards the Northweſt. It ſtood vpon a high rocke, cloſe by the riuer Caicus, from whence it was called Pergamus. For in ancient times all famous and notable places wer called among the Græcians Pergama as *Swidus* and *Seruius* obſerueth. *Strabo* ſaieth *lib.*13. that in the time of *Lyſimachus* the ſonne of *Agathocles* (who was one of the ſucceſſours to *Alexander* the great) it was but a caſtle: In which place, becauſe of the ſtrength of it, he vſually kept all his treaſures, and thoſe things that were of account, and committed the cuſtodie of it to one *Philetærus* an Eunuch of Tyanus. But this man being accuſed to *Lyſimachus*, that he would haue forced his wife *Arſinoes*, for feare of ſome future puniſhment becauſe of that offence, moued the inhabitants of that hold to rebellion. At

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the ſame time alſo there happened many commotians in Aſia, whereby *Lyſimachus* was conſtrained to leaue this, and make oppoſition againſt *Seleucus Nicanor*, who had inuaded his dominions. But in this war *Lyſimachus* was ſlaine. And *Philetærus* hauing in his poſſeſſion great riches, that hee might inioy what hee had, was alwaies obſeruant to him that gat the victorie, by which meanes he kept himſelfe and his riches for the ſpace of 20 yeares in that caſtle; and then dyed, and left all this wealth to *Eumenes* his brother ſonne, who inlarged his gouernment, and ouercame *Antiochus* the ſonne of *Seleucus*. This man after hee had raigned 32 yeares dyed, and *Attalus* his ſonne ſucceeded him in the gouernment, who, hauing conquered Galatia, made a league with the Romans, and by them was firſt called by the name of a king. After him ſucceeded his ſonne *Eumenes* the ſecond of that name, who aided the Romans againſt *Antiochus Magnus* king of Syria, for which ſeruice the Romans gaue him all the Dominions that *Antiochus* had on this ſide the Alpes, This man was the firſt that inlarged the caſtle of Pergamus, and made it a goodly city, planting round about it a thicke wood or groue, and called it Nicephorus. And after he had raigned forty and nine yeares, he dyed, and left his kingdome to his ſonne *Attalus* called alſo *Philometer*. This *Attalus* after he had done many notable actions, dyed without any iſſue, when he had raigned fiue yeares, and left his kingdome to the Romans, who turned it into a Prouince.

There liued in this towne many learned men, as *Gallen* the phiſitian, who was famous in the time of *Traiane* the Emperor, and (as the fame went) liued 140 yeares: of that towne alſo was *Apolodorus* the Rhetoritian, who was ſcholmaſter to *Auguſtus Cæſar*, of which man the Apollodorean ſect tooke their name, and *Dyoniſius Atticus* his ſcholer. Here *Antipas* was crowned with the wreath of Martyrdome.

To the Biſhop of this towne *Iohn* wrot his Reuelation, and in the ſecond chapter thereof ſharply reprehends him, becauſe he bore with the ſect of the Nicholaitans; which although it laſted not long, yet it was very dangerous. *Euſebius* ſaith, that *Nicholas* one of the ſeuen Deacons for the poore at Antiochia, of whom you may read *Act.* the 6, was the firſt author of this ſect:

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yet *Clemens Alexandrinus* cleeres him of it, laying that offence rather vpon certaine idle persons, that misconstruing his words, being giuen ouer to vile affections, couered their euils vnder his name, calling themselues Nicholaits, though indeed hee had no hand in it, but liued and died honestly.

The opinion that this Sect held (as *Eusebius* saith, *lib.* 3 *ca.* 23, and *Irenæus lib.* 1 *cap.* 27) was, that women were to be common, that it was lawfull to eate meate offred to Idols, that fornication and adulterie was no sinne; beside manie other wicked and peruerse opinions concerning the Dietie, which would be too tedious to recite in this place. You may reade more of this heresie in *Eusebius* and *Tertullian.*

Of Thyatira.

THis was the fourth Church to which *Iohn* wrote his Reuelation; it was scituated close by the riuer Caicus, vpon the borders of Mysia and Lydia, 600 miles from Ierusalem towards the Northeast. It was a verie faire citie in Asia minor, yet subiect to the Lydians. In this countrey *Lydda* was borne that dwelt at Philippa, & gaue entertainment to *Paul* & *Sylas*, *Act.* 16. Philippa was distant from this towne 400 miles. It was at first called (according to the testimonie of *Stephen*) Pelopea, and Semiramis: but after, *Seleucus Nicanor* king of Syria, (making warre vpon *Lysimachus* king of Thrace) comming to this towne, had newes that his wife had brought him a daughter; in honour of which report, he would needs haue the towne called Thugateira, which in Greeke signifies *a daughter*; but Thyatira, *diuine reuerence*.

Of Sardis.

TO this citie also S. *Iohn* wrote his Reuelation. It was a famous and Princely seate, scituated in Asia, not farre from the mountain Tmolus, where *Cræsus* king of the Lydians kept his Court, being 536 miles from Ierusalem towards the Northwest. It was so called (without doubt) of *Sardus* the sonne of *Hercules*, which maketh Sardis in the plurall number. Of this towne were the two Diodories which were Orators: the yonger of them wrote Histories & Poems, and was *Strabo's* great friend.

Close

Cloſe by this towne is found a pretious ſtone, which after the townes name is called Sardis: it is of a fleſhy colour, and therefore is commonly called Carnalia, of which you may read more in *Plin. lib.* 37. *cap.* 4.

Of Philadelphia.

SAint *Iohn* alſo wrot his Reuelation to this city. It was ſcituated in Myſia a countrie in Aſia Minor, being 540 miles from Ieruſalem towards the Northweſt. This city is ſo often troubled with Earthquakes, that the inhabitants are many times conſtrained to dwell in the open fieldes. Vpon the Eaſt ſide thereof lies a dry & barren countrie, which ſeemeth to be burnt and ſcorcht with heat, being 60 miles long and 48 miles broad; where there grows no trees, but there are found great plentie of grapes, which being preſt yeeld very pleaſant wine, and may compare with the beſt of thoſe parts. The ſuperfices of the earth ſeemeth like aſhes, mountany, ſtony, and blacke: many coniecture the cauſe thereof to be by reaſon of the great thunders and lightning that they haue there; but there are ſome which giue other reaſons for it. It was called Philadelphia of *Attolus Philodelphius* who firſt built it.

Of Laodicea.

THis was the ſeuenth and laſt city that *Iohn* directed his Reuelation to. It ſtood cloſe by the riuer Lycus in Caria, a country in Aſia the leſſe, fiue hundred and twenty miles from Ieruſalem towards the Northweſt; and is likewiſe oftentimes troubled with Earthquakes, as Sardis Magneſia and Philadelphia are. The reaſon of theſe often Earthquaks is thought to be, becauſe there are vaultes and hollow caues vnder the earth, into which the ayre (in the time of heat) hauing free entrance, then cloſed vp againe, ſo that it can find no paſſage out, it ſtriueth with continuall motion to make way through the earth, by which meanes the earth trembleth and ſhaketh: and looke how much the deeper theſe vaults are vnder the earth, ſo much the more violent are the earthquakes; by which meanes cities are oftentimes vtterly ouerthrowne and ruined, ſometimes the earth ſinketh and ponds and riuers are ſwallowed vp.

It was at firſt called Dioſpolis, that is, the city of *Iupiter*; then Rhoas; and laſtly it obtained the name of Laodicea. And although at the beginning it was but a ſmal town, yet by reaſon of the fertility of the ſoile, and pleaſant ſcituation, it of a ſudden became a faire citie, beautified with many faire and goodly houſes, wherein there dwelt many wealthie citizens, ſo that for their nobility and worthineſſe it was accounted the moſt famouſe towne in all Aſia. Here *Hiero* dwelt who diuided his inheritance among the citizens, and ouer and aboue he gaue them two thouſand talents of gold, beſides many other gifts and gratuities to adorne and beautifie the city. After him there liued *Zeno* the Orator, and *Polemon* his ſonne; who for his noble acts was firſt by *Antonio*, and then by *Auguſtus Cæſar*, honored with the dignity of a king, as *Strabo* witneſſeth *lib.* 12.

This Laodicea, Coloſſis, and Hierapolis where the Apoſtle *Philip* was crucified, were ſunke by an earthquak, about the tenth yeare of *Nero*, and a little before the martyrdome of *Paul*. There were three cities called after this name; that is, this which ſtood in Caria (to which *Paul* neuer came, as appeareth in the ſecond chapter to the Colloſſians) a ſecond ſtood in Phrigia, where *Paul* wrot his Epiſtle to *Timothie*; and a third in Syria, neere to Antiochia, Seleucia, and Apamea.

The Trauels of Philip.

THen a litle after the martyrdom of *Stephen* (which happened in the moneth of Ianuarie, thirty and fiue yeares after the natiuitie of Chriſt) *Philip* which was one of the ſeuen Deacons with *Stephen*, *Acts* 6. went from Ieruſalem to Samaria, which was thirtie and two miles: and in many cities of the Samaritans preached the Goſpell, and did many miracles; at which time he conuerted *Simon Magus*, *Acts* 8.

From Samaria he went to Bethzur, which was ſcituated forty and foure miles towards the South: here *Philip* baptized the Ethiopian who was queene *Candices* Eunuch. And ſodenly hee

was

was taken out of ſight by the ſpirit of the Lord and went to Azotus, which was 16 miles.

From thence preaching in all the cities as he went, he came to Cæſarea Strato, which was 44 miles. So all his Trauels were 136 miles.

Concerning the townes and places mentioned in his Trauels, you may reade of them in ſeuerall places mentioned before.

The Trauels of the Ethiopian which was Eunuch to Queene Candaces, *who kept her Court in Saba.*

FRom Saba or Meroe in Æthiopia, this Eunuch came to Ieruſalem, which was about 964 miles, *Acts* 4.

From Ieruſalem he came to the town of Bethzur, which was 12 miles: here he was baptized by *Philip*, in the month of Ianuarie, the next yere after the reſurrection of Chriſt.

From thence he returned to Saba in Æthiopia, which was 952 miles. So all his Trauels were 1928 miles.

Of Saba.

THis citie is before mentioned; and at this time when the Eunuch came to Ieruſalem, *Candaces* gouerned it and a great part of Æthiopia, *Tiberius Cæſar* being then Emperour of Rome. She was a verie warlike woman, but blinde of one eye, as *Strabo* ſaith *lib* 16. and *Plin. lib. 6. cap.* 29. In whoſe time the citie Saba was called Meroe; and the Queenes, for manie ſucceſsions, *Candaces*; becauſe of the worthineſſe of thoſe Queenes which had beene of that name. This woman was verie well beloued of her ſubiects, and was very gratious towards them, as *Suidas* ſaith. To this Queene the Eunuch which *Philip* baptized was chiefe Steward; and no doubt ſpread the Chriſtian faith in manie places of thoſe parts.

An Introduction to the Trauels of S. Paul.

NOw before I enter vpon the Trauels of the Apoſtle *Paul*, I thought it fit to make a collection of all the Countries, Ilands and Cities wherin he taught: ſo that they which are skilfull in Geometrie or Coſmographie, might diſcerne their Longitudes, Latitudes, and ſeuerall diſtances, according to the degrees and ſcruples hereafter following:

Townes in Italy.	*Long.*	*Latit.*
Rome	36.40	41.40
Puteoli	39.50	41.00
Naples	39.10	41.00
Capua	40.00	41.00
Brundusia	42.30	39.40
Regium	39.50	38.15
Townes in Græcia.		
Conſtantinople	56.00	43.05
Neapolis	51.15	41.40
Philippi	50.45	41.45
Amphipolis	50.00	41.30
Apollonia Mygdoniæ	49.30	40.30
Theſſalonica	49.50	39.50
Athens	52.45	37.15
Corinthus	51.15	36.55
Cenchera	51.20	37.00
Cities in Syria.		
Antiochia	69.30	35.30
Seleucia	69.25	35.40
Sydon	67.15	33.30
Tyrus	67.00	33.20
Ptolomais	66.50	32.58
Cæſarea Stratonis	66.16	23.25
Ioppa	65.40	32.05
Ieruſalem	66.00	31.55
Damaſcus	60.55	33.00
Cities in Aſia minor.		
Thraſia	67.40	36.50
Attalia	62.15	36.30
Perga	62.15	36.56
Antiochia Piſidiæ	62.30	39.00
Laodicea Phrigiæ	63.40	39.40
Lyſtra	64.00	39.00
Iconium	64.30	38.45
Derbe	64.20	38.15
Calcedon	56.05	42.05
Nicea	57.00	41.40

Cities in Aſia.	*Long.*	*Latit.*
Ilium	55.30	41.00
Troada	55.25	40.40
Aſſus	56.00	40.15
Pergamus	57.25	39.45
Philadelphia	59.00	38.50
Sardis	58.20	38.15
Epheſus	57.40	37.40
Thyatira		
Smyrna	58.25	38.25
Myletus	58.00	37.00
Halicarnaſſus	57.50	36.10
Gnydus	57.10	35.30
Patara	60.30	36.00
Mira	61.00	36.40
Hyeropolis	60.00	38.15
Cities in Egypt.		
Alexandria	60.30	31.00
Memphis. Alcayre	61.50	29.50
Hermopolis magna	61.40	28.55
Iſlands.		
Ciciliæ ciuitates Siracuſa	39.30	37.15
Malta	38.45	34.20
Corſica	45.40	38.15
Creta	54.00	34.45
Clauda	52.30	34.00
Salamis	50.00	37.00
Enbea	53.40	38.15
Andros	55.00	37.12
Samothrocua	52.30	41.15
Mithylena	55.40	39.20
Chius	59.20	38.25
Trogylion	57.15	37.40
Pathmos	57.00	37.35
Cous	57.00	36.25
Rhodus	58.30	35.40
Raphus cypri	64.10	35.05
Salamais cypri	66.20	35.10

The

The Trauels of the holy Apoſtle S. Paul, *with an exact annotation of the times.*

PAul was borne at Tarſus in Cilicia, about the tenth yeare after the natiuitie of our Sauiour; and was neere about the age of *S. Iohn* the Euangeliſt, as the circumſtances of the Hiſtories doe declare. After he grew to ſome bigneſſe, he was ſent by his parents from thence to Ieruſalem, being 304 miles, where he had not bin long brought vp with *Gamaliel* (which ſignifies *the recompence of God*) *Act.* 22, but he became the diſciple of *Simon* the iuſt, *Luc.* 2. *Act.* 5.

This *Paul* was of the Tribe of *Beniamin*, *Phil.* 3. 2. *Cor.* 11: and being yet but a yong man, he was one of thoſe that kept the garments of the holy martyr S. *Stephen*, who was ſtoned about the end of the foure and thirtieth yeare after the natiuitie of Chriſt, *Acts* 1; at which time alſo *S. Iohn* the Euangeliſt was but foure and twentie yeares of age. If therefore you would obſerue the age of the Apoſtle *Paul* in this following diſcourſe of his Trauels, deduct ten from the yeares after the natiuitie of our Sauiour Chriſt, and the remainder is his age. At his circumciſion he was called *Saul*, that is, *a mortall man*: but when he was made the Apoſtle of the Gentiles, hee was called *Paul*; of which name there was a noble familie in Rome, ſo called becauſe of the lowneſſe of their ſtature, and ſmalneſſe of their bodie; as *Carolus Sigonius* obſerueth.

In the 35 yeare after the natiuitie of Chriſt *Paul* was an Inquiſitor for priuat hereſie, and a cruell perſecutor of the Goſpel. The next yeare he went from Ieruſalem to Damaſcus in Syria, which was 160 miles: in which iourney (about the 25 day of Ianuarie) he was conuerted; & vpon the 28 day of Ianuarie was baptized by *Ananias*. So he ſtayed ſome few dayes in Damaſcus & taught the Goſpell of Chriſt, *Act.* 9. & 22.

In the ſame yere that he was conuerted, the Iewes & thoſe that were enemies to the Goſpell, went about by diſceit to take his

life; wherefore he went from Damascus to Arabia Petræa, which was 160 miles: here hee continued teaching the Gospell by the space of three yeares, that is, from the beginning of the 35 to the end of the 37 yeare after the natiuitie of Christ, *Act.9.*

In the 38 yeare after the natiuitie of Christ hee returned from Arabia Petræa and came to Damascus, which was 160 miles; and there he diligently taught the Gospell of Christ.

But when in the same yeare *Areta* king of Arabia went about to put him secretly to death, he was let down in a basket ouer the wall, and so went from Damascus to Ierusalem, which was 160 miles: and when he came thither he brought *Barnabas* to the Apostles, and shewed them his conuersion, and remained with *Peter* 15 dayes preaching the Gospell. At this time he saw *Iames* the sonne of *Alpheus* and brother of our Lord, *Acts 9.* 2.*Cor.*11. *Galat.*1.

But when his aduersaries that were at Ierusalem went about secretly to put him to death, hee went from Ierusalem and was brought by the brethren to Cæsarea Strato, which was 32 miles, *Acts 9.*

About the 38 yeare after the natiuitie of Christ he went thence into Syria to Tarsus a citie of Cilicia, which was 272 miles: here he continued some yeares teaching the Gospell of Christ, *Gal.*1. 2.*Cor.*11.

In the 41 yeare after the natiuitie of Christ, and about the seuenth yeare of his ministrie, hee was brought by *Barnabas* from Tarsus to Antiochia in Syria, which was 120 miles. At this time and in this towne all those that beleeued in Christ began to bee called Christians, whereas before they were called Disciples and brothers, *Acts* 11. These things hapned in the eight yeare after the resurrection of Christ: about this time also *Matthew* wrote his Gospell, and *Agabus* propheſied of the vniuersall dearth that should happen vnder *Clodius*, *Act.*11.

In the 42 yeare after the natiuitie of Christ, *Paul* being then at Antiochia, and about 32 yeares of age, was rapt vp into the third heauen, 14 yeares before he wrote his second Epistle to the Corrinthians, 2.*Cor.*12.

In the 43 yeare after the natiuitie of Christ, the famine where-

of

of *Agabus* propheſied being now begun, he went with the gifts of the Church from Antiochia to Ieruſalem, which was 280 miles: this yeare *Iames* the elder was beheaded at the commmaund of *Agrippa*, *Act.* 11. *&* 12.

In the 44 yeare after the natiuitie of Chriſt, *Paul* and *Barnabas* with *Peter*, were deliuered out of priſon by the Angell of the Lord. Now hauing diſtributed the gifts of the Church, he returned in the companie of *Iohn Mark* from Ieruſalem to Antiochia, which was 280 miles. So theſe Trauels were 1928 miles.

Of the townes and places to which he trauelled.

Of Tarſus or Tharſus.

THis was the Metropolis of Cilicia, ſcituated vpon the riuer of Cydnus, which beginning at mount Taurus runneth thence through this towne into the Mediterranean ſea. It was firſt built by *Perſeus* king of the Perſians, (whom the Poets faine to be the ſonne of *Iupiter* and *Danae*) and called Tharſus, of the Hyacinth ſtone, which, as it ſeemeth, was found thereabouts. It was diſtant from Ieruſalem 304 miles towards the North; in auncient times a goodly citie, but through the iniury of time and the inuaſion of the enemy, much impaired, and lay almoſt ruined vntill (as *Strabo* ſaith, *lib.* 14.) it was repaired by *Sardanapalus* that effeminate king of the Aſſyrians, of whom *Tully* remembreth this Epitaph, *lib.* 5. *Tuſcula*:

Hæc habeo quæ ædi, quæq; exaturata libido,
Hauſit, at illa iacent multa & præclara relicta.

What things I eate, or ſpend in ſport and play,
Thoſe I enioy, the reſt I caſt away.

From his time vntill the raigne of *Darius* the laſt king of the Perſians, it continued in great proſperitie, and was become a marueilous ſtately citie, the inhabitants therof being growne verie wealthie: but then *Alexander* the great making warre vpon that Prince, amongſt others brought his armie againſt this citie, but the citizens hearing of his notable exploits durſt not abide his

comming: therefore they fired the citie, leaſt he ſhould make a pray of their riches,and fled: which when *Alexander* perceiued, he gaue order to *Parmenio* with all poſſible ſpeed to quench the fire,and ſaue the citie. In the meane time the king (being preſt with an extraordinarie thirſt,by reaſon of the extreame heat that was in that countrie,the duſt,and his long iourny)put off his roiall garments,and caſt himſelfe into the riuer Cydnus, which being a cold water comming out of the North, ſtroke the heat preſently inward,and ſo benummed his ſinnows, that had it not bin for the preſent helpe of his ſouldiers,and the extraordinarie diligence and care of *Philip* his Phiſitian,hee had dyed immediatly; notwithſtanding,by the great prouidence of God, and the carefulneſſe of his phyſitian,he recouered of his dangerous ſickneſſe beyond the expectation of man; and after ouercame *Darius* in a ſharpe and cruell warre, neere to a place called Iſſa,as you may reade before, ſee *Pultarch in vita Alexand.* and *Quint. Curtius.* From that time forward this citie grew to be very famous, and daily increaſed in ſtatelineſſe and faire buildings. And to adde more dignitie to it,there was a famous Academie,in which were many learned and rare Philoſophers; in ſo much that they of Tharſus exceeded the Philoſophers of Athens and Alexandria for learning and knowledge,though in deed for number of ſcholers and common reſort they exceeded Tharſus.

Saint *Paul* was borne and brought vp in this towne,and here learned the knowledge of the tongues, Philoſophie, and other good arts. Hee alſo peruſed the writings of *Aratus*, *Epimenides*, *Menander*, and other learned men, whoſe ſayings are here and there diſperſed through his Epiſtles. From thence he was ſent to Ieruſalem,where he liued & was brought vp at the feet of *Gamaliel*, whowas Prouoſt of that Academy: and after, was conuerted to be an Apoſtle of Chriſt Ieſus, as appeareth *Act.* 22. This towne at this day is ſubiect to the Empire of the Turkes, and called by the name of Teraſſa; being neither ſo famous nor ſo faire a citie, as in the time when the Roman Empire flouriſhed, for then, becauſe of the extraordinarie vertue of the citizens, it was indowed with the liberty and freedome of Rome.

of

Of Damaſcus.

THis was a metropolitan towne in Syria, diſtant from Ieruſalem 160 miles towards the Northeaſt; being an auncient and faire citie, and, before ſuch time as Antiochia was built, the head of all that kingdome. It was ſcituated in a faire and fruitfull place, cloſe by the mountain Libanus, which bringeth forth Frankinſence, Ceders, Cypreſſe, and many odoriferus and ſweet ſmelling flowers. There were many kings that kept their court in it, as *Hadad*, *Benhadad* the firſt, *Benhadad* the ſecond, *Haſael*, and others, who grieuouſly oppoſed the kings of Iſraell in many ſharpe and cruell warres, as you may reade before. The land round about it aboundeth with white and red Roſes, Pomegranats, Almonds, Figges, and other ſweet and pleaſant fruits. In that place the Alablaſter ſtone is found, very faire and cleere. The aire, pleaſant and healthfull. The riuer called Chryſorrhus, runneth cloſe by it, in which there is found golden veines which yeeldeth perfect gold. The houſes without, are not very curious; but within, all of polliſhed marble and alablaſter guilt with reſplendent gold, ſo artificially that it dazleth the beholders eyes.

There was a certaine Florentine who reuolted from the Chriſtian faith, and obtained to be chiefe gouernor of this towne, in which he erected a ſtrong and beautifull caſtle, which ſtood for the defence of it. No man can ſufficiently expreſſe the beauty and glorie of this city: there is great traffique, and much reſort of people to it, but eſpecially of Turks, Sarazens, Mamelucks, and other kinds of Pagan people, who are preferred before the Chriſtians in that gouernment: and although there are many Chriſtians in that place, yet they are conſtrained to indure great iniury by thoſe Barbarians, becauſe they are hated euen to the death: and if any of them chance to dye, they are buried in that place were *Paul* was conuerted. The inhabitants ſhew the place where ſaint *Paul* was let down ouer the wall in a basket; alſo the houſe of *Ananias*, who cured the blindneſſe of *Paul*; beſides many other things that are memorable in that city, of which you may read in *Sebaſtian Munſter*, *Sebaſtian Frankus*, *Plin. lib.* 5. and many other authors.

Of

of Arabia.

MAnie things are alreadie ſpoken concerning this countrey, as the deuiſion of the place, one called Petræa, the other Deſerta, and the third Fælix. Arabia Petræa is ſo called from the Metropolitan citie thereof, called Petra; which is ſcituated fortie miles from Ieruſalem towards the South, and bordereth vpon Egypt and India. It is alſo called Arabia Nabathea, as you may reade before. Paran and Sur are a part of it, compaſsing towards the Eaſt the land of Iudea, and ſo extendeth to Damaſcus. This countrey is verie full of rockes and ſtones, the chiefe citie Petra being ſcituated vpon a rock, of which it taketh the name. Here ſtandeth the mountaines Horeb and Sinai; here the children of Iſrael trauelled when they went out of Egypt; here is the *Sardonix* ſtone found; and the people of this countrey in times paſt were great Prophets and Aſtrologians; here alſo S. *Paul* taught the Goſpell a little after his conuerſion, *Gal.* 1, at which time *Aretas* was king thereof, whoſe ſiſter was married to *Herod* the Tetrarch of Galile and Petræa; but he caſt her off and married *Herodias* his brother *Philips* wife, vpon which there began a bloudie warre betweene *Aretas* and *Herod*, and a ſharpe battel was fought neere to Gamala, a citie beyond Iordan. And although the two kings were not at this battell, yet by the treaſon and flight of the ſouldiers out of Tracones (who without all queſtion would haue reuenged the contempt done vnto their Lord *Philip*) the Arabian armie carried away a notable victorie, as *Ioſephus* witneſſeth, *lib. antiq.* 18. *cap.* 9. *Aretas* ſignifieth *an excellent man*; which was a common name to the kings of Arabia. It is to be thought that Damaſcus and all the countrey round about, was vnder the iuriſdiction of this king; and that hee ordained a Lieutenant or Generall in thoſe parts, who would haue taken *Paul* and put him to death, *Act.* 9. 2. *Col.* 12.

The other part of Arabia is called by *Ptolomy*, *Deſerta*; but *Strabo* calls it *Scenilis*, becauſe the inhabitants therof are without buildings or Tents; and liue like vagrants vp and downe the woods. This is compaſt in vpon the South, with certain mountaines

taines of Arabia Fælix; towards the North, it borders vpon Mesopotamia; and towards the Weſt, vpon Petræa.

The third is called Arabia Fælix, becauſe of the fertilitie ther-of; for they haue there euerie yeare two haruests, as they haue in India, as *Strabo* obſerueth. See *Plin. lib. 6. cap.* 28.

Of Antiochia.

YOu may reade of this towne before. It is ſaid that *Luke* the Euangeſt was borne here. This man was by profeſſion a Phyſitian, *Coloſ.* 4, and an inſeperable companion to *Paul* in all his Trauels: he was of the number of the ſeuentie Diſciples, as *Epiphanius* obſerueth. *Tertullian* ſaith in his fourth booke againſt *Marcion*, that *Luke* receiued his Goſpell from the mouth of *Paul*: he liued till he was 84 yeares old, and then died, and lies buried at Conſtantinople, as S. *Ierom* ſaith; for his bones were remoued out of Achaia thither.

The ſecond Trauels of the Apoſtle Paul, *in the companie of* Barnabas.

IN the eleuenth yeare after the natiuitie of Chriſt, and in foure and fortieth yeare of *Paul*, he and *Barnabas* was ſent by the holy ſpirit from Antiochia in Syria to Seleucia, which was foure and twentie miles.

From Seleucia they ſailed to Salamais in Cyprus, which was 94 miles, *Act.* 13.

From thence they went to Paphos, which is in the ſame Iſle where *Sergius Paulus* was conuerted, and *Elymas* the Magitian, who profeſſing himſelfe to be the Meſſias and Sonne of God, was ſtruck with blindneſſe, *Act.* 13: this iourney was 100 miles.

They looſing from Paphos, went by ſea and land (the ſame yeare) to Pergamus a citie of Pamphilia, ſcituated in Aſia minor, which was 148 miles.

In the 45 yeare after the natiuitie of Chriſt, they went from Pergamus to Antiochia in Piſidia, which was 132 miles.

From

From thence they went to Iconia, which was 96 miles; here they ſtayed ſome time and conuerted manie, *Act.* 13. *&* 14.

In the 46 yeare after the natiuitie of Chriſt, there being a great tumult raiſed in that countrey, leſt the inhabitants ſhould haue ſtone them, they fled thence to Lyſtra a citie of Lyaconia, where *Paul* healed the lame man, which was 28 miles. The inhabitants ſeeing this miracle worſhipped them for gods, and called *Barnabas, Iupiter*; and *Paul, Mercurius*; becauſe he wrought the miracle. But not long after certaine Iewes comming from Antiochia and Iconia, arriued in Liſtra, by whoſe perſwaſion the people ſtoned *Paul*, and ſuppoſing him to be dead carried him out of the citie: but when his diſciples came vnto him, he roſe vp and went into the towne, *Act.* 14.

The next day they went to Derbe, a citie of Lycaonia, which was 48 miles.

From thence they returned backe againe to Liſtra in the ſame yeare, which was 28 miles.

From Iconia they came to Antiochia in Piſidia, which was 16 miles: in this citie they comforted the Diſciples, exhorting them that they ſhould perſeuere in their faith, *For thorough manie afflictions we muſt enter into the kingdome of heauen.* They alſo elected Elders in the Churches, ſo with faſting and prayers they commended them to the Lord in whom they beleeued.

In the 47 yeare after Chriſt, they went from Antiochia thorough all Piſidia, and came to Pergamus a citie in Pamphilia, which was 132 miles: here they preached the word of the Lord, *Acts* 14.

From Pergamus in the following yeare they went downe to the citie of Attalia, which was 26 miles.

In the 48 yeare after the natiuitie of Chriſt, they looſed thence and went to Antiochia in Syria, which was 340 miles: here they aſſembled the Church and ſhewed what wonderfull things the Lord had wrought by them, and how he had opened the doore of faith vnto the Gentiles: in this place they ſtaied a great ſpace, *Acts* 14.

In the yeare following they went from Antiochia to Ieruſalem (which was 280 miles) to the Apoſtolicall Councell, which

was

was celebrated in that citie, *anno dom.* 49; and as they went they passed thorough Phœnicia and Samaria, and there declared the estate of the Church among the Gentiles, *Act.* 15.

From Ierusalem they (with *Sylas* and *Iudas*, sirnamed *Barsabas*) went againe to Antiochia in Syria, which was 280 miles: here *Paul* opposed *Peter* for preaching vnto the Gentiles, *Gal.* 2. So these Trauels of *Paul* were 1744 miles.

Of the townes and places to which he trauelled.

Of Cyprus.

BEcause you may reade of Seleucia before, I therefore willingly omit it, that I might speake more fully of Cyprus. This is a faire and spacious Isle, scituated in the Mediterranean sea in the gulph of Issa, bordering vpon Cilicia and Syria, distant 1 Co miles from Ierusalem towards the North, as *Strabo* saith, *lib.* 14. It is in compasse 428 miles, verie fertile, powerfull, and spacious for an Iland. There inhabited in it in times past nine kings, and (as *Pliny* saith *lib.* 5. *cap.* 31.) called Macaria, or one of the happie Ilands: the inhabitants were giuen much vnto luxurie and venerie; from whence it hapned that *Venus* was greatly honoured amongst them. It is said that there are manie precious stones found in it, besides Crystal, Allum, and Cypresse wood which abounds in that place, from which it seemeth the Island was called Cyprus. There is also found manie simples that are Phisicall, much Sack comes thence and manie other things necessarie for the life of man. Here also standeth the mountaine Olympus, whose top seemeth to touch the heauens, from whence it taketh the name because there neuer lies anie clouds vpon it, *Lucan. li.* 2. There are foure mountaines of this name, the one lieth betweene Macedon and Thessalie, the other in Cyprus, the third amongst the Mysians, at the foot whereof *Hannibal* built Prusa; and the fourth in Æthiopia, vpon the East side of Heliopolis.

There are manie cities in this countrey, as Macaria, Cyprus or Cythera, after called Paphos, and now Baffa (in which there standeth such a famous Temple, that *Venus* of that is called Cypria and Cytherea) Nicosia, and Salamus now called Famagusta.

There

There haue beene many cruell and ſharpe warrs betweene the Venetians and Turkes concerning this countrie, but at this day it is vnder the iuriſdiction of the Turkes; from whence they fetch great aboundance of Pitch and Roſin for their ſhips and cables.

Of Salamais.

SAlamis, Salamin, or Salamina, was one of the principall cities of Cyprus, and was diſtant from Ieruſalem 196 miles towards the North; built by *Teucer* the ſonne of *Telamon*, & ſcituated in the Eubeian ſea iuſt againſt Athens. The occaſion why this towne was built, happened by reaſon of a diſcontent that grew between *Teucer* and his father *Telamon*: for *Teucer* returning from Troy (not hauing reuenged the death of his brother *Aiax*) ſo much incenſed his father that hee baniſhed him his countrie, wherupon *Teucer* ſayled thence to Cyprus, where he built this city, and becauſe of the extraordinarie affection that he bore to the countrie where he was borne, called it by the name of Salamina, or Salamais. Saint *Ierome* ſaieth, that there is a riuer of extraordinarie hot water that runneth through a great part of this countrie; and that it was once ouercome by the Iews, and vtterly ruined and deſtroyed, but afterward repeopled and called by the name of Conſtantia. This town at this day is called by the name of Famaguſta, and was taken (with the whole Iſland of Cyprus) by *Muſtapha* chiefe captain to *Selimus* the ſecond Emperour of Turkie, *A.D.* 1570. *Solon* that famous and notable Philoſopher was born in this towne. And *Paul* and *Barnabas* ſailed out of Syria and liued in this towne, *Act.* 31.

Of Paphos.

THis citie is ſcituated vpon the ſhore of Cyprus, 212 miles from Ieruſalem towards the North, and ſeemeth to take the name from *Paphus* the ſonne of *Pigmalion* the Artificer. In this towne there ſtood a notable Temple, built by that *Pigmalion* in the honour of *Venus*; for that (as it ſeemeth by the Poets) he was much giuen to women. Here *Elimas* that wicked Magitian (who as ſome will haue it) called himſelfe the ſonne of *Ieſus*; as others,

the

the ſonne of Iehouah) dwelt, whom the Lord by the hand of *Paul* ſtruck with blindneſſe. Here alſo *Sergius Paulus* the Proconſul was conuerted.

It was in times paſt a goodly faire citie, as the ruines thereof teſtifie to this day; but now it is deſtroyed and almoſt deſolate. There (as it is for the moſt part through that Iſland) the ayre is impure and vnholſome, and the ruins of manie goodly Churches and buildings are to be ſeene, alſo the walls of a ſtrong & almoſt impregnable tower, ſcituated vpon a hill in the middle of the citie, and, as may be thought, was ſometime the habitation of *Sergius Paulus*. There is alſo ſhewen vnder a certaine Church (which in auncient times belonged vnto the brothers of the Minories) a certaine priſon deuided into ſeuen roomes, where *Paul* and *Barnabas* were impriſoned for preaching the Goſpell. Here alſo vnder another Church is found a Spring of verie holſome water, which is a preſent remedie for the Ague and Feuer. Here alſo is excellent wine.

Of Perga.

PErga was a citie of Pamphilia, from whence *Diana* is called *Pergea*, becauſe there was a notable Temple in that towne which was dedicated to her. It is ſcituated in Aſia the leſſe neere to Cheractus, as *Ptolomeus* ſaith, but as *Strabo* ſaith, cloſe by Ceſtria a faire and goodly riuer, 356 miles from Ieruſalem towards the North. The countrey wherein this ſtandeth is full of mountaines, extending from the mountaine Taurus (which beginneth in this place, abounding with Vines, Oliues, and other fruits) vnto the ſea. There are manie faire and fruitfull paſtures in it, and manie goodly and beautifull cities, as Aſpendius, Phaſelis, & this Perga, beſides manie others needleſſe to be named. There was vſually euerie yeare a great feaſt kept here in honour of *Diana*: but *Paul* and *Barnabas* comming to this town, conuerted moſt of the inhabitants to the knowledge of God and of his Sonne Chriſt Ieſus, *Act.* 13.

Of Antiochia in Piſidia.

THis was the chief citie in Piſidia, ſcituated in Aſia minor, 460 miles from Ieruſalem towards the North. S. *Paul* conuerted a great multitude in this towne to the faith of Chriſt.

Of

Of Iconium.

IConium was one of the Metropolitan cities of Lycaonia, as *Pliny* ſaith *lib.*5 *cap.*27, ſcituated not farre from the bowing of mount Taurus in Aſia the leſſe, as *Strabo* ſaith *lib.* 12, 420 miles from Ieruſalem towards the North. In this citie *Paul* and *Barnabas* continued a long time, and did manie miracles, by which meanes a great multitude of the inhabitants were conuerted to the Chriſtian faith, *Act.*13.14. It is to this day a faire citie, and vnder the gouernment of the Turkes, who wan it from the Princes of Caramanian. About 400 yeres before, there was a great battell fought cloſe by this town, betweene the Saracens and the armie of the Emperour *Conradus* the third, in which the Chriſtians loſt the day.

Of Lyſtra.

THis is a citie in Lycaonia ſcituated in Aſia the leſſe, 436 miles from Ieruſalem towards the North. In this towne *Timothy* was borne, *Act.*16. 2.*Tim.*3. In this citie *Paul* healed the Cripple and was ſtoned, *Act.*14. 2.*Cor.*11.

Of Derbe.

THis alſo was a citie in Lycaonia ſcituated in Aſia the leſſe, 388 miles from Ieruſalem towards the North, where *Paul* and *Barnabas* preached the Goſpell, *Act.*14.

Of Attalia.

ATtalia was a hauen towne of Pamphilia, built by *Attalus Philadelphus* king of Pergamus, after whoſe name it was ſo called, as *Strabo* obſerueth *lib.* 14; being diſtant from Ieruſalem 332 miles towards the North. *Paul* and *Barnabas* ſayled out of Syria into this towne. At this day it is called Catalia.

The third Trauels of Paul *in the companie of* Sylas.

IN the fiftieth yeare after the natiuitie of Christ, *Paul* tooke vnto him *Sylas*, and going thorough Syria and Cilicia came to Derbe, which is 400 miles, and there eſtabliſhed the Churches, *Acts* 15.16.

From Derbe they went to Lyſtra, where *Paul* circumciſed *Timothy*, *Act.* 16. which was 48 miles.

In the 51 yeare after Christ they went from Lyſtra, and ſo trauelled thorough Galatia, Phrigia, and being hindred by the ſpirit that they could not preach in Bythinia, they went thorough Myſia and ſo came to Troas; where, by a viſion that *Paul* ſaw in the night, hee was admoniſhed to goe into Macedonia, *Act.* 16. So this iourney betweene Lyſtra and Troas was 408 miles.

Looſing from Troas, they ſailed with a direct courſe to Samothracia, which was 116 miles.

From thence they ſayled to Neapolis, which was 92 miles.

From thence they went to Philippos in Macedonia, which is 24 miles, *Act.* 16: here *Lydda* the ſeller of Purple was conuerted, and *Paul* diſpoſſeſſed a diuell; & then he and *Sylas* being ſcourged, were caſt into priſon, *Paul* being then about one and fortie yeres of age, *Act.* 16.

From Philippos they went to Amphipolis, which was about 36 miles, *Act.* 17.

From thence they went to Apollonia, which was 44 miles.

From Apollonia they went to Theſſalonica, where the Iewes ſtirred vp a tumult, which was 80 miles.

Wherefore they went thence by night and came to Berrhæa, which was 60 miles: here alſo the Iewes ſtirred vp a tumult, *Act.* 17. Theſe things hapned in the Summer ſeaſon, *ann. dom.* 51.

From Berrhæa *Paul* was brought by the brethren to the Sea, where entring into a ſhip hee went to Athens, which was 264 miles; where he conuerted *Dionyſius* the Areopagite. From this

towne he wrote both his Epiſtles to the Theſſalonians, as the ſubſcription of theſe Epiſtles witneſſeth, and ſent them to Theſſalonica: theſe were the firſt Epiſtles that *Paul* wrote.

Afterward he went from Athens & came to Corinthia, which is 74 miles: he came thither about the beginning of Auguſt, *anno domini* 51, and continued there a whole yeare and ſixe moneths, preaching the Goſpell, and making Tents with *Aquilla* the Iew who was of that trade, *Act.* 18.

From Corinthia (about the Spring *anno dom.* 53,) he went to Cenchræa with *Aquilla* and *Priſcilla*, which was 304 miles: there for deuotions ſake he polled his head.

From Cenchræa hee ſayled in the companie of *Aquilla* & *Priſcilla* to Epheſus, which was ſome 304 miles: here hee left them, *Acts* 18.

From Epheſus he ſailed to Cæſarea Strato in Iudea, which was 280 miles.

From Cæſarea he went to Ieruſalem, which was 32 miles, and ſaluted the Church.

From the citie of Ieruſalem the Apoſtle *Paul* went to Antiochia in Syria, which was 280 miles. So all theſe Trauels were 2154 miles.

Of the townes and places to which he trauelled.

Of Cilicia.

BEcauſe you may read of Syria before, I will omit it, and proceed to ſpeake of Cilicia. This was a countrey in Aſia the leſſe, ſo called (as ſom would haue it) from *Cilix* the kings ſonne of Phœnicia: compaſſed in vpon the Eaſt with the mount of Amonus; vpon the North, with the mountaine Taurus; vpon the Weſt, by Pamphilia; and vpon the South, by the Mediterranean ſea. At this day it is called Caramania, and is diſtant from Ieruſalem 304 miles towards the North. In times paſt it was deuided into two parts, that is, into Cilicia the Higher, and the Lower. Cilicia the Higher aboundeth with mountaines; the Lower, is a plaine champion countrey, verie fertile and pleaſant. The principall

cipall cities thereof are Tarſus, where the Apoſtle *Paul* was born, and where the riuer Cydnus runneth thorough the midſt of it; Iſſus, where *Alexander* ouercame *Darius* laſt Emperor of the Perſians; Anazarba, where *Dyoſcorides* that excellent Phyſitian (who was of great eſtimation with *Antonius* and *Cleopatra*) was born: there are ſixe bookes yet extant of his profitable and neceſſarie labours in that ſcience.

From hence may be gathered that the ſcituation is ſtrong, and pleaſant; in regard it is fortified on euerie ſide with mountaines, but principally with the mountain Taurus (made famous for the fertilitie thereof, and the paſſage of *Alexander* and his armie, who at ſuch time as he conquered *Darius*, went by the ſtraight paſſages of this mountaine, which were both dangerous and difficult) and watered with manie riuers that take their beginning from that mountaine, & ſo paſſeth towards the South thorough all Cilicia, and then falleth into the Mediterranean Sea.

Of Galatia.

GAlatia or Gallo-Græcia, is a countrey of Aſia minor, diſtant from Ieruſalem 400 miles; hauing vpon the Eaſt Capadocia, vpon the South Pamphilia, vpon the Weſt Bithynia, & vpon the North the Euxine ſea. The cities of this countrey were in auncient times, Sinopis, where king *Mithridates* kept his court, & *Diogines* the Cinick was born; Amiſus, alſo Peſsinus, where the mother of the gods was had in great honour, & was fetcht thence by the Romans (this was a famous mart towne, as *Liuy* ſaith *lib.* 29.) Laodicea, Tavius, and Ancyra, where there was held a notable Synode: and in this large and ſpacious countrey alſo ſtood Antiochia Piſidia; for the Galatians dwelt in all Paphlagonia, a part of Lycaonia, Piſidia, and Iſauria: in which countries the Apoſtle *Paul* taught the Goſpell of Chriſt.

Theſe inhabitants (which in thoſe daies were called Galatians) are ſaid to be a people of Fraunce, who ioyning themſelues to the Cymbrians, Danes, and Germans, vnder the conduct of *Brennus* their Captaine, inuaded Italy: in which enterpriſe they were ſo fortunat that they conquered a great part of it, wherin they planted colonies; and, becauſe of their neerneſſe to their own country,

in proceſſe of time grew mightie; and from that beginning the countrey where they inhabited was called Cicealpine-Gallia; taking that name partly of the place, partly of the people. After, *Brennus* and his armie making vſe of their fortunes, forraged all Italy, and came to Rome, which they wan and ſackt, all but the Capitoll, and that alſo was in great danger, vntil ſuch time as *Camillus* (a valiant Roman Captain) taking aduantage of the enemies ſecuritie (who now tooke more care how to ſatisfie their couetouſneſſe than to defend what they had got) of a ſudden ſet vpon them; by which vnexpected inuaſion they were put to a maruellous ſtraight, and the beſieged greatly encouraged; ſo that they alſo iſſuing out of the Capitoll, made ſuch a ſlaughter, that they forced *Brennus* and his armie to retire, and to reſtore all the pillage that he had got, and alſo to forſake the countrey. This misfortune they bore patiently, conſidering their former proſperitie, and in hope of better ſucceſſe ſailed thence into Græcia: where, after they had attempted manie noble exploits, and failing in ſome, they determined a voyage for Delphos, becauſe there was great ſtore of treaſure, and the inhabitants (as they ſuppoſed) weake to oppoſe their armie. In this expedition they vſed much pillage and robbing vpon the Seas; and through manie dangers came at length to this Iſle, landed their men, wan the citie, fired a great part of it, and put manie of the inhabitants to the ſword: with this victorie, moſt of his armie which were more religious then the reſt, would haue willingly left the countrey; but *Brennus*, who before times had beene vſed to ſacriledge, & thoſe that were as couetous as himſelfe, thought it baſeneſſe through an opinion of holineſſe to leaue ſo great a bootie behind them as was contained in the Temple of *Apollo*, (for that place of all the Temples of the world in thoſe times was notorious for riches and treaſure, the manie and great gratuities and offerings of moſt Princes, which were both magnificent & rich, being hoarded vp in the ſecret caues of this Oracle) wherfore they attempted the aſſault, but with bad ſucceſſe, for the diuell raiſed ſuch a tempeſt, with thundring, lightning, and other ſtrange and vncoth accidents, that *Brennus* in this diſtemperature of the aire was * ſlaine, manie of his ſhipps were ſet on fire, and the greateſt part of his

* Some ſay he killed himſelfe with his owne dagger.

his armie loſt, being eyther ſpoyled with lightning, ſlaine by the inhabitants, or diſperſed with feare. Such euent had this ſacrilegious attempt. Thoſe that remained after they had gathered themſelues into a bodie, went thence into Aſia the leſſe, and planted themſelues in this countrey; where the inhabitants in proceſſe of time called them Gallo-Græcians, adding their originall name to that of the countrey wherein they liued: and after, for breuities ſake, they were called Galatians, ſee *Liu. lib.* 5. *Diodorus Siculus, lib.* 6. ſaith that the inhabitants of Galatia were ſo called of this people, in the time that *Gidion* iudged Iſraell, & that *Cyrus* was Emperour of Perſia, both may be true, conſidering the mutabilitie and change of States in thoſe times.

Some thinke they were firſt called Galatians by *Attalus* king of Pergamus, (who gaue them a great ouerthrow cloſe by the riuer Halym) becauſe they originally were of Gallia, and continued ſome time in Græcia, and after came into Aſia; ſo he ioyning theſe two names into one, called them Gallo-Græcians, or Gallatians. This hiſtorie is diuerſly reported by diuers authors; but all conclude that they reſted and inhabited in Aſia, where their poſteritie continue to this day.

In times paſt it was a verie warlike and generous nation, and in their expeditions performed manie noble exploits, attaining to eminence onely by their ſword; for which cauſe manie Princes neere them were beholding to them for their aide: but withall, cruell and barbarous, inſomuch as they oftentimes eat their captiues, or offered them to their gods; and thus they continued for the ſpace of 300 yeares, till *Paul* comming into that countrey preached the Goſpell amongſt them, and conuerted them from this Barbariſme to the Chriſtian faith. He ſent an Epiſtle to this people from Rome, which 1200 miles. They in thoſe times held all Paphligonia, a part of Phrigia, Cappadocia, & of all the neighbouring countries thereabouts, which after their names was called Gallo-Græcia or Galatia: ſuch a mightie nation was this growne in a ſhort time, at firſt being a people thruſt out of their own countrey for want of a place to inhabit in, as you may reade more at large in the fift booke of *Liuie*, whoſe authoritie I haue principally followed herein.

Of Phrigia.

PHrigia is as much to ſay as a drie and ſandie countrey, ſcituated in Aſia the leſſe, betweene Galatia and Myſia, 600 miles from Ieruſalem towards the Northweſt. It is deuided into two parts, the Greater and the Leſſe: in the greater Phrigia ſtood Smerna; in the leſſe Dardania, ſo called of *Dardanus* who firſt built it; in which towne there raigned manie wealthie & mightie Princes, as *Erictthonius*, *Tros* of whom it was called Troy, *Ilus* of whom it was called Ilion, *Laomedon* who was the father of *Priamus* the laſt king thereof, for in his time it was deſtroyed by the Græcians; of which deſolation, becauſe it is ſo common to the world, I leaue to ſpeake.

It lay waſt ſo long, (although it had beene a faire and goodly citie, the like not in the world) that the place where it ſtood was become like to a plaine field, only here and there ſome heapes of old ruines, to ſhew that there had beene a citie in that place: and as *Virgil* ſaid, *Iam ſeges eſt vbi troia fuit*, and corne now growes where Troy ſtood. A long time after, there were a certaine people that called themſelues Troians which rebuilt it, but not in the ſame place, and in it erected a goodly Temple in honour of the goddeſſe *Pallace*: to which Temple, *Alexander* the great (after he had conquered *Darius* king of Perſia, cloſe by the riuer Granicus, which tooke the beginning in a mountaine not farre from Troy) went, and with ſingular gladneſſe and great ſolemnitie offered manie rich and goodly preſents, inlarged the towne, and greatly adorned it. But after he had ended the Perſian warre, and conquered almoſt all the knowne world; he ſent verie kind and louing letters to theſe new Troians, promiſing not onely to enlarge the towne and endow it with manie priuiledges and reuenues, but alſo to build vp a faire and ſumptuous Temple there, as *Strabo* ſaith *lib.* 15. All this was done becauſe of the loue he bore to *Homers* Iliads.

Wherefore looke what *Alexander* had promiſed, *Lyſimachus* (one of his chiefe Princes, and king of Thrace) after his death performed; for he returned to Troy, enlarged the citie, beautified it with goodly buildings, ſet vp a ſtately Temple, and then compaſt

paſt it about with ſtrong walls. After this ſort it continued a long time, vntill *Fimbria*, a Queſtor of the Romans (when he had ſlain *Valerius Flaccus* the Conſull, with whom he was ſent againſt *Mithridates* king of Pontus) beſieged it, and within ten dayes ſpace wan it; making his vaunts that hee conquered that citie in ten dayes which *Agamemnon* could ſcarce doe in ten yeares: to which one of the inhabitants of the citie anſwered, That then Troy had a *Hector*, but now it had none. But for this, he cruelly waſted the citie. This deſtruction hapned in the foureſcore and fourth yeare before Chriſt. Thus it lay deſolate till *Auguſtus Cæſars* time, who cauſed it againe to be reedified, and beautified with many faire and goodly buildings; becauſe the Romans, and eſpecially thoſe noble families of the *Iulij* and *Cæſars* doe deriue their progenie from the Troians: for which cauſe *Auguſtus* vſed ſuch diligence in the rebuilding of this citie, & beſtowed ſuch infinite coſt, that he much exceeded *Alexander*, and made it a faire and goodly citie. At this day it is called Ilium. But in the place of old Troy there is little to be ſeene, only a ſmall town, as *Strabo* ſaith. It is diſtant from Ieruſalem 760 miles Northweſtward.

Of Bythinia.

THis countrey is oppoſite to Conſtantinople; ſcituated in Aſia the leſſe, diſtant from Ieruſalem Northweſtward; and ſo called of *Bithynus* the ſon of *Iupiter* & *Thrax*. It was ſomtimes called Pontus, Bebrycia, & Mygdonia, as *Stephanus* ſaith. In this countrey the Apoſtle *Paul* could not preach the Goſpell of Chriſt when he went into Macedonia and Græcia, becauſe he was hindered by the ſpirit, *Act.* 16. The principall cities thereof were Calcidon, Heraclea, Nicea, Nicomedia, Apamea, Flauiopolis, Libiſſa (where *Hanniball* lies buried,) and Pruſa now called Byrſa, where in times paſt the Emperours of Turkie kept their Courts, and were buried. The mother and Metropolis of all theſe cities was Nicea, or rather Nicæa, being diſtant from Ieruſalem 720 miles towards the Northweſt; at the firſt called Antigonia, of *Antigonus* the ſonne of *Philip* king of Aſia, who built it after the death of *Alexander* the great. But *Lyſimachus* called it *Nicæa* after his wiues name, and at this day is called Niſſa. The compaſſe

thereof is two miles, being foure ſquare, ſcituated (as *Strabo* ſaith *lib.* 12.) in a faire and pleaſant place, lying cloſe by the Poole of Aſcania, and hath in it foure gates ſtanding in a direct line, all which gates might eaſily haue beene ſeene from a certaine ſtone which ſtood in the middle of the market place.

In this citie the moſt Chriſtian Emperour *Conſtantine* the great celebrated a Councell *anno domini* 325, at which time there were preſent 320 Biſhops, who condemned the Arrian hereſie, and inſtituted the Nicæn Creed. But after that, that is, *anno dom.* 326, the Arrians endeuouring to hold a ſecond Councell in this citie to confirme their opinions, and to diſſolue that which went before, the Lord hindered them with an earthquake, by which almoſt halfe the citie was throwne downe. Not long after, there hapned another earthquake which vtterly deſtroyed it: notwithſtanding, it was rebuilt againe, and in it a ſecond Councell held, wherein the Nicæn Creed was condemned.

There were manie cities of this name; that before ſpoken of, another in Thrace, a third in France not farre from the riuer Varus, a fourth (as *Stephanus* ſaith) is amongſt the Lorrenſes in Grecia, a fift in Illeria, a ſixt in India, a ſeuenth in Corſica, and the eight in Leuctris of Boætia.

Of Myſia.

THis is a countrey of Aſia the leſſe, bordering vpon Helleſpont and Troada: being deuided into two parts, that is, the Greater and the Leſſe. That part that bordereth vpon Troada, is diſtant from Ieruſalem 800 miles towards the Northweſt: but that which is called Myſia the leſſe, and bordering vpon Lydia, is 1028 miles from Ieruſalem towards the Northweſt. In this countrey ſtood Pergamus, to which *Iohn* wrote his Reuelation, Scepſis, where one *Neleus* kept the bookes of *Ariſtotle* till *Apolonius* time, alſo Antandrus, Adramytium, Tranoiapolis, and Apollonia, which ſtood cloſe by the riuer Thyndæus.

The inhabitants were men of a baſe condition and contemned of the world, inſomuch as they became a prouerbe; for as often as a man would denote a thing of no eſtimation, they would ſay *Vltimum eſſe Myſiorum*, that is, It is worſe then the Myſians: as it appeareth

appeareth in *Ciceroes* oration for *Flaccus*. Yet notwithstanding, *Paul* and *Iohn* the Euangelist preached the doctrine and light of the gospell to this poore and dispised people, so that the Mysians which were a contemptible and abominable nation before all the world, were not so before God, for they were conuerted at the preaching of *Iohn* and *Paul*: From whence he saith, *Not many wise according to the flesh, not many mightie, not many noble; But God hath chosen the foolish things of this world, that they might confute and ouerthrowe the wise, &c.* 1. Corin. 1.

In times past they were a great people, though of small estimation; for they had vnder their iurisdiction Lydia, Caria, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicia: to many of which *Iohn* wrot his Reuelation. Also (as *Herodotus* saith *lib.* 7.) the Mysians and Teucrians, before the Troian war, past into Europe and there wan and held Thracia, Macidonia, and all the land to the Adriaticke sea &c.

Of Troas.

THe citie Troas, where *Paul* raised *Eutichus* (which signifies *happie* or *fortunate*) from death to life, *Acts* 10. stood vpon the sea of Hellespont in Asia the lesse, 720 miles from Ierusalem towards the Northwest. *Antigonus* king of Asia called it Troas, because it was in the countrie where Troy was. But after the death of *Alexander* he called it after his owne name, Antigonia: And the better to honour it, kept his court there. But Lysimachus king of Thrace hauing got this citie into his iurisdiction, bestowed great cost vpon it, and set vp many faire and goodly buildings, then called it after *Alexanders* name, Alexandria, and so, it began to be called Alexandria Troas, *Plin. lib.* 5. *Strabo lib.* 13. *Ierome de locis Hebraicis.* Now it was called Alexandria Troas to put a difference between it and diuers other cities of that name: for there was an Alexandria in Ægypt, another in India, & many others elsewhere; but onely this in the countrie where Troy stood. It was scituated in a high and spacious mountaine, about a mile and a halfe from the shore of Propontus towards the East, betweene which and Troada is twentie and eight miles.

It

It is a thing worthie obſeruation to conſider by what diuers names the ſea that lyeth betweene Europe and Aſia the leſſe is called, for between Conſtantinople and Calcedonia, cloſe by the Euxine ſea, it is called *Thracius Boſphorus*; in which place it is not aboue halfe a mile broad: here *Xerxes* when he inuaded Græcia, built vp a bridge for his armie to paſſe ouer. There is alſo another ſtraite and narrow place in this ſea, which is called by the name of *Cimmerius Boſphorius*: theſe two *Boſphori*, are ſo called (as ſome authors hold) becauſe a Bull when he loweth may be heard from the one ſide to the other; but *Pliny* ſeemeth to deriue the name from *Io*, that faire maide, which *Iupiter* turned into a Cow, who ſwam ouer this ſea, and of her was called *Boſphorus*, *lib.6.cap.1.* It is alſo called *Propontus*, becauſe it lyeth iuſt before the Euxine ſea; and *Helleſpont*, from *Helle* the daughter of *Athamantis* king of Thebes, who was drowned therin: then running thence it falleth into a gulph of the Mediterranean Ocean, and there it is called the Ægean ſea, of *Ægeus* king of Athens who drowned himſelfe therein for the ſuppoſed loſſe of his ſonne *Theſeus*. In this ſea were ſcituate the Iſles of Pathmos, Mytelene, Samothrace, Chius, Lesbus, and manie other Iſles, as you may reade in the Trauels of Saint *Paul*.

Of Samothracia or Samothrace.

SAmothracia is an Iſle of the Ægean ſea, ſcituated betweene Troades and Thracia, 880 miles from Ieruſalem towards the Northweſt, cloſe to that part of Thracia where Hebrus falleth into the ſea; ſometime called Dardania, of *Dardanus* king of Troy, who when hee had ſlaine his brother *Iaſius* and taken from him the *Palladium*, hee came firſt into Samothracia and then into Aſia, where he firſt laid the foundation of the citie called Troy, and of that kingdome. And although this Iſle at that time was called Dardania, yet becauſe of the neereneſſe that it had to Thrace, and the altitude of the rocke whereon it ſtood, it ſoone changed the name; but then eſpecially, when the people called Samos came thither to inhabite, who after their own name called it Samothracia. It ſtood vpon ſuch a loftie place, that from thence all the countreyes round about might eaſily be

ſeene.

ſeene. *Arſinoe* queene of Thrace was baniſhed by *Ptolomeus* her brother into this Iſland, who after put to death all her children and vſurpt vpon the kingdome of Thracia; a cruell part of a brother. *Virgil li. Æneid.* 3. maketh mention of this Illand, ſaying

Treiciamque Samum quæ nunc Samothracia fertur

And Samian-Troy which now a dayes is Samo-Thracia call'd.

You may alſo read of it in *Strabo lib.* 13, and in the *Acts cap.* 16. where it is ſaid, That ſaint *Paul* ſayled from Troadis to Samothracia, and ſo went thencé into Thracia, and came to the citie of Neapolis.

Of Neapolis.

THis Neapolis to which *Paul* went, was a citie of Thrace, not far from Macidonia, 880 miles from Ieruſalem towards the Northweſt; which was alſo of ſome called Caurus. There are many other cities of this name, one in Iudea, where Sichem and Sichar ſtood; another in Caria, a third in Africa, a fourth in Pannonia; but aboue all, that which ſtandeth in Campania is the moſt remarkable, being the chiefe citie of the Neopolitan kingdome.

Of Philippa.

THis citie in times paſt was called Crenides, becauſe of the veines of gold that were found cloſe by it. But after, *Philip* king of Macidon, father of *Alexander* the great, cauſed it in the yeare before Chriſt 354, to be reedified and inlarged, and then after his owne name called it Philippos. It was ſcituated in Grecia cloſe by the riuer Stridon (936 miles from Ieruſalem, towards the Northweſt) and indowed with many priuiledges. In thoſe times the gold was ſo much increaſed in this place, that the reuenue thereof was worth vnto this king more than a thouſand talents, which at 4500 li. the talent amounteth to fortie fiue millions of pounds yearely: by which meanes king *Philip* grew ſo rich, that he cauſed his gold to be coined, and called it after his owne name, Philippian gold. To this place *Paul* came and did

many

manie miracles, taught the Goſpell, and conuerted manie. From hence he wrote his ſecond Epiſtle to the Corinthians, and ſent it to Corinth; euen 292 miles. Hee alſo wrote an Epiſtle from Rome to the Chriſtians of this towne, and ſent it them by the hands of *Epaphroditus*, euen 628 miles. It was afterward a Colonie of the Romanes.

Of Amphipolis.

THis was a citie of Macedonia, compaſſed about with the riuer Strymon, from whence it tooke the name; and was diſtant from Ieruſalem 960 miles towards the Northweſt. Here alſo the Apoſtle *Paul* was, *Act.* 17.

Of Apollonia.

THis was a citie of Mygdonia, ſcituated not farre from Theſſalonica towards the Weſt, cloſe by the riuer Echedorus, 948 miles from Ieruſalem towards the Northweſt: being ſo called from *Apollines*, which ſignifies the *Sunne:* it ſtood twentie miles from Theſſalonica. There are manie other cities of this name; one ſcituate in Græcia, cloſe by the Adriatick ſea; another, among the Ilands of Thrace; a third, in Creet, on this ſide the riuer Iſter; a fourth, in Syria; and a fift, in Africa amongſt the Cyrenes.

Of Theſſalonia or Theſſalonica.

THis was a citie of Macedon, in auncient times called Halia, becauſe it ſtood vpon the ſea; after, called Therma, of the hot bathes that were in it; and laſtly Theſſalonica, of *Philip* the ſonne of *Amyntas* king of the Macedonians, who gaue it that name eyther of the great victory that he had againſt the Theſſalonians, or elſe after the name of his daughter called *Theſſalonica*, who was the mother of *Caſſandrus:* it ſtood cloſe by the Thermaick gulph, not farre from the mouth of the riuer Echedorus, 932 miles from Ieruſalem towards the Northweſt. The Apoſtle *Paul* taught publiquely in this citie, and there conuerted a great multitude of people, *Act.* 17. Hee alſo wrote two Epiſtles to the inhabitants thereof, and ſent them from Athens, being 232 miles diſtant.

In

In the time of *Theodosius* the first Emperour of Rome, there happened (by reason of some discontent) a grieuous sedition amongst the Thessalonians, in which stir some of his captaines and gouernours were slaine: wherefore the Emperor (hauing intelligence of what had happened) sent an armie against the citie, with authoritie to put to death a certaine number of them which had rebelled; from whence it happened, that the citie was filled with many vniust slaughters: for the souldiers hauing more respect vnto their priuate profit than the equitie of the cause, spared neither innocent nor nocent, neither young nor old, so that as well the inhabitants as strangers that resorted thither did pertake of this miserie, and suffered like punishment as did they which were the first authors of this rebellion.

But because the Emperor was consenting vnto these euils, *Ambrose* Bishop of Millaine would not suffer him, without publique repentance, to come to the sacrament of the Lords supper, wherfore in a publike assemblie hee acknowledged his offence with great contrition, *Theodor. lib. 5. cap. 17.* and *Sozomen. lib. 7. cap. 24.*

This towne was afterward purchased by the Venetians of *Andronicus Palæologus*, sonne of *Emanuel* Emperour of Constantinople, who held it a long time, vntill *Amurath* Emperor of the Turkes wan it from them, and exercised grieuous crueltie vpon the inhabitants. At this day it is a faire and goodly citie, wherein is to be seene twentie and three Churches, and is inhabited both with Christians, Iewes, and Turkes, as *Sebastian Munster* saieth; but the greatest number is Iews, who are partly merchants, partly of other trads; their number in this place (as it is said by some of their owne nation) is fourteene thousand, and they haue fourscore synagogues: But they are constrained to weare yellowe wreathes about their heads, the Christians blew, and the Turkes white. There are many Iewes also in Constantinople, and Adrianople; but in no place more than in this towne, which is now called Salonica.

of

Of Berræa.

THis is a citie of Macidon, ſcituated vpon the riuer of Halakmon 960 miles from Ieruſalem towards the Northweſt. In this city the Iews ſtirred vp a great tumult and ſedition againſt the Apoſtle *Paul*, *Act.* 17. At this day it is called Voria.

Of Athens.

THis was the moſt famous citie of all Græcia, the mother of the Arts, & a bountifull nouriſher of large and mightie colonies, in that part of Achaia, called Acte, or Attica. It was ſcituated vpon the ſhore of the Mediterranean ſea, 720 miles from Ieruſalem towards the Weſt. It tooke the name from a diuine knowledge, for the word is deriued of θεος and νους, that is, the *mind of God*. It was at firſt built by *Cecrops*, fiue yeares before *Moſes* fled out of Ægypt into the land of the Midianites, and of him called Cecropia. This *Cecrops* was the firſt king thereof, and there ſucceeded him at leaſt fortie, who were both famous and worthie Princes. But after, it was called Mopſonia, of *Mopſus* king of Theſſalie: and after, Ionia, which name it held for a while: and laſtly, Athens (dedicated to *Pallace*, which goddeſſe the Græcians hold was borne of the braine of *Iupiter*) by which name it was knowne a long time: for it was a citie of learning, and the mother of all arts. There liued in this towne *Solon*, *Socrates*, *Plato*, *Ariſtotle*, *Demoſthenes*, and many other excellent Philoſophers.

It was ſcituated vpon a faire and ſtrong rocke, beautified with many goodly Temples and buildings, but principally that of *Minerua* was moſt ſumptuous: in which there hung a great number of lamps which gaue a continual light, there was alſo the monaſterie of the holie Virgins, and the image of *Pallace* made all of white Iuorie, verie courious and coſtly. There were many ſcholes, colledges, and pleaſant gardens in which Philoſophers vſed to walke, and it abounded with ſweet and delectable muſicke, and with great reſort of merchants and ſcholers. And to conclude, in thoſe times was the moſt notable citie in the world.

Moreouer there were many profitable hauens for the receipt of ſhips, but that which was called Piræum exceeded, being capable

pable to receiue forty ſhips;*beautified with many goodly buildings, in compaſſe two miles, fortified with ſeuen walls, and ioining to the citie (whereof *Terence* writeth *in Eunuchus Actus* 3. *Scæn.* 4.) At this day it is called Porto Lini, fortified with two walles foure miles in length, extending to the hill Munichya, which is the ſirname of *Diana* (being compaſſed in the figure of a Cherſoneſſe) and ſo ioyned to the citie of Athens. In which diſtance there are two other hauens beſides that of Piræum. In this *Iupiter* had a magnificent temple, and in it there were found many very artificiall tables, pictures, and grauen images, which are at this day all deſtroyed and taken away. *As ſome ſay. 400.

It hath beene three times deſtroyed; firſt by *Xerxes* and *Mardonius*, which happened in the yeare before Chriſt 479: then by *Lyſander*, who brake downe a hundred paces of the wall, and almoſt vtterly deſtroyed their ſhips, and broke downe the hauen of Peræa; it was alſo ſorely oppreſt by the Romans, and they alſo brake downe their hauen, and burnt their ſhips, but ſpared the towne and held it in great eſtimation. But it was the third time ouerthrowne and vtterly deſtroyed by the Turkes, who both changed the place and name of the citie, after it had flouriſhed 3113 yeares. At this day it is diuided into three parts, and called by the name of Sethina, becauſe of the varietie of the inhabitants that liue in it, being very well peopled, and a faire and ſpacious citie, but much altered from that it was in times paſt: for although before it was the very mother of eloquence, and glory of Attica, yet at this day it is ſo much altered, that their language is baſe, and their glorie is eclipſed. The vppermoſt part of the citie, where in times paſt the Temple ſtood dedicated to the vnknowne god, is now wholly and abſolutely in the hands of the Turke, in which they haue built a ſtrong and almoſt inuincible caſtle, which hath the command of the reſt of the towne: the ſecond and middle part of the citie, is all inhabited by Chriſtians: In the third there ſtandeth a faire and goodly pallace, ſupported with marble pillars and adorned with goodly workes. In this part of the citie there inhabiteth people of diuers ſects and conditions: Here alſo is the ſeate of a Metropolitan, who hath vnder him many Biſhops: ſo that God doth ſupport and maintaine

his

his church euen amongſt the enemies thereof, for there are foure Patriarkes in Turkie, to which all the other Chriſtian Metropolitans and Biſhops are ſubiect, and theſe, the Patriarke of Alexandria, Conſtantinople, Antiochia, and Ieruſalem.

Paul was the firſt man that preached the goſpell of Chriſt in this citie, and conuerted many citizens, but eſpecially *Dionyſius* the Arropagite, who dwelt vpon a promontorie without the citie, and as it ſeemeth, was one of the principall Iudges and Gouernors of the towne: for after he had taught publiquely in the towne, and had diſputed againſt the Iews and Philoſophers concerning Chriſt, they ſuppoſing him to be a buſie fellow, and one worthie of death, as a diſturber of the common peace, brought him before this *Dionyſius* that ſo by his iudgement hee might receiue condigne puniſhment for his offence. But ſaint *Paul* ſo wel behaued himſelfe, and preached with ſuch admirable eloquence and learning, that he not only confuted his enemies, but amongſt others conuerted this *Dionyſius Arrepagitus*, who afterwards was the firſt Biſhop of Athens (as *Euſebius* ſaieth *lib. 4. cap. 23.*) and went captiue with *Paul* to Rome, and from thence to Paris in France, where he was crowned with the wreath of Martiredome vnder *Dionyſius* the Emperor.

Of Corinthia.

COrinthus is a famous citie in Græcia, ſcituated in Peloponeſſus, a pleaſant countrie of Achaia, ioining to the continent of Græcia, like an Iſthimus or Peninſula, diſtant from Ieruſalem 760 miles towards the Weſt, commonly called Cotantha, built as *Euſebius* ſaieth by *Siſiphus* ſonne of *Æolus*, at ſuch time as *Ioſua* iudged Iſraell, who was a mightie pirate. At firſt it was but a caſtle, and after his name called Siſipyhus: but after becauſe of the ſtrength of the place and pleaſant ſcituation, it became a faire towne, and called by the name of Corcyra, as *Strabo* ſaieth; then Ephym of *Ephyra*, who was a faire & goodly Nymph, and Queene of that place. Now although euen in thoſe times it was held in great eſtimation; yet it became much waſted and decayed through the continuance of time, vntill it was repaired by king *Corinthus*, who as ſome thinke was the ſonne of *Marathon*.

Suidas

Suidas ſaieth, the ſonne of *Pelops*; others would haue him the ſonne of *Oreſtis*: and after his name was called Corinth, that is, *the flower of Maides*.

It was a faire and goodly citie, very commodiouſly built, for it ſtood betweene the two ſeas of Ionium and Ægæum, ſo that there reſorted thither great multitudes of merchants from all places. Cloſe by the citie there ſtood a ſteepe mountaine, which was as it were a bulwarke for the defence therof, being 560 feete high, and called Acrocorinthus, that is, *the glory and ſtrength of the Corinthians*. It was alſo compaſſed about with ſtrong walls, and beautified with many goodly buildings & temples, but aboue the reſt, the Temple of *Venus* was had in great reputation, which (as *Strabo* ſaieth) ſtood vpon the top of the mountaine Acrocorinthus, wherein there were aboue a thouſand maides proſtituted euery yeare. This Temple was had in ſuch great honour, and was ſo gloriouſly built, that aboue all the places of the world there was reſort vnto it. Cloſe by it ſtood the ancient caſtle called Syſyphius, built all of white marble; and a little below that, the fountaine of Pyrene dedicated to the Muſes.

There were many mightie Princes that ruled in this citie, as *Alethes* who was king thereof at ſuch time as *Samuell* iudged Iſraell, which was 1103 yeares before Chriſt; hee beſtowed great coſt vpon it, ſet vp many faire and goodly buildings, and ruled ouer it thirtie and fiue yeares, as *Euſebius* ſaieth. After him there ſucceeded many kings, by whoſe worthineſſe and proweſſe it was ſo much inlarged, and made ſo famous, that it was little inferiour to the citie of Rome: for at ſuch time as Embaſſadors were ſent thence to intreat of ſome buſineſſe concerning the ſtate, The Corinthians did not let to giue them many reprochfull termes, as *Strabo* ſaieth *lib.* 8, becauſe of which inſolencie the Romanes ſent *Lucius Mummus* the conſull, into Græcia, who beſieged Corinth, and within a ſhort time tooke it, and burnt it downe to the ground, in the yeare before Chriſt 145, of which you may reade more in *Florus*, and in the ſecond Decad of *Lyuie*. It was a maruelous rich towne, and abounded with gold, ſiluer, and coſtly braſſe, alſo with plate, and curious pictures: ſo that although *Mummius* conquered Corinth, yet Corinth conquered Rome;

for the citizens therof were ſo bewitched with the riches and glorie of this towne, that they forgat their auncient ſeueritie, and with violence followed their vices, as *Saluſt* ſaith *lib.* 1. So that as before Corinth abounded with luxurie and diuers other abhominable euils, as whoredome, adulterie, fornication, couetouſneſſe, idolatrie, rapine, and murther: ſo Rome in future ages became as bad or worſe then it.

Thus it continued waſt from that time till *Iulius Cæſar* was Emperour of Rome, who hauing trauelled into thoſe parts of the world, and ſeene the ruins of this citie, and the profitable ſituation for traffique, cauſed it to be rebuilded: after which time it began to grow great and ſpacious, little inferiour to the former glorie, & no leſſe corrupted with vices, hauing forgot the former miſerie which it ſuſtained by the hands of the Romanes; and ſo continued from the yeare before Chriſt 44, vntill the yeare after Chriſt 41; at which time *Paul* came thither & preached the Goſpell, by whoſe diuine doctrine and godly life and conuerſation, they were conuerted from their euill courſes, and liued more holily and honeſtly, as appeareth by the two Epiſtles of Saint *Paul* wrote from Philippos to the inhabitants of this towne.

But after, they falling from their faith and forſaking their auncient integritie, the Lord puniſhed them with a ſecond deſolation: for at ſuch time as *Amurath* Emperour of the Turkes grew to eminencie, and had conquered Theſſalonica, Boætia, and Attica, he came into this Iſthmus, and made all Peloponeſſus tributarie to him. Then after him *Mahomet* the ſecond (although the inhabitants of Corinth had fortified their citie with three walls, and made it ſo ſtrong that it was thought to be almoſt inuincible) beſieged it and wan it, *anno domini* 1458, about ſixe yeares after Conſtantinople was conquered by the Turkes. But now it is in the commaund of the Venetians, and that and all the countrey is called by the name of Morea, as it appeareth in the Turkiſh Hiſtorie, *lib.* 10.

The fourth Perigrination of the Apoſtle Paul.

IN the yeare after the natiuitie of Chriſt 53, *Paul* went from Antiochia in Syria, and came to Galatia and Laodicia in Phrygia, and thence wrot his Epiſtle to *Timothie*, as it appeareth by the ſubſcription of that Epiſtle, which was 380 miles.

From Laodicea hee went to Epheſus, which was 280 miles; and there appointed *Timothie* to be a Biſhop, and daily diſputed in the ſchole of a certaine Tyrant, and did many miracles, as it appeareth *Act.* 19.

From Epheſus he came to Troada, which was 200 miles, where when he could not find *Titus*, he grew penſiue in ſpirit, 2. *Corinth.* 2.

From Troada he ſailed into Macidonia and came to Philippos, which was 232 miles: from hence he wrot his Epiſtles to the Corinthians, and ſent them to Corinth, which was 292 miles.

In the ſame yeare alſo *Paul* paſſing through Græcia (in euerie place where he came preaching and viſiting the Churches, *Act.* 19.) at length came to Corinthus, which was 480 miles.

In the 57 yeare after the natiuitie of Chriſt, when *Paul* had wintred amongſt the Corinthians, In the Spring (that hee might auoid the deceits of the Iewes who went about to take away his life) he went thence, and returned to Philippos, which was two hundred nintie and two miles; where he celebrated the feaſt of Penticoſt, *Act.* 2.

From thence he ſailed to Troada which was 232 miles, where he raiſed *Eutychus* from death to life, *Act.* 20.

From Troada he went to Aſſa, which was thirtie and ſix miles *Act.* 20.

From Aſſa he ſailed to Mileten, which was 760 miles, *Act.* 20

From Mileten he went to Chius, which was 64 miles, *Act.* 20.

From Chius he ſailed to Samus, which was ſixty miles, & continued in the Iſle of Trogyllius, which was cloſe by Samus, as *Pli.* ſaieth *lib.* 5. *c.* 3. and *Stra. lib.* 13.

From Trogylius he ſailed by Epheſus, and came to Miletus, which was one hundred and ſixtie miles. From thence he ſent meſſengers to the miniſters of Epheſus, commanding them to haue a ſpeciall care to the flocke of Chriſt, which he had purchaſed with his pretious blood; and added that he was ſo much the more importunate in that behalfe, becauſe they ſhould neuer ſee him againe: wherefore they imbraced *Paul* with great lamentations and ſorrow, *Act.* 2.

From Myletus hee and his companions went with a direct courſe to the Iſland of Cous, which was 200 miles, *Act.* 21.

From thence the next day they went to Rhodes, which was 84 miles.

From Rhodes they went to Patara, which was 100 miles.

From Patara they ſailed to Tyrus, leauing Cyprus vpon the left hand, which was 360 miles; where hee found certaine diſciples, and remained there ſeuen daies, *Act.* 21.

From Tyrus *Paul* and his companions ſailed to Ptolomais, which was 24 miles.

From thence they came to Cæſarea Stato, which was 44 miles; there they remained in the houſe of *Philip* the Euangeliſt, who was one of the ſeuen Deacons with *Stephen*, *Act.* 21.

From thence *Paul* went to Ieruſalem, which was thirtie and two miles; and there about the feaſt of Penticoſt hee was taken by the Iewes, impriſoned and ſcourged, *Act.* 21. At this time *Paul* was about 47 yeares of age. So all theſe trauells were 3396 miles.

Of the townes and places to which he trauelled.

And firſt of Aſſus.

COncerning Laodicea to which *Paul* trauelled you may read before. I will therefore proceed to Aſſus, which was a towne within the Iuriſdiction of Troada, ſcituated cloſe by the Ægean ſea, 700 miles from Ieruſalem towardes the Northweſt, as *Strabo* ſaieth *lib.* 13, wonderfully fortified both by nature and art, ſo that it is a thing almoſt impoſſible to bee conquered. There

is found close by it the stone called Sarchophagus, in which if anie mans corps be buried, within the space of fortie dayes it is vterly consumed all but the teeth, as *Plinie* saith *lib.* 36. *c.* 17. In this citie *Cleantes* the Stoicke was borne, as *Chrysippus* saith.

Of Mitylene.

THe Isle and towne of Mitylene is scituated in the Ægean Sea, 624 miles from Ierusalem towards the Northwest. In times past called Lesbus, which obtained the whole iurisdiction and gouernment of Troada. It is in compasse 136 miles, and containeth in length from the North to the South 56 miles. In it there is found much matter for the making and calking of ships. There were manie goodly cities in it, as Mitylene & Pirrha, which stood vpon the West part of it; also the Metropolitan called Lesbos, Eressus, the hauen of Antissa, and Mithymna. Of Lesbos in times past this whole Isle was called Lesbus, vntill the citie of Mitylene grew famous: was so called of *Mitylene* the daughter of *Macharus*, as *Diodorus* saith *lib.* 4; and after that cities name it was called Mitylene. There were manie other goodly cities which stood in this Isle, but they were either consumed by earthquakes, or drowned by the sea. The land thereof was verie pleasant and fruitfull, bringing forth grapes whereof there was a verie excellent and cleere wine made, which they of Constantiple principally liked. There also is found great store of Cypresse, Pines, and plentie of Figgs come thence. Their horses are verie strong, but of a low stature. It is verie mountainie, and pestered with wilde beasts.

There were manie famous men that liued and were borne in this countrey, as *Pittacus* one of the seuen wise men of Greece, *Alizus* the Poet, and *Alcimenides* his brother, *Diophanes* the Orator, and *Theophanes* who wrote the acts of *Pompey* the great (as it appeares in *Tullies* Oration for *Archia*) *Theophrastus* also that notable Philosopher (who at first was called *Tyrtamanus*, then *Euphrastus*, that is, *a good Orator*;) and lastly *Theophrastus*, that is, *a diuine Orator*. This man was an excellent Perapetetick and scholer to *Aristotle*, whom he succeeded in his Schole, and had two thousand scholers.

Vitruuius the Architect maketh mention of Mitylen in his first book, saying, that it was a verie magnificent citie and rarely builded, but verie badly scituated; for when the South winde did blow, the inhabitants grow sicke; when the West, they cought; and when the North winde did blow, they were made well. Notwithstanding the Apostle *Paul* and his companions came to this citie, as it appeareth *Acts* 20. At this day it is vnder the iurisdiction of the Turkes, and is called by the name of Midilly.

Of Chius.

THis is an Isle scituated in the Ægean sea, distant from Ierusalem sixe hundreth miles towards the Northwest, being 112 miles in compasse; the principall citie thereof is called Chios, taking the name, as some say, from the Mastick tree, which sweateth out a certaine gum, of the Syrians called Chian, and by vs Mastick: this Mastick is the best in those parts of the world. *Ephorus* calleth it by the auncient name Ætalia; but *Cleobolus*, Chia; eyther because of the Nimph called Chion, or else because of the whitenesse of the soile. There are others that call it Patyusia: and there are some who deriue the name of Chius from the Temple of *Apollo* that standeth in it, called Chion. There stands in it a faire and goodly mountaine called Pellenæum, from whence the inhabitants digge verie excellent Marble. Also in times past the best Malmsey came thence, but in these dayes it is brought from Creete.

Of Samus.

THis is an Isle and citie scituated in the Ægean Sea, vpon a high or loftie piece of ground, so that from thence the inhabitants might see into all the countries neere adioyning, lying vpon the coast of Ephesus and Ionia, 560 miles from Ierusalem towards the Northwest; it was in compasse 88 miles, verie fertile and pleasant, much exceeding Chius although it brought forth no Wine. In times past it was called Artemisia, Parthenia, and Stephane; taking those names from a crown or wreathe of sweet smelling flowers, of which there were great plenty in this Isle. The Poets faine that *Iuno* was both borne and brought vp in it, and *Varro* saith that there was a faire and stately Temple dedicated

vnto

vnto her, where ſolemne ſeruice and the rites of marriage were yearely celebrated. *Pythagoras* the Philoſopher was borne here. And one of the Sybells, which propheſied of the comming of Chriſt, liued here. Saint *Paul* alſo came to this Iſle and conuerted manie, as appeareth, *Acts* 20.

There is another Iſle called Samus, ſcituated vpon the coaſt of Epirus, not farre from the gulph of Ambracius, called alſo Cephallenia, not farre from the Promontorie of Actium, where *Auguſtus* ouercame *Antonius*; in honour of which victorie he built vp a citie and called it Nicapolis &c.

Of Trogyllium.

THis is a Promontorie and towne not farre from Epheſus, ſcituated in Aſia the leſſe, at the foot of the mountain Mycales, foure miles and ſomewhat more from Samus, where *Paul* ſtayed, *Act.* 20. It is diſtant from Ieruſalem 560 miles towards the Northweſt. There are which ſay that S. *Paul* ſtayed at a certaine Iſle ioyning cloſe to this Promontorie, called after that, by the name of Trogyllium, ſee *Strab. lib.* 14.

Of Myletus.

THis was a famous citie ſcituated vpon the borders of Ionia and Cæſaria, cloſe by the ſhore of the Ægean Sea, 104 miles from Ieruſalem towards the Northweſt. The Poets faine that *Miletus*, who was the firſt builder of this city, was the ſonne of *Apollo*, and called it after his owne name Myletus. But *Strabo lib.* 12. thinketh that it was rather built by *Sarpedon* the ſonne of *Iupiter*, and brother to *Radamanthus* and *Minos*, and by him was called Myletus from another citie of the ſame name, which ſtood in Crete. The wooll that commeth from this towne is wonderfull ſoft, and ſingular good for many purpoſes; but it was principally vſed to make cloth of, which they dyed into an excellent purple, and tranſported into manie places. There were manie famous men that either liued or were borne in this towne; as *Thales Mileſius* one of the ſeuen wiſe men of Greece, *Anaximander*, who was his ſcholer, *Anaximenes*, & *Hecataeus* the Hiſtorian; alſo *Eſchines* the Orator, (not he that contended with *Demoſthenes*, who taking

too much libertie againſt *Pompey* was baniſhed) *Timothius* the muſitian, and *Pittacus* the philoſopher, beſides many others.

But of all theſe *Thales Mileſius* was held in greateſt eſtimation, becauſe he was thought to be the firſt that taught natural Philoſophy, and the Mathematickes amongſt the Græcians. He was the firſt alſo that foretold of the Eclipſe of the Sunne about ſuch time as the battell was fought betweene *Cyaxares* father of *Aſtyages* king of the Medes, and *Hallyattes* father of *Cræſus* king of the Lydians, which was about the foure and fortieth Olimpiad. There came vnto him a certaine man, who asked him what was the hardeſt thing in the world, he anſwered *ſeipſum noſſe* to know himſelfe. Another came to him, and askt him how he might doe to liue iuſtly, he anſwered *Si quæ in alijs reprehendimus ipſi non faciamus*, that we do not thoſe things which we reprehend in others. Hee died about the 58 Olympiad. Meletus at this day is called Melaſa.

Of Cous.

THis is one of the Cyclad Iſlands, lying in the Ægean ſea, bordering vpon Caria; being ſo called from the vaults and caues that are in it, and diſtant from Ieruſalem 524 miles. It hath a city called after the ſame name, wherein there was a ſtately temple built in honour of *Iuno*: and another ſtanding in the ſuburbs thereof dedicated to *Æſculapius*: this was a very ſumptuous Temple, and made very rich, becauſe of the many preſents and gifts that were ſent and dedicated to it. When the Romans had obtained the command of this Iſle, *Octauius* the father of *Auguſtus Cæſar* tooke out of this Temple a naked Venus, which was a goodly image, and carried with him to Rome, in honour of his progenitors, who deriued their progenie from her.

It is in compaſſe fiftie and ſixe miles, being ſo pleaſantly ſcituated, that it was a ſea marke to mariners, very fruitfull, and bringing forth aboundance of wine and ſilke, by reaſon of a certaine fiſh that was found there, from which they got great plentie. See *Plin. lib.* 11 *cap.* 22.

There were many that liued only by weauing of ſilke: and aboue the reſt, there was one *Pamphila* the daughter of *Plates* that was moſt excellent in that art.

There

There were many famous men that were either borne or liued in that countrie, as *Hippocrates* that excellent Phyſitian, *Apelles* that notable painter, *Simus* the phyſitian, *Philetas* the poet and orator, *Nicia* the prince & tyrant of Coos, *Ariſton* the Perripatetick, and *Theomneſtus* that notable politition. At this day this Iſle is within the Turkiſh Empire, and by them called Stacu. Alſo the principall citie thereof is called by the ſame name, and wholly inhabited by the Turkes; two townes being only inhabited by Græcians: But there are many that dwell in ſtrong caſtles compaſſed with round and ſtately towers. The countrie is very fertile, abounding with cattel, and the mountaines thereof are little inferiour to thoſe of Creet.

Of Rhodes.

THe Citie and Iſle of Rhodes (which is ſo called from the ſweete ſmell of Roſes) is ſcituated in the mediterranean ſea a little from Aſia the leſſe, vpon the South; being diſtant from Ieruſalem 140 miles towards the Northweſt, as *Strabo* ſaith *l.* 14. it is in compaſſe 112 miles. It was at firſt called Ophy, then Statilia, and after Telchin of the inhabitants thereof which were called Tilchines, a people which, as ſome ſay, were witches, others ſay curious Artificers, and were the firſt that found out the making of braſſe and yron. At laſt it tooke the name of Rhodes from the principall citie that ſtood in it: for there were three cities in it, that is Lyndus, Camirus, and Ialyſſus. In Lyndus, *Cleobulus* one of the ſeuen wiſe men of Greece, and *Chares* that famous Statuary, who made the Colloſſus which ſtood in this Iſle, were borne. Ialyſſus of a roſe that was found in it, was called Rhodes, being ſcituated vpon an exceeding high promontorie, lying towards the Eaſt part of that Iſle. This exceeded the other two cities both for ports, waies, walls, and other ornaments; and the inhabitants were gouerned with ſuch excellent lawes, and ſo skilfull in nauigation, that it might compare with the ſtrongeſt citie of the world, and for a long time had the commaund of the Sea round about, and vtterly aboliſhed all pirats and robbers from thoſe parts.

Diodo-

Diodorus Sicul. lib. 6. saith that it was called Rhodes of *Rhodia* a faire and beautifull maide, who was dearly beloued of *Apollo*, and therefore this Island was dedicated to the Sunne; for, as *Solinus* saith, though the heauens be neuer so cloudie, yet the Sunne shineth in Rhodes. *Pindarus* the Poet (because of the fertilitie of the soile, and the exceeding opulencie of the inhabitants) saith, that it rained gold in that countrey. In former times it flourished with learning and good arts, insomuch that the Romans for the most part sent their children to be brought vp at Rhodes. The Isle is verie fruitfull, and bringeth forth manie things necessarie for the maintenance of life, but aboue all a certaine red Wine which the Romanes did greatly delight in, and valued it at a high price. In this citie liued that notable Painter called *Protogines* which *Apelles* conquered in that science, as *Plinie* saith *lib.* 35. *c.* 10.

Demetrius king of Asia erected a notable Colossus or statue of the Sunne in this Isle, which that notable Caruer *Chares* made, being outwardly all of pure Brasse, but within nothing but stones: it was seuentie cubites high, and so artificially made, that it was accounted for one of the wonders of the world. Afterward it was carried into Egypt by the Egyptians who wan the towne. This Isle is famous to this day. In times past it was accounted one of the keyes of Christendome, but at this day subiect vnto the Turkes: of which you may reade more in the Turkish Historie.

Of Patara.

PAtara was a citie of Licia, so called of *Patarus* the builder thereof, who was the sonne of *Apollanes* or *Lacones*, as *Strabo* and *Seruius* saith: it was scituated vpon the South side of Asia the lesse, close by the shore of the Mediterranean sea, 408 miles from Ierusalem towards the Northwest. *Ptolomæus Philadelphius* king of Egypt enlarged this citie, and called it after his sister name *Arsinoes Lycia*, to put a difference betweene it and other cities called after that name; for there was an Arsinoe in Egypt, and another neere Cyrene, where *Apollo* in certaine moneths of the Winter season by the helpe of the diuell gaue answer to them that sought

ſought after him. S. *Paul* was in this towne, *Acts* 11. There was alſo another towne of this name in Achaia, where S. *Andrew* was crucified.

The Trauels of S. Paul, *when he was taken captiue and carried priſoner to Rome.*

IN the ſeuen and fiftieth yeare after the natiuitie of Chriſt, *Paul* being then 47 yeares of age, by the command of *Claudius Lyſias* was taken and ſcourged by the Iewes, and brought thence to Antipatris by night (becauſe there were fortie Iewes which had ſworne his death) which was 12 miles, *Acts* 22.23.24.

From Antipatris he was brought to Cæſarea Strato, which is 28 miles, where he was brought before *Felix* (who was Preſident for the Romanes in thoſe parts,) and was captiue there for the ſpace of two dayes, *Act.* 24.25.26.

In the 59 yeare after the natiuitie of Chriſt, *Paul* being then 49 yeares of age or thereabouts, was ſent by *Portius Feſtius* Preſident of the Iewes, to Rome: ſo *Paul* ſailed from Cæſaria Strato to Sidon, which was 84 miles, *Acts* 27.

From thence *Paul* ſailed cloſe by Cyprus, becauſe the winde was contrarie, & came to the ſea ouer againſt Cilicia, (which was verie troubleſome) and ſo paſsing by Pamphilia they came to Myra, which was 480 miles.

Looſing from Myra they ſayled to Gnidum, which was 248 miles, *Act.* 27.

From Gnidum they ſayled towards the South, and came to Crete, and ſo paſſed by the townes of Salmo, Laſæa, and Aſſus, and ſo came to Phœnicia, which was 180 miles.

From Phœnicia they came to the Iſland of Claudia, which was 108 miles.

From the Iſland of Claudia they came to Melite, which now is called Malta; in which place they ſuffered ſhipwrack, and *Paul* hooke off the Viper off his hand into the fire, and did mu-

nie

nie other miracles; which was 720 miles.

From Malta they ſayled in a ſhip of Alexandria to Syracuſus in Scicilia, which was 180 miles: *Paul* at this time was 50 yeares of age, *Acts*.28.

From Syracuſa they ſailed to Regium, which was 52 miles.

From thence they went to Puteola, which was 164 miles.

From Puteola they went to Apiforum, which was 12 miles: there certaine Chriſtians of Rome came to meet them, aboue 22 miles, and receiued *Paul* with great friendſhip.

From Apiforum they led him to Tribatera, which is 6 miles, and there he met more Chriſtians.

From Tribatera he went to Rome, being 16 miles, where hee remained two yeares priſoner, and there wrote his Epiſtles to the Galathians, Epheſians, Philippians, Coloſſians, Philemon, and the Hebrewes. So all theſe Trauels were 2300 miles.

And in the whole, from his firſt beginning vntill his being priſoner in Rome were 10270 miles.

But being deliuered out of priſon, the laſt ten yeares of his life, he did not onely preach the Goſpell in Aſia and Creta, where he appointed his Diſciple *Timothy* to be a Biſhop, and in Macedonia, where (being in Neapolis) he wrote an Epiſtle to *Titus*, and ſent it vnto him aboue 300 miles to the Iſland of Creta; but alſo he preached the Goſpell, and ſpread the word of God abroad in the countrey of Spaine, *Rom*.15, which is diſtant from Ieruſalem 2800 miles: and being the ſecond time impriſoned in Rome, he wrote his ſecond Epiſtle to *Timothy*, and ſent it aboue 996 miles to Epheſus. Not long after this, hee was beheaded in Rome, in the place called *Via oſtenſi*.

Of the townes and places to which he trauelled.

Of Antipatris.

THe Towne of Antipatris is diſtant from Ieruſalem 12 miles towards the Northweſt. In times paſt it was called Caphar Zalama, that is, *a village of peace*. There *Iudas Macchabeus* ouercame *Nicanor*, 1. *Mach*.7. Afterward *Herod* that liued in the time of our Sauiour Chriſt, built this towne much fairer,

and

and called it, after the name of his father, Antipatris. It ſtood in a verie pleaſant and fruitfull ſoile, hauing manie faire trees and freſh waters about it, *Ioſeph. libr.* 16. *cap.* 7. *S. Paul* was by night brought priſoner into this towne, *Acts* 23.

Of Myra.

THis was a great towne, as *Strabo lib.* 14. ſaith, and ſtood in Aſia minor, in the prouince of Licia, vpon the coaſt of the Mediterranean ſea, 380 miles from Ieruſalem Northeaſtward. Saint *Paul* was in this towne.

Of Gnidus.

THis towne lyeth in Aſia minor, vpon the Mediterranean ſea, in the Penniſida called Doris, which by a narrow point ioyneth vnto the Prouince of Caria; and is diſtant from Ieruſalem 492 miles. In this towne the goddeſſe *Venus* had a great Temple wherein her Image was placed, made by that cunning workman *Praxtiles*, of marble ſtone; and for that cauſe *Horace* calleth *Venus* Queene of Gnido, *Lib.* 1. *Carm. Od.* 30. *O Venus Regina Gnÿdi Paphiq́*, that is, O *Venus* Queene of Gnidus and Paphos &c.

There came manie learned men out of this towne, as *Eudoxus*, *Agatarchides*, *Paripateticus*, *Theopompus*, and others.

This towne is yet ſtanding, and (as it is thought) it tooke the name of the Fiſh Gnidus which is taken there in the ſea; which fiſh is of ſo ſtrange a nature, that if you take it in your hands, it ſtingeth like a Nettle. At this day this towne hath another name, and is called Cabo Chrio, as *Conradus Geſnerus* in his Onomaſtico writeth.

Of Creta.

THe Iſland of Creta tooke the name (as *Strabo* ſaith) from the people called Curetes that dwelt in this Iſland: thoſe people vſed to cut all the haire off from the foreparts of their heads, and therefore they would not endure or ſuffer anie man to weare his haire being in the warres; for which cauſe in the Græcian tongue they were called *Courctes*, & in time this name by corruption of ſpeech was chaunged and they called Cretans. This Iſland ſtandeth in the Mediterranean ſea, betweene Græcia and Africa, 600

miles

miles from Ieruſalem towards the Weſt. It is a great Iſland, being 200 miles long, 48 miles broad, and in compaſſe 588 miles: it is verie fruitful of Cypreſſe trees, Malmſey, Sugar, and other ſpices. The Malmſey taketh the name from the towne of Maluesia in Peloponeſſus, ſtanding vpon the point of Malta, right ouer against Creta or Candia; and at this day the like Wine is made in Creta, & called by the ſame name, from whence it is commonly brought vnto vs, though in times paſt it came out of this Iſland of Chius.

Among all the hills that are found in this Iſland of Creta, the hill Ida is moſt ſpoken of, becauſe of the height: about it ſtandeth diuers townes and villages: it hath manie hills and woods; for the Iſland is verie full of ſweet Cypreſſe trees, inſomuch that there are woods ful of them. *Plinie* writeth, that vpon a time there was ſuch an earthquake in this Iſland, that one of the hills remoued, out of which there came a man being forty cubites high. In this Iſland there are no venemous beaſts, but in times paſt it was inhabited by cruell people, of whom S. *Paul* complaineth in his firſt Epiſtle to *Titus*, *cap.* 1. where he rehearſeth the ſaying of *Epimenides*, which was after this maner, *The people of Creta are alwayes liers, euill beaſts and ſlow bellies.* And to conclude, they reſemble ſome of the Friers among the Papiſts; for as they are idle people, and ſhaue their heads; ſo were the men of Creta. *Titus* (*Pauls* Diſciple) was a Biſhop in this Iſland, and *S. Paul* wrote an Epiſtle to them, and to Nicapolis, and ſent it them aboue 320 miles. This Iſland in time paſt was very rich and populous, for in it there was 100 townes; the chiefe of which were Gnoſſos, Cortyna, and Zydon, but Gnoſſos was the moſt principall & ancienteſt, wherin king *Minos* kept his Court: in it the notable Geographer *Strabo* was borne.

This towne of Gnoſſos in times paſt was called Ceratur, of the riuer Cerata which paſſeth by it; but now, it and all the Iſland is called Candia. The Venetians euerie three yeares appointed a new Duke to gouerne it. In this Iſland ſtood the townes of Salmona and Laſsica, (by *Plinie* called Laſas,) and in the middle betweene thoſe two townes was the hauen of Gutfurt, wherof Saint *Luke* maketh mention in the Acts of the Apoſtles, *cap.* 27. ſaying,

That

That *Paul* counſailed the Saylers that were in the ſhip to anchor there, and ſtay the Winter ſeaſon in that Iſland: but the Captaine of the ſhip gaue more credite to the Maſter of the ſhip, then to *Pauls* words, wherby in the end they were in danger of their liues. The townes of Salmona and Laſsica, with the hauen of Gutfurt, lay Southward in this Iſland, vpon the coaſt of the Mediterranean ſea: ſomewhat diſtant from them ſtood the town of Aſſon, by *Pliny* called Aſum, where they hoiſed out their boate and ſayled Northward; and becauſe they had a faire South winde, they thought to ſaile to Phœnicia, a hauen in Creta, but the wind comming about to the Eaſt, draue them backe againe into the ſea, by which meanes they were in danger of their liues.

This Iſland was brought vnder the ſubiection of the Romans 66 yeares before the birth of Chriſt, and ſo for a long time continued, vntill the Saracens entred therein, and tooke it from the Romans, 800 yeares after the birth of Chriſt. After that, in the yeare of our Lord 979, the Emperour of Conſtantinople draue the Saracens out of the Iſland, and kept it; but in the end the Venetians brought it vnder their ſubiection and ſeigniorie, in the yeare of our Lord 1202, and at this day it is called Candia.

Of Clauda.

CLauda is an Iſle not farre from Creete, lying towards the Southweſt in the Mediterranean ſea, 288 miles from Ieruſalem towards the Weſt: at this day it is called *Porto Gabaſo*; here the Saylers, the Apoſtle *Paul* and the reſt of the companie, haled ouer-board their Cock-boat and tyed it to their Ship, and fell to tawing leſt they ſhould haue beene ſunke into Syrtis, a dangerous gulph vpon thoſe ſeas, *Acts* 27.

Of Syrtis.

THis is a gulph of the ſea lying vpon the ſhore of Africa, in which the water is both troubleſome and the ſhore dangerous, becauſe of Quick-ſands; and in this there are two places moſt remarkeable, called by the name of Syrtes, from drawing and attracting ſhips vnto them, by which they were greatly endangered: the one was called the Greater, the other Leſſe; the greater

greater lay 1000 miles from Ieruſalem towards the Weſt, but the other lay vnder the Iſle of Mylete towards the South, being diſtant from Ieruſalem 1320 miles towards the Weſt: in this place it was where *Paul* and his companions were in ſuch danger, mentioned *Acts.* 27.

Of Mylete.

THis Iſland was ſo called from the great aboundance of hony that was found in it; but at this day it is called Malta, ſcituated in the Mediteranean ſea, 1340 miles from Ieruſalem towards the Weſt. It is verie pleaſant and fruitfull; bringing forth great plentie of Wheat, Rye, Flax, Comin, Cotton, Figs, Wine, Roſes, Violets, Tyme, Lauender, and manie other ſweet and delightfull hearbs from whence Bees did gather great plentie of hony. The Sunne is verie hote in this Iſland, inſomuch that by the extreame feruor thereof, the inhabitants looſe their naturall complexion, and looke of a tawnie colour. In Summer euenings there falleth great plentie of dewes, whereby the earth is refreſhed, and the hearbes increaſed. There is neither ſnow nor froſt ſeene in it, for the Northerne windes (which with vs are the authors of cold and froſts) with them procure raine, which greatly refreſheth and increaſeth the fruits of the earth; ſo that the paſtures and meadows become verie pleaſant and full of graſſe: and although it be but 28 miles long, and 60 miles about, notwithſtanding it is very populous; for in the eight pariſhes that ſtand in this Iſle, there is numbred aboue twentie thouſand men. The inhabitants are verie honeſt, religious, and godly; and the women faire, chaſte, and modeſt, for they neuer come abroad but with their faces couered. The children that are borne in this country feare not any ſnakes, neither are hurt by anie thing that is venemous, inſomuch that they wil take Scorpions and eate them without danger, although in all other parts of the world thoſe kinde of creatures are moſt pernitious. In this Iſle alſo there are bred a kind of Doggs that are but ſmall, yet verie white and ſhagged, and ſo louing that the inhabitants of all the neighbouring countries will buy them, though it be at deare rates.

The chiefe citie thereof (called Malta,) is ſo ſtrongly fortified both

both by art and nature, that it is almoſt impoſsible to be conquered, vnleſſe it be either by treaſon or famine. The tower or caſtle thereof is fortified with the knights of S. *Iohns* Order, who haue mightily expreſt their valour and reſolution in defending this towne from the Turkes. About a mile from this, the ruines of a goodly faire citie are to be ſeene. And vpon the Eaſt Promontorie a little from the citie of Malta, there are yet remaining the decayes (which are worthie to looke vpon) of a goodly Temple dedicated to *Iuno:* it ſeemeth, by what remaineth, that this church hath bin a faire and goodly thing in times paſt.

There is alſo here and there in the earth found certaine braſſe monies, hauing vpon the one ſide a ſuperſcription written in Greeke letters, and vpon the other the image of *Iuno*. There ſtood vpon the South ſide of Malta a Temple dedicated to *Hercules*, the ruines of which are yet extant; and in it there are found Monuments worthie admiration. At ſuch time as the Captaine of *Maſſaniſſa* king of the Numidians had conquered this Iſle, amongſt other precious things that he found in theſe Temples, he tooke thence a great deale of goodly Iuorie: but that religious king did faithfully reſtore all thoſe things back againe, and dedicated them to the ſeuerall Temples. Thus we may perceiue that the inhabitants of this Iſle of Malta were wholly giuen to Idolatrie and ſuperſtition, vntill ſuch time as *Paul* by the inconſtancie and vehemencie of the winde was driuen vpon it, and conuerted them from that peruerſe and profane worſhip to the Chriſtian religion, at ſuch time as hee ſuffered ſhipwrack and wintered amongſt them, *Acts* 27. The inhabitants ſhew vpon the North part of this Iſle, the place where the ſhip wherin the Apoſtle *Paul* was, was caſt away: in which place they haue built vp a Chappell, and dedicated it to Saint *Paul*. They ſhew alſo a caue in which (they ſay) he liued: and they verily beleeue that he expelled all venome and poyſon out of that Iſland at ſuch time as hee was there.

It was firſt ſubiect vnto the Africans, as may appeare by certaine marble pillers which are here and there found, in which there are ingrauen auncient characters of the Carthaginians, not much vnlike to Hebrew letters. And although the inhabitants

are Christians, yet their speech is much like vnto that of the Saracens, which differeth little or nothing from the auncient Punick. At such time as *Dido* built Carthage (which is thought to be 890 yeares before Christ) *Battus* was king of this Isle, and held a confederacie with *Dido*: for when *Hyarbas* king of the Gelutians made warre vpon *Dido* because he could not obtaine her in matrimonie, she receiued aide from this *Battus*: and when for the loue of *Æneas* she had killed her selfe, *Hyarbas* hauing conquered Carthage, banished her sister *Anne*, who was entertained by this *Battus*. But *Hyarbas* taking that vnkindly, made warre vpon *Battus*, & conquered the Isle of Malta; so it continued in the iurisdiction of the Carthaginians a long time after, vntill the Carthaginians were conquered by the Romans. And then one *Titus Sempronius* (about such time as *Hanniball* brought his armie before Trebia) wan it, which was 217 years before Christ. And after, it continued vnder the iurisdiction of the Romans 130 years. And then it was conquered by the Saracens, but they held it not long; for *Roger Norman* king of Scicilia got it out of their power, *Anno D.* 1090. And so it continued in the hands of the Scicilians till the yeare of our Lord 1520: & then *Charles* the first (being Emperor) gaue it to the kinghts of S. *Iohns*, vpon condition that they should oppose the Turkish Gallies, & defend that part of Christendom. So the knights of S. *Iohn*, together with their gouernor, sailed to Malta, and so fortified it that it is impossible to be taken vnlesse it be by famine or treason. There were manie famous Bishops that liued in this place, & verie deuoute Christians. In the time of the Emperor *Theodosius* there was a Councel held, wherat there were present 240 Bishops. At this day this Bishopricke is subiect to the Archbishop of Palermo: and the chiefe gouernement of the Isle is in the power of the knights of S. *Iohns*, &c.

Of Syrachusa.

THis was a citie of the Isle of Scicilia, built by one *Archya* of Corinth, standing close by the sea shore vpon the North side of the Isle, 2756 miles from Ierusalem towards the West. It was a faire & goodly citie, in auncient time called Tetrapolis, because it was deuided into three parts: one of which parts stood in the

Isle

Isle of Ortygia, seperated from the continent with a little straight sea, and with that famous fountaine of Arthusia; the other part was called Acradine; & the third, Tycha; to which in after times there was built vp a fourth, and called by the name of Neapolis. All this citie was compassed in with three walls, so strong, and so admirably fortified both by nature and art, that it opposed the Carthaginians in equal warre. It was called Syracuse, from *drawing* or *sucking*; and in processe of time obtained the whole iurisdiction and gouernment of that Isle; which was so well peopled in the time of *Dyonisius* the tyrant, that he was able to make and maintaine and armie of one hundred thousand foot, and twelue thousand horse. There were two hauens in that part called Ortygia, which were so maruelously fortified with such huge rockes and other munition, that they were wonderfull to looke vpon. There also stood a castle or tower called by the name of Mercia, which was so strong, that when all the rest of the towne was conquered, yet that maintained war for a long time. In this hold the kings & tyrants of this countrie vsually kept their treasures, and other things that were materiall. There were many worthie and famous princes that ruled in it; but aboue them all *Dyonisius* the Elder exceeded the rest: who when hee saw what aboundance of vessels of gold and siluer *Dyonisius* the Younger had heaped together, cryed out and said; *In te regius affectus non est, qui ex tanta poculorum vi amicum neminem conciliasti*; verily the mind of a king is not in thee, that out of so many cups couldest procure no friend; For after, hee was banished and constrained to keepe a schole. Both these *Dinoysians* were learned men and great Philosophers. It is thought that this Island was sometime a part of Italie, and ioyning to the field of *Brutius*; but in time, through the violence of the sea, seperate from the continent: from whence it was called Sicilita, and also Trinacris, because there were three mountains standing vpon three promõtaries in three seuerall parts of it, giuing the proportion of a triangle. For there was an angle towards the South called Pactinus, another towards the Southwest called Lilybæus, and another called Pelorus, which lay distant neere about two miles from Italie. In times past it was vnder the commaund of the Romanes,

but now the Spaniards haue the chiefe gouernement of it. There are manie things remaining to this day worthie obſeruation, and memorable, but aboue all the mountaine Ætna, which ſtill caſteth out fire and ſmoake &c.

Of Rhegium.

THis was a towne of Italy belonging to the family of the Brutians; at firſt built by the Chalcedonians and Meſſenians, vpon the vtmoſt bounds of Italy towards the Scicilian ſea, being diſtant from that Iſle 60 furlongs; and called by the name of Rhegium, as ſome think, from RVMPO, *to breake:* for that neer about the place where that towne ſtood, the ſea being verie tempeſtuous broke the Iſle of Scicilia, from the continent: others think it was called Regium, becauſe it was ſo ſtrong and beautifull a citie that it might well haue beene the ſeat of a Prince. Cloſe by this citie, in the Scicilian ſea, there ſtands a rock ſomething aboue the water repreſenting in figure the proportion of a man, and round about it are to be ſeene other little rocks like barking dogs. In this place the water is ſo extreame violent, and runnes with ſo ſtrong a current, that it is verie dangerous for Marriners (but eſpecially to ſuch as are ignorant) to ſaile that way: from which danger the Poets made this Verſe, to ſignifie a man that ſtood in a dangerous and doubtfull eſtate;

Decidit in Scyllam cupiens vitare Charibdim.

Seeking to ſhun Charibdis curled waues,
He thruſts himſelfe into ſterne Scilla's iawes.

But that Marriners might auoide theſe dangerous places, vpon the North Angle of Scicilia in the Promontorie of Petorus, there is erected a loftie tower which ſtands for a ſea-mark, that ſo they by that direction might paſſe ſafe by theſe dangerous places of the ſea. Not farre from Scylla, is to be ſeene another town of that rock called Scyllacus, but of the inhabitants it is commonly called Scyglius, and Scyglio; and Rhegium alſo at this day is called Rezo, and Reggio, of *Antimneſtus* Captaine of Chalcedon, and as *Strabo* ſaith, (*l.6.*) is ſcituated in Calabria, 1332 miles from Ieruſalem towards the Weſt.

of

Of Puteoly.

THis citie is in Campania, a countrey of Italy not farre from Naples, being ſcituated vpon the ſea ſhore, 1388 miles from Ieruſalem towards the Weſt; taking that name from fountaines or Wells of hote water, being built by the people called Salamians, as *Euſebius* ſaith, about ſuch time as the Tarquines were baniſhed Rome, 507 yeares before the natiuitie of Chriſt. In auncient times it was called Dicæarchia, becauſe of their ſingular iuſtice and noble gouernement. But when the Romans made warre againſt *Hannibal*, they fortified this town to withſtand his forces, and then called it Puteoly, which name it retained a long time after: at this day it is called Puzzoli.

At this citie the Apoſtle *Paul* & his companions arriued when they ſayled vnto Rome, *Acts* 27. Betweene Puteoly and Baia there lyeth the Lake of Lucrinus, into which (by the commaund of *Auguſtus Cæſar*) there was a Dolphine throwne: now there was a young youth called *Simon* the ſonne of a poor man dwelling in Baia, who vſually played amongſt other youthes vpon the bankes of this lake, and ſeeing the Dolphin (it being a ſtrange fiſh in thoſe parts, and verie amiable to looke vpon) did take great delight in it, and oftentimes fed it with bread & ſuch other things as hee could get: inſomuch as the Dolphin, when it heard the boyes voice vpon the banks of the riuer, would reſort to him and receiue at his hand his accuſtomed food. Thus it continued ſo long that the Dolphin would ſuffer the boy to handle him, take him by the gills, play with him, yea and ſometimes to get vpon his back, then ſwim with him a great way into the lake and bring him backe againe, and ſuffer him to goe ſafe vpon the ſhore. After this maner he continued for manie yeares together, and in the end the youth died; yet the Dolphin reſorted vnto his vſuall place expecting his accuſtomed food from the handes of this youth; but miſsing him, he left the ſhore, languiſht away, and died. Concerning the nature of this Fiſh you may reade more at large in *Plinie*, *lib.* 9. *cap.* 8.

Of Colloſſa.

THis is a citie ſcituated in Phrygia, a countrey in Aſia minor, cloſe by the riuers of Lycus and Meander, 520 miles from Ieruſalem towards the Northweſt, not farre from Laodicea; being ſo called from the mightie ſtatues and Colloſſos that were ſet vp in it. Theſe cities Colloſſa, Laodicea, and Hierapolis (where the Apoſtle *Philip* was put to death) in the tenth yeare of *Nero*, a little before the martyrdome of *Paul*, were ſunke with an earthquake: which without doubt was a great iudgement of God vpon them, becauſe they refuſed the grace and comfort of the doctrine of the Goſpell which was offered vnto them by the Apoſtles. The Epiſtle of *Paul* dedicated to the Coloſsians was ſent by the hand of *Oneſymus* from Rome to theſe towns, which was 1080 miles. For although the Rhodians were called Coloſsians, becauſe of that famous Colloſſus that ſtood there; yet this citie wherein *Archippus* and *Philemon* dwelt (to whom *Paul* directed that Epiſtle) ſtood in Phrygia, a countrey of Aſia the leſſe, and not in Rhodes.

Of Nicopolis.

NIcopolis is a citie of Macedonia, ſcituated cloſe by the riuer Neſſus, not far from Philippus, vpon the borders of Thrace, 920 miles from Ieruſalem towards the Northweſt. From hence the Apoſtle *Paul* wrote his Epiſtle to *Titus*, and ſent it to Creet, which was 600 miles. There are manie other cities of this name: one ſtanding in Epire, built by *Auguſtus*; another betweene Cilicia and Syria, built by *Alexander* in glorie of the victorie that hee had againſt *Darius*; a fourth in Bithynia; a fift in the Holy land, formerly called Emmaus.

Of Rome.

THis citie, if a man do but rightly conſider the deriuation of the name out of Hebrew, was not built without the ſingular prouidence of God: being deriued of ROM, which ſignifieth, *he hath exalted*, or *made high*. But the Græcians deriue it from ROMEN, which ſignifieth *ſtrength and power*. Now although the prouidence of God extendeth to euerie creature, nay to the verie haires of a mans head; yet where he determines

to

to expreſſe his ſingular power, there he worketh beyond the expectation of man: and who knowes not that the beginning of this citie was meane, raiſed from a confuſed companie, deſtitute both of ciuilitie, comunitie, and lawes; yet hath beene and for the moſt part is the glorie of the world, and the great commander of the princes of the earth?

It was ſo called at firſt by *Romulus* (as *Liuie* ſaieth *lib.* 1.) who firſt built it, ſeuen hundred fiftie and one yeares before the natiuitie of Chriſt: being ſcituated vpon 7 hills, that is Capitolinus, Palatinus, Auentinus, Cælius, Exquilinus, Viminalis, and Quirinalis. But after, when the citie was compaſſed about with walles, the hill Ianiculus was incloſed within it. The valleys that lay betweene theſe hills, were ſo raiſed vp with arches, vaults, and artificiall mounts, that in proceſſe of time they became leuell with the top of ſome of theſe hills. It was beautified with faire and ſumptuous buildings; ſo that as it was the head of the world for command & power, in like maner it exceeded all the reſt of the world for glorie and riches, but principally for ſtately buildings. There were many goodly Temples dedicated to *Iupiter*, *Apollo*, *Æſculapius*, *Hercules*, *Diana*, *Iuno*, *Minerua*, *Lucia*, *Concordia*, *Fides*, *Pietas*, *Pax*, *Victoria*, *Iſis*, beſides many other dedicated to other gods; but aboue all that was the moſt ſumptuous that was called *Pantheon deorum* at this day called the church of Alhallowes.

Moreouer here was to be ſeene the princely edefices of kings, Emperours, Conſuls, Senators, Patricians, and other Romans which were mightie in wealth and ſubſtance; built all with poliſhed marble, bewtified with gold and ſiluer: beſides pallaces, bulwarkes, theaters, triumphant arches, ſtatues, & ſuch like; all which were both glorious and greatly adorned the citie. But aboue all theſe, the houſe of *Nero* was moſt worthie of obſeruation, which to ſee to, was built all of burniſh gold, very curiouſly wrought. Here alſo ſtood the monuments of the two *Cæſars*, *Iulius* & *Auguſtus*; alſo their ſtatues, the one made of pure braſſe, the other of white marble. Beſides there were many fruitfull orchards, watercourſes, and holeſome bathes, brought thither by *Antonius*, *Nero*, *Dioclesian*, and *Conſtantine* the great.

Alſo,

Alſo the Emperor *Conſtantine* erected many goodly churches for the vſe of the Chriſtians,& indowed them with great means; and amongſt the reſt that which was dedicated to ſaint *Iohn* of Latteran,a faire and goodly church, and for riches and curious workemanſhip might compare with the ſtatlieſt Temples that euer had beene in the world, moſt of the ornaments and images being made of gold and ſiluer: hee alſo erected the Vattican, which was dedicated to ſaint *Peter*; an another holy houſe dedicated to ſaint *Paul*; in either of which he placed their ſeuerall ſepulchres and monuments,beſtowing extraordinarie coſt to bewtifie them. So many were the gifts and gratuities of this Emperour, that they can ſcarce bee numbred: ſo that although the Emperor *Traiane*,and *Boniface* the fourth,Pope of Rome,beſtowed great coſt to beautifie and adorne the citie; yet were they nothing comparable to that which this Emperor did. Theſe things then being preſented to your viewe, you might iuſtly ſay that Rome in her proſperitie and eminencie was the glorie of the world: but as all eſtates are fickle and vncertaine, ſtill ſubiect to varietie and change; ſo was this: firſt enuied of the world, becauſe of the extreame oppreſſion of her gouernours; and after made deſolate by violence and force, all her former glorie being ecclipſed, and the greateſt part of theſe goodly buildings layed leuell with the ground. Thus haue I ſhewed you what Rome was when it was in her proſperitie, It reſteth now to ſhew what Rome is.

Rome at this day differeth as much from the auncient Rome, as the ſubſtance from the ſhadow: for although the Pope hath beautified and adorned the Weſt part of it with manie faire and goodly buildings,and called it by the name of New Rome; yet is it nothing comparable to the auncient citie,as it was when *Auguſtus*, and *Conſtantine* the great were Emperours thereof: neyther doth it ſtand in the auncient place. For the firſt citie ſtood vpon the Eaſt ſide of Tiber; this, vpon the Weſt; the chiefe part of the other ſtood vpon the mountaines Capitolinus and Palatinus,vpon which were the ſtately buildings of Senators, Kings, and Emperours: but now they lye deſolate and waſt. The Capitoll alſo,& the Temple of *Iupiter Feretrius* (goodly buildings) bea-

beaten to the ground; onely ſome ruins, to ſhew that ſuch things there hath beene. And what now reſteth, that are worthie note, are in the commaund and power of the Pope: which are not manie; the moſt that can be named, are the Vattican, the tower of *S. Angelo*, the Popes Pallace, his banqueting houſe, and the gardens and walkes about it; which are ſo well ſcituated, that they are a grace to all Rome, the reſt are but ordinarie and common buildings. Thus may you ſee that there is nothing in this world but hath a period, to which if with much labour it attaineth, then it commonly declineth, ſeldome continueth: for who knowes not with what labour, what perrils by ſea, what dangers by land, thorough how manie forreine warres and Domeſtick ſeditions, Rome was raiſed to her greatneſſe? And how ſuddenly was all this loſt? What the vertue and wiſedome of graue and reſolute Conſuls, Captaines and Commaunders had with great hazard heaped vp; thruſting their Capitol and other Treaſuries ful, with the triumphant ſpoiles of forreine nations, was left to be conſumed eyther by ſeditious ſouldiers or prodigall Emperours, and the State left as a prey to thoſe that were mightieſt: ſo that they were accounted moſt honourable, that with moſt iniurie could get to themſelues either countenance to ouerſway authoritie, or opulencie to purchaſe eminencie; inſomuch that there hath bin no action ſo euill, nor any attempt ſo pernicious in former times, but may be matcht in the declining of the Romane State. Where more murthers? where more corruption? where more oppreſſion then is mentioned in Hiſtories to be practiſed amongſt the Romans? the liues of men, the ſtate of Prouinces, and the crowns of kings, ſold for money. But now her time is finiſhed, and her ruins are left for ſucceeding ages to admire; that ſo in beholding, they might learne to know the difference betweene vertue and vice, and from thence conclude, That there is nothing permanent; and that thoſe things wherein men moſt glorie doe oftentimes ſooneſt decay. For if this citie which commanded the nations and Princes of the earth (whoſe Colonies, Armies, Legions, confederacies, and treaſures, were ſo mightie and extended ſo farre, that there was almoſt no countrey vnconquered or nation

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